Jackson Library -UNCG
E51 .C7 v.3 c.1 NGUU
Boas / Contributions to the ethnology of the
3 0510 0514929$

The Woman's College
University of North Carolina

The LIBRARY

970.3

University of North Carolina at
Greensboro, North Carolina 27412

Walter Clinton Jackson Library

IDEAL
BOOKSTORE

Date Due

~~[illegible]~~		
OCT 20 '70		
~~DEC 1 '71~~		
~~NOV 14 '80~~		
MAY 20 1992 C		
MAY 11 1992 C		

PRINTED IN U. S. A. CAT. NO. 23233

CONTRIBUTIONS TO THE ETHNOLOGY OF THE KWAKIUTL

Printed by Kartographisches Institut, Vienna (Austria)

COLUMBIA UNIVERSITY CONTRIBUTIONS TO ANTHROPOLOGY
Edited by FRANZ BOAS

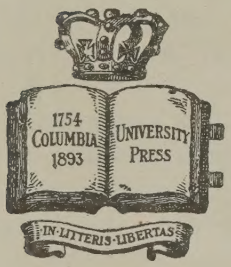
E
51
C7
v.3

VOLUME III

CONTRIBUTIONS TO THE ETHNOLOGY OF THE KWAKIUTL

BY

FRANZ BOAS



NEW YORK
COLUMBIA UNIVERSITY PRESS

1925

970.3
B66c

CONTENTS.

Introduction V
Dreams (Nos. 1—68) 2
Rank, Property and Inheritance 56
Counter and Tally Keeper 56
The Assembler 58
Succession 64
A Family History 70
The Acquisition of Names 112
1. The name of the newborn child 112
2. The name of the ten moons old child 114
3. The name of the young man 118
4. Painting with song 120
5. Spreading out 122
6. (An accident) 132
7. Giving the winter dance to his own tribe 134
8. Giving away to his own tribe 134
9. The giving away of property to the tribes 142
10. Marriage 236
11. The purchase of a copper 282
12. Continuation of the marriage ceremonies 288
13. Maturity of the chief's sister 294
14. Building of a house 310

240161

INTRODUCTION.

The following Kwakiutl texts deal with dreams and with information relating to the social organization of the tribe. Since the expense of composition has risen enormously during the last few years, the publication of this material has been possible only by the employment of a photostatic process.

The material was obtained from Mr. George Hunt of Fort Rupert, British Columbia, a half-blood Indian who speaks Kwakiutl as his native language, and whom I have trained in phonetic writing. The material, therefore, continues the series of texts in the publication "Kwakiutl Ethnology" (Thirty-Fifth Annual Report of the Bureau of American Ethnology) which was collected in the same manner.

As stated in the report referred to the phonetic rendering of Kwakiutl by Mr. Hunt is not absolutely reliable. He is particularly uncertain in regard to the character of vowels, and when words are unknown to me I cannot decide whether u or wa, E or a are meant. On the whole, howewer, I believe the number of words of this kind is not very great.

I do not give a vocabulary accompanying the present texts because a fairly full vocabulary has been published in the Thirty-fifth Annual Report of the Bureau of American Ethnology, and the additions to the vocabulary are not very numerous.

The following list contains previous publications on Kwakiutl ethnology in text:

1. The Social Organization and the Secret Societies of the Kwakiutl Indians. Report of the U. S. National Museum for 1895, pp. 311-738. Washington, Government Printing Press, 1897. (The songs contained in this publication were reprinted in revised form in No. 2 in this list.)
2. Kwakiutl Texts. Publications of the Jesup North Pacific Expedition, Vol. III, pp. 1-532. Leiden, E. J. Brill, 1902-1905.
3. Kwakiutl Texts - Second Series. Publications of the Jesup North Pacific Expedition, Vol. X, pp. 1-269. Leiden, E. J. Brill, 1906.
4. Ethnology of the Kwakiutl. 35 th Annual Report of the Bureau of American Ethnology. Parts I and II, pp. 41-1437, Washington, Government Printing Office. 1921.
5. The Rival Chiefs, a Kwakiutl Story, by George Hunt. Boas Anniversary Volume, pp. 108 - 136. New-York, G. E. Stechert and Co., 1906.

6. Kwakiutl Tales. Columbia University Contributions to Anthropology, Vol. II, pp. 1-495. New-York, Columbia University Press. 1910.
7. Kwakiutl, An Illustrative Sketch in the Handbook of American Languages, Part 1. pp. 423-557. Bulletin 40 of the Bureau of American Ethnology. Washington, Government Printing Office, 1911.
8. A Revised List of Kwakiutl Suffixes. International Journal of American Linguistics, Vol. III, pp. 117-131. New-York, Columbia University, 1924.

The following alphabet has been used:

E

i e, î, ê, a, ô, o u

ī ē, ë, ä, ā, â, ō ū

u

E obscure e, as in flower.

i e are probably the same sound, intermediate between the continental values of i and e.

î i in hill.

ê e in fell.

a has its continental value.

ô German o in voll.

o u are probably the same sound, intermediate between the continental values of o and u.

ë a somewhat doubtful sound, varying greatly in its pronunciation among different individuals between ē and êī.

ä German ä in Bär.

â aw in law.

^{u} indicates that the preceding consonant is pronounced with u position of the mouth.

	Sonans.	Surd.	Fortis.	Spirans.	Nasal.
Velar	g̣	q	q!	x	
Palatal	g(w)	k(w)	k!(w)	x̣(w)	
Anterior palatal	g·	k·	k·!	x·	
Alveolar	d (dz)	t (ts)	t! (ts!)	s	n
Labial	b	p	p!		m
Lateral	Ḷ	L	L!	ɬ	l
Glottal Stop	ɛ̣				
	h, y, w				

DREAMS

1. Mēxēs Wēgwaᵉnākŭla.

Laeng·ēk· dōqwaxen k!wäɬáᵉyâxa metsa ɬōᵉeng·ēda xumdē. Wä, läeng·en hē g·îl dōqwaseᵉwŭn xwāxumt!ayo. Wä, laeng·en dōxᵉwaleɬaqēxs qek!ŭsaē. Wä, laeng·en dōxᵉwaleɬaxa dzaᵉwŭn ăxts!-âq. Wä, laᵉmen ts!ex·ᵉîda.

2. Mēxēs Tsexᵉwîdē.

Mēxeɬōk· g·āxᵉeng·e ɬōᵉɬālasōᵉsa ŏx·ᵉeng·ä beGwānema qaeng·enuᵉx̣ᵘ lä hanāL!aeng·e ɬeᵉwē laeng·exwa āɬ!ōx. Wä, laeng·aᵉmēsen läg·ēq. Wä, k·!ōsᵉeng·aᵉmēsenuᵉx̣ᵘ āɬegîlaxs laeng·aē dōxᵉwaleɬaxa gēwas. Laeng·ē wāx· hänɬᵉîdeq. Wä, laeng·ē yîmɬᵉîdē hänɬemx·dä. Wä, laᵉmen ts!ex·ᵉîda laxēq.

3. Mēxēs K!wāk!wabālasemē.

Laeng·ēk· tewîx·axa ᵉmelxlō laeng·ex Dzāwadē. Wä, laeng·-en dōxᵉwaleɬaxa maᵉɬē ᵉmelxlō. Wä, laeng·en hänɬᵉîdeq. Wä, laeng·en ᵉwîla q!āpaq. Wä, laeng·en yîmɬᵉîdeq qen ăxâlēx yîx̣ᵘsemaᵉyas qen g·îg·aalēdalēxa yîx̣ᵘsemaᵉyē. Wä, laeng·en wŭɬelaxa qaᵉyālä laeng·exen ᵉnälaᵉyē. Wä, laeng·en dōxᵉwîdeq. Laeng·en dōxᵉwaleɬaeng·exa maᵉɬē g·îᵉɬa ɬōma nex̣wäɬa g·āxᵉeng·-en. Wä, laeng·en hēɬomāla dāx·ᵉîdxen denwēseɬaeng·ä qen hēɬᵉîdēxa ᵉnemē. Wä, laeng·aᵉmē ɬeᵉɬa. Wä, laeng·en hänɬᵉîdxa ᵉnemēx·däs. Wä, lāxɬēᵉmē ōdzeg·aaɬelē hänɬaᵉyas. Wä, g·āxᵉeng·aᵉmē dāx·ᵉîd g·āxᵉeng·en. Wä, laᵉmen ts!ex·ᵉîd lāxēq.

D R E A M S

1. Dream of Wēgwaᶜnākūla.

I went to look after my mink and otter traps. Then the otter trap was looked after by me first. Then I saw that it had fallen. Then I saw that a silver salmon was in it. Then I awoke.

2. Dream of Tsᴇxᶜwīd.

I dreamed that I was asked by a handsome man to go hunting with him in the woods. I followed him and we had not gone far into the woods when I saw a deer. I was about to shoot it when my gun burst. Then I awoke.

3. Dream of K!wāk!wabālasᴇmē.

I dreamed I was going mountain goat hunting in Knight Inlet. Then I saw two mountain goats. Then I shot them. I hit both and I butchered them. I took out the kidney fat and put the kidney fat down on the rock. Then I heard the noise of walking up the river from me. Then I looked there and then I saw two grizzlybears quite near to me. Then I just had time to take up my gun and I hit the one. Then it was dead. Then I shot the other one. Unfortunately my shot missed it. Then it took hold of me. After that I awoke.

4. Mēxēs Ōmx·ĭdē.

Laeng·ēg·a lāxaxa x·ĭqayalaeng·ä lālaaeng·ɛ lāxa Awĭk·!ē-nox^{u}. Wä, laeng·ɛn lāg·aa lāx G·ĭp!a. Wä, laeng·ɛn ts!ăsō^{ɛ}sa k·āk·agɛdzɛwayo. Wä, hĕx·^{ɛ}idaeng·a^{ɛ}mēsɛn laeng·ɛ k·ē$_{ɬ}$la. Wä, laeng·ē q!ēdzâlaeng·ɛn k·ē$_{ɬ}$ɛmaxa mɛɬēk·ē. Wä, laeng·a^{ɛ}mē ĕk·ɛn nâqa^{ɛ}yasɛn laeng·aēna^{ɛ}yē hĕx·^{ɛ}idaɛm q!ɛyōɬaxa mɛɬēk·^{ɛ}ɛng·ä. Wä, laeng·ɛn ēt!ēd ts!ɛx^{ɛ}stɛndaeng·ɛxɛn k·ē$_{ɬ}$ɛmē. Wä, g·ĭl^{ɛ}ɛng·a^{ɛ}-mēsē ^{ɛ}wĭ^{ɛ}la^{ɛ}staeng·a laeng·a ăxaasē âɛm kŭsx·ālaeng·ēda mɛɬēk·ē laeng·ɛ ladzōdxɛn k·ē$_{ɬ}$ɛmē. Wä, laeng·ɛn k!ŭls^{ɛ}Ĭdxa mɛɬēk·ē laeng·ɛxɛn k·ē$_{ɬ}$ɛmē. Wä, k·!ēs^{ɛ}ɛng·a^{ɛ}mēsɛn nɛg̱ōyodɛx ^{ɛ}wāsg̱ɛmas^{ɛ}ɛng·asɛn k·ē$_{ɬ}$ɛmaxs laeng·aasa g̱wɛ^{ɛ}yĭm lādzɛdɛq. Wä, laeng·ē max·^{ɛ}idēda g̱wɛ^{ɛ}yĭm^{ɛ}ɛng·ä. Wä, laeng·ɛn k·!ēs hĕɬōmalaeng·ɛ ts!ɛx^{ɛ}stɛndxa ăpsɛx·s^{ɛ}ăsa k·ē$_{ɬ}$ɛm g·ăx^{ɛ}ɛng·ɛ g·ēxsāla laeng·ɛxɛn k·ē$_{ɬ}$ats!ē bâta. Wä, laeng·a^{ɛ}mē qɛp!alaɛya bâtē. Wä, laeng·a^{ɛ}ma g̱wɛ^{ɛ}yĭm ^{ɛ}wĭ^{ɛ}laeng·ɛ nēx^{ɛ}wŭɬtōdxa k·ē$_{ɬ}$ɛmē. Wä, la^{ɛ}mɛn ts!ɛx·^{ɛ}Ĭd lāxēq.

5. Mēxēs ɬ!ālɬ!ɛɬɛwēdzɛmg̱a.

Mēxɛlēg·asa q!ēnɛm^{ɛ}ɛng·ä dzāx̱ŭn laeng·ɛx Dzāwadē. Wä, laeng·anu^{ɛ}x̱^{u} xōtasa xōdayoɛng·ä lāq wĭ^{ɛ}laqɛng·adzânu^{ɛ}x̱^{u} g̱ēg·ĭɬtsĭ-la xōtaxs laeng·aē qōt!anu^{ɛ}x̱^{u} xōdats!ä xwāk!ŭnäxa dzāx̱ŭn. Laeng·ɛnu^{ɛ}x̱^{u} nā^{ɛ}nakwa. Wä, g·ĭl^{ɛ}ɛng·a^{ɛ}mēsɛnu^{ɛ}x̱^{u} lāg·aa laeng·ɛxɛnu-^{ɛ}x̱^{u} k·!āx·^{ɛ}Ĭdxa dzāx̱ŭn qaeng·ɛnu^{ɛ}x̱^{u} k·!āg·aɛlsɛlaq. Wä, laeng·-a^{ɛ}mē qōt!ēda ^{ɛ}nɛmsg̱ɛmē ^{ɛ}lāp!ɛs. Wä, laeng·ɛ^{ɛ}mē x·ĭs^{ɛ}ɛlsa dzāx̱ŭn lāxēqxa ăxts!âɛng·ē lāxa ^{ɛ}lāp!ɛs^{ɛ}ɛng·ä. Wä, la^{ɛ}mɛn ts!ɛx·^{ɛ}Ĭda.

6. Mēxēs Gwāgwadaxɛla.

Wa, laeng·ɛn hămsaxa q!ēnɛma q!ɛndzɛk^{u} laeng·ɛxwa āɬ!ōx ɬɛ^{ɛ}-wa q!ēnɛm^{ɛ}ɛng·ä g̱wādɛma. Wä, laeng·ɛn q!ɛyōɬa. Wä, g·āx^{ɛ}ɛng·ɛn hē^{ɛ}laxa mōkwa bēbɛgwānɛm qa g·āx^{ɛ}ɛng·ē ōxlōĭt!ālaq. Wä, laeng·a-^{ɛ}mɛn k!wēlats laeng·ɛxwa mōsg̱ɛmakwē Kwāg·uɬa. Wä, laeng·ɛn ēt!ē-da hămsaxa q!ɛmdzɛk^{u}. Wä, laeng·ɛn yĭlkwa. Wä, la^{ɛ}mɛn ts!ɛx·^{ɛ}Ĭd lāxēq.

4. Dream of Omx·īd.

I dreamed that I went aboard a steamer and I went to Rivers Inlet. Then I arrived at G·īp!a. Then I was given a drift net. Immediately I went fishing. Oh, there were many sockeye salmon in my net. Then my heart was glad because I had at once caught many sockeye salmon. Then I threw my net back into the water. Then as soon as it was in the water I dreamed that the sockeye salmon were splashing and they went into my net. Then I took the salmon out of my net. I had not reached the middle of the extent of my net when a whale went into it. Then the whale swam away. I had no time to throw into the water the other half of the net which was in my boat that contained the net. Then the boat capsized and the whale pulled out the whole net. I awoke after this.

5. Dream of L!āL!ɛɫɛwēdzɛmg̣a.

I dreamed that there were many olachen in Knight Inlet. We caught them in bag nets. We had not been fishing with bag nets for a long time before the canoe containing the bag net was full of olachen. Then we went home. As soon as we arrived we carried up the olachen and put them on the ground. Then the hole in the ground was full. Then the olachen which had been in the hole disappeared. Then I awoke.[1]

6. Dream of Gwāgwadaxɛla.

I dreamed I went to pick many salmon berries in the woods and also many blueberries. I obtained many. Then I asked four men to help me carrying them out of the woods. That was the time when I gave a feast to the four Kwag·uɫ tribes. Then I went again to pick salmon berries and I hurt myself. After that I awoke.

---

[1] This dream signifies that there were many olachen in the river but that the water was so high that the fisherman could not use their bag nets.

7. Aëk·aeng·ɛ mēxēs Haēlaɛlas.

Mēxelē g·āx ganōlasa ëx·sokwa ts!edāqɛeng·ɛ g·āx lēɛlālaeng·ɛ g·āxen qaeng·aenuɛx̣ᵘ lē hämsaxa gwādemeng·ä. Wä, laeng·aɛmēsenuɛx̣ᵘ laeng·exox āl!äxs Tsāxis. Ā laeng·eg·anuɛx̣ᵘ dōxɛwalelaeng·exa q!ē-
5° nemɛeng·ä gwādem ḷoɛeng·ēda âɛeng·aɛma la gɛtgɛt!esa ɛnōxᵘmesasēs äwâxaxlâlasɛeng·äxa ɛnōx̣wa. Wä, laeng·aɛmēsenuɛx̣ᵘ k·!ɬts!ōts laeng·exenuɛx̣ᵘ hämɛyats!ē laelxäeng·a. Wä āɬɛeng·aɛwisē qōqūt!aeng·anuɛx̣ᵘ hämɛyats!ē laelxäeng·a. Wä, laɛmen ts!ex·ɛīd lāxēq.

Wä, laem q!ālē Haēlaɛlasaxs lag·aēlē q!uɛlāɬ lāxa gwāt!enxē
10 lāxēq.

8. Mēxēs Wāḷidē.

Mēxelēk· la hämsaxa qek·!aālēeng·ä lāxwa āl!ēx ḷōɛeng·ōx Māwitsax. Wä, laeng·aɛmēsenuɛx̣ᵘ ālōlselaeng·a läg·a dōxɛwalelaeng·exa sēɬem. Wä, laeng·anuɛx̣ᵘ k·ɬɬɛīts. Wä, laɛmen ts!ex·ɛīda.
15 9.Mēxēs l!āɬemēg·ɪɛlakᵘ.

Mēxeleg·aeng·ɛ hämsaxa q!ēnemɛeng·ä nek!ŭɬa laeng·ex G·ɪōx. Wä, laeng·en dōqūlaxa q!ēnemɛeng·ä hāɛnon xwēlawa laeng·ex wäs G·ɪōx. Wä, laeng·en kwēxasen sek·!aganoeng·ä lāxa hāɛnonē. Wä, laeng·enq!eyōɬxa nek!ŭɬē. Wä, g·āxɛeng·aɛmen näɛnakwa. Wä, len
20 wēg·aa lāxen g·ōkwaxg·ɪn lāk· ts!ex·ɛị̄da.

10. Mēxēs l!āl!aɬawīdzemga.

Mēxelēk· laeng·ɛ dzēk·axa g·āwēq!ānemɛeng·ä laeng·exwa l!emāisɛeng·ēx. Wä, laeng·en dzēk·a. Wä, k·!ēsɛeng·aɛmēsen gēg·ɪlēs dzēk·aɛeng·a laasen k·!ɪlakwē āxɛalelaeng·ɛ lāxa telqwa. Wä, g·ā-
25 xɛeng·ē nēɬɛīdēda ɛwālasɛeng·ä teq!waxa dzemsgemlisē. Wä, laɛmen ts!ex·ɛị̄da qaxg·ɪn âlēk· k·ɬɬɛīdēs.

11. Mēxēs Qāselas

Mēxelēk· laeng·a ḷāx̣ɛwŭt!alaeng·ex Q!emsexlā. Wä, laeng·en dzēx·ɛida.Wä laeng·ē q!ēnema g·āwēq!ānemɛeng·äen dzēg·anemeng·a. Wä, laeng·aɛmēsen gwāɬ dzēk·a. Laeng·en wāx· lāxsd āxɛēdxen dzēg·ats!ē lexaɛya hänxsɛeng·ɛ lāxa ḷāwats!ē x̣wāx̣wagŭm. Wä, laeng·a-

7. Good dream of Haēɬaᵉlas.

I dreamed last night of a pretty woman who came to call me to pick cranberries. We went inland. Then we saw many cranberries and blueberry bushes which were hanging down with many blueberries hanging from the points (of the branches) and so we shook them into our berry picking baskets. Then our berry picking baskets were full. I awoke after that.

Then Haēɬaᵉlas knew that she was going to keep alive until the season of cranberry picking.

8. Dream of Wā̀ɬid.

I dreamed I was going to pick dogwood berries inland, together with Māwitsa. Then we went inland and I saw a snake. Then we were afraid of it and I awoke.

9. Dream of ɬ!āɬɛmēg·iᵉlakᵘ.

I dreamed that I went to pick many salal berries at G·iōx. Then I saw many hump-backed salmon spawning in the river of G·iōx. Then I struck the salmon with my cane. Then I got many salal berries. Then I went home. Before I arrived at home I woke up.[1]

10. Dream of ɬ!āɬ!aɬawīdzɛmga.

I dreamed that I was going to dig clams on the beach here. Then I was digging. I had not been digging long before my digging stick struck something soft. Then there came out and showed itself a large squid which had buried itself on the beach. Then I awoke because I was very much afraid of it.

11. Dream of Qāsɛlas.

I dreamed I was going seawards to Shell Island. Then I was digging. I had obtained many clams by digging. Then I stopped digging. Then I intended to go to my canoe to get the clam basket

[1] This dream signifies that the woman who dreams will live until the salal berries are ripe but that she will be sick before that time.

ᵉmɛn dōxᵉwaʟɛlaɛng·ɛxɛn ḷāwats!ē x̣wāx̣wagŭmxs laē ts!aqâla lax g̣wa-ᵉnâᵉyas Q!ɛmsɛxʟä. Wä, laɛng·aᵉmē g·îxâ . Wä, hëᵉmēsɛn wŭłᵉɛm lɛlāxsɛᵉyasᵉɛng·ē. Wä, hëᵉmas lāg·iłasɛn łāᵉwŭnɛmēx gwēx·ᵉīd g·ā-xɛn. Wä, laᵉmɛn ts!ɛx·ᵉīda. Âla hāsɛla tɛkŭlaxɛn mɛk!ŭbâᵉyaqɛn.

12. ᵉyäk·aɛng·ɛ mēxēs Lɛg̣ŭᵉlas.

Q!ēnɛmᵉɛng·aēda wasīläxa aɛntē wānaᵉyaɛng·a mēxēx lax·däs ɛlāq ᵉnāx·ᵉīdɛx g̣aālax·dē. Wä, laɛng·ē q!ēnɛma aɛntᵉɛng·äsɛms g·ōkulōta Kwāg·uł̣ē ᵉnēk·ē Lɛg̣ūᵉlasaxs laē māłmēxts!a qaɛn.

Wä, hëɛm g̣wɛᵉyōsa g·ālē bāk!um g·āx ts!ɛk·!āłɛlēda hayałīᵉ-lag̣asaxs ᵉyāx·sɛᵉmaēda ts!ɛx·q!ōlɛmʟa g·āxʟ qaēda aɛntaxs hëᵉmaē ts!ɛx·q!ōlɛmē yîxs mēxayaē lāg·iłas k·!ēts!ēnoxᵘ ɛnt!ata ts!ɛx·-q!äxa aɛntē qaxs aɛmsaē lāx ɛnt!atsɛᵉwa aɛntē qaxs g·îlᵉmaē ɛnt!-ata ts!ɛx·q!äxa aɛnte laē hëx·ᵉidaɛm xɛnłᵉīdēda ts!ɛx·q!ā. Wä, hëᵉmis lāg·iłas k·îlɛm haᵉmāᵉya aɛntasa ts!ɛx·q!äsa bāk!umē.

13. Mēxēs Wāłɛwidē.

Mēxɛlēk· tēxᵉstaɛng·ɛxg·anuᵉx̣ᵘ sɛᵉyoᵉnākŭlaɛng·ēk· lāxa ōx̣ᵘ-sidzaᵉyasa hăᵉyîmᵉstaɛng·ä. Wä, laɛng·ɛn âla k·îłᵉīda hëᵉmēsɛn la ts!ɛx·ᵉīdaasē.

14. Mēxēs Mɛlēdē.

Mēxɛlēk· t!āt!alax·daᵉnɛmsa ḷâsᵉɛng·ä laɛng·ɛxwa āʟ!ēx. Wä, laɛng·ɛn q!āʟɛlaɛmxg·axs ᵉnāx̣waɛng·aᵉmaēx q!wēłᵉīdaɛng·ɛn xāqēx. Wä, laɛng·ɛn ᵉlāp!qēqoyosɛn g·ōkŭlōta Kwāg·uł. Wä, wēg·aalē la-ɛng·ɛxɛn g·ōkwaxg·în läk· ts!ɛx·ᵉīda.

15. Mēxēs Gwāgwadāxɛla.

Mēxɛlēg·aɛng·ɛ sēx̣ᵉwīd ḷɛᵉwŭn mōkwēx sāsɛm. Wä, laɛng·ēłg·a-nuᵉx̣ᵘ laɛng·ɛx Xumdasbē. Wä, laɛng·ɛnuᵉx̣ᵘ lāg·aaɛng·ɛ lāx nɛg̣ɛ-t!äs P!ɛʟɛms laɛng·aasē p!ɛlxɛlax·ᵉīdaxa âlaɛng·ä g̣ɛnk·a. Wä, la-

which was in the little clam digging canoe. Then I saw that my clam digging canoe was drifting about north of Shell Island. It was drifting away. Then I shouted in vain. That was the reason why my husband called ma and I awoke. My heart was beating violently.

12. Dream of Lɛgŭᵉlas.

Much herring-spawn spawned the herrings. This was my dream in the morning when day was almost breaking. There was much herring-spawn for our tribe, the Kwāg·uẋ, said Lɛgŭᵉlas when he told me his dream.

This was explained by the ancient Indians as meaning that the spirits would come and that a bad epidemic would break out at the herring spawning, for the spawn is an epidemic when one dreams of it. Therefore no sick person is allowed to eat herring-spawn, for it has an evil effect when herring-spawn is eaten, for when a sick person eats herring spawn his sickness will increase. Therefore is the eating of herring-spawn a cause of fear for the sick ones among the Indians.

13. Dream of Wāẋɛwid.

I dreamed I fell into the water while we were paddling at the foot of the mountain in deep water. I was frightened very much, and that was the moment when I awoke.

14. Dream of Mɛẋēd.

I dreamed I fell from a tree here (behind the houses) inland. Then I knew that I had broken all my bones. Then I was dug up by my tribe, the Kwāg·uẋ. Then had not yet reached my house when I awoke.

15. Dream of Gwāgwadāxɛla.

I dreamed I was out paddling with my four children. Then we were going to Xumdasbē. When we were opposite P!ɛlɛms it became very thick and foggy. Then we were lost in the fog. I was just

ɛng·aᵉmɛnuᵉx̣ᵘ p!ɛlxp!ɛlxɛlāyanema. Wä, âɛng·aᵉmēsɛn k!wāg·aaɬɛxs laɛng·ɛnuᵉx̣ᵘ yāyats!ä x̣wāk!ŭna. Wä, laɛng·aᵉmɛn g̣wāɬ sēxwa. Wä, âɛng·aᵉmēsɛnuᵉx̣ᵘ la ts!ɛts!āxsäɛng·a. Wä, laɛng·ē g̣ānoɬᵉīda. Wä, laɛng·ɛn mēxᵉida. Wä, laɛng·ɛn ts!ɛk·!ɛxsdɛndxɛnuᵉx̣ᵘ yāyats!ē x̣wāk!ŭnäxs laē qwaɬᵉɛlyo laɛng·ɛxa ăᵉwīnak!wa. Wä, la p!ɛlxɛlax·säma. Wä, laɛng·ɛn k·!ēs maɬt!älaxa ăᵉwīnak!wa. Wä, laɛng·ē lōsᵉida. Wä, laɛng·ɛn maɬt!ēg·aalɛlaɛng·ɛqēxs häē Yūl!ō. Wä, laᵉmɛn ts!ɛx·ᵉīd lāxēq.

16. Mēxēs ɬ!āqwadzē.

Mēxɛlēg·asa ɬāk·aɛng·ä x·ĭqaᵉyala laɛng·ɛxōx Ɬɛᵉladēx. Laɛng·ē q!ēx·sēda bēbɛgwānɛm ɬɛᵉwa ts!ēdāxᵉɛng·ä ɬēɬɛᵉlaxɛn laɛng·ä q!āsōxs pɛx̣ŭmēᵉstalaē. Wä, laɛng·ɛn hĕɬaqasōᵉsa māmaɬa qaɛng·ēda ᵉnāɬᵉnɛmōkwē bɛgwānɛmɛn q!āsɛᵉwasa nɛqāsg̣ɛmē dāla. Wä, laɛng·axaa q!ēnɛma g̣wĭɬg̣wälaɛng·äɛn q!āsɛᵉwa. Wä, laɛng·ē ɬōma ĕk·ɛn nâqaᵉyasɛn q!ɛyōl!ēnaᵉyē lāq. Wä, laᵉmɛn ts!ɛx·ᵉĭd lāxēq.

17. Mēxēs G·ĭla.

Mēxɛlēk· laɛng·ɛ sēxwa ɬ̣ōᵉɛng·ɛn g̣ɛnɛmē lālaaɛng·ɛ lāxa Awĭk·!ēnoxᵘ k·āk·ēɬ̣ēsa. Wä, laɛng·anuᵉx̣ᵘ lāg·aa laɛng·ɛx Ōgwiwa laɛng·aasē mɛɬɛg·ĭlisa. Wä, laɛng·ɛn wĭsogŭlɛmēɛng·ɛt!ɛn lats!â laɛng·ɛx G̣wāɬg̣wal!ąlālis. Wä, laɛng·ɛn wāx· lalōl!a qɛn laɛng·ē lâx Gɛyaxstaᵉyē. Lādzēk·asᵉɛng·aᵉmē ābēqwa mɛɬasa. Wä, laɛng·aᵉmɛn g̣ɛnɛmē wāx· tsäɬa. Wä, laɛng·aᵉmē wĭts!ēg·ēxa dɛmsx·äxs qŭɬᵉaɬɛxɛɛlayâᵉē laɛng·ɛxɛn säk·ĭlisē. Wä, laɛng·aᵉmɛnuᵉx̣ᵘ q!wāq!wasâla ɬ̣ōᵉɛng·ɛn g̣ɛnɛmē. Wä, laᵉmɛn ts!ɛx·ᵉĭd laxēq.

18. Mēxēs Ewanux̣ᵘdzē.

Mēxɛlēg·as Ɬɛᵉlɛndzɛwēk·a laxsᵉɛng·ɛxēs ōmpē X·āx·ɛlq!ayogwiᵉlakwaxs yăyasɛlaaxēs g·asɛlinē bâta. Wä, laɛng·ɛn yāyasɛlaxɛn x̣wāxwagŭmᵉɛng·ä. Wä, laɛng·ē k·atâlēda g·ĭlt!aɛng·ä q!ɛxāɬa. Wä, hĕɛng·aᵉmēsɛn la hănbɛndaɛng·ē. Wä, laɛng·ē X·āx·ɛlq!ayogwiᵉlakwē hănx·ᵉĭd lāx ăpsbēɛng·äsa q!ēxaɬē. Wä, laɛng·ē Ɬɛᵉlɛndzɛwēk·ē lāk·!ɛndxa ōbaᵉyasa q!ēxaɬē qaᵉs g·āxᵉɛng·ē qādzɛ-

sitting still in our travelling canoe. Then I stopped paddling. In my dream we were drifting about on the water. Then it became night and I went to sleep. When I awoke our travelling canoe was being rolled against the rocks. It was still foggy. I did not know the rocks. Then it cleared up and I knew that this was Yūʟ!ē. Then I awoke.

16. Dream of ʟ!āqwadzē.

I dreamed that a steamer had been wrecked here at Łɛᵉlad, and that many men and women had perished and that they were found drifting about. Then I was paid by the whites ten dollars for every man found by me. Many pieces of clothing were found by me. Then I was very glad on account of the large amount that I received. Then I woke up.

17. Dream of G·īʟa.

I dreamed that I was paddling with my wife to Rivers Inlet to go fishing. When we reached Cape Caution a southeasterly gale began to blow, but we were unable to enter Gwāłḡwaʟ!alālis, Then I tried to reach Ġɛyaxstaᵉyē. Then the sea was boiling on account of the southeasterly gale. My wife tried to bail out the canoe but she could not cope with the sea.water which was thrown into my boat. Then we cried, I and my wife. Then I awoke.

18. Dream of Ēwanuẋᵘdzē.

I dreamed of Łɛᵉlɛndzōᵉ, that she was going in the boat of her father X·āx·ɛlq!ayogwiᵉlakᵘ, and that she was travelling in his gasoline launch. Then I went out in my little canoe. A long log was drifting on the water and so I was on one end of the drifting log in my canoe, and X·āx·ɛlq!ayogwiᵉlakᵘ was in his launch on the other end. Then Łɛᵉlɛndzōᵉ stepped on the end of

ɬɛnēq g·āg·axaɛng·ɛ g·āxᵉɛng·ɛ. Wä, wēg·aaɛng·ɛt!ēxs laɛng·aē tēxsta. Wä, laɛng·ɛ hăyînsɛla. Wä, laɛng·ɛn dɛx̣ᵘsta qɛn dāsᵉidaɛng·ē wŭɬɛm ālăqē laɛng·ɛxa baᵉnē. Wä, laɛng·ɛn k·!ēs q!āq. Wä, g·āxᵉɛng·ɛn q!āxᵉwida, laɛng·ɛn dōxᵉwaɬɛlax G̣ŭyōsdēdzasaxs laɛng·aē q!ɛɬwɛsdēsɛlaɛng·ɛx ɬɛᵉlɛndzɛwēk·axs laɛng·aē ɬɛᵉla. Wä, laᵉmɛn ts!ɛx·ᵉid lāxēq.

19. Mēxēs ᵉyāk·âyug̣wa.

Mēxɛlēg·aqē x̣ŭmtanuᵉx̣ᵘ g·ōx̣ᵘᵉɛng·ă laɛng·ɛx G·îōx. Wä, laɛng·aᵉmē ᵉnāx̣wa q!ŭlx·ᵉîdaɛng·ɛnuᵉx̣ᵘ dēdamalax·dä. Wä, laɛng·aᵉmɛnuᵉx̣ᵘ âlak·!āla wîwasilag·a. Wä, laᵉmɛn ts!ɛx·ᵉid lāxēq.

20. Mēxēs Q!wālax·îlayug̣wa.

G·āxᵉɛng·aēda ᵉnāx̣wa lēlqwalaɬaᵉya p!ēkᵘ laɛng·ɛx Âwaxɛlag·îlis. Wä, laɛng·ē lāliᵉlalē Âwaxɛlag·îlisaq qa laɛng·ēs ɬ!ɛx̣wa laɛng·ɛx g·ōkwas. Wä, laɛng·ē qātap!ɛx·ᵉîdē lābidē ɬ̣ōᵉ Nɛg·äxa g·îg̣emaᵉyasa Mamalēleqala. Wä, laɛng·aᵉmē k!ŭnxstowē lābidē. Wä, laɛng·ē Nɛg·ä q!ɛlt!ōdxa ɬ!āqwa gaᵉs yāxᵉwîdēsa q!ɛldɛkwē ɬ!āqwa laɛng·ɛx lābidē. Wä, laɛng·ē lābidē ōgwaqa q!ɛlt!ōdxa ɬ!āqwa qaᵉs yāxᵉwidaɛng·ēs laɛng·ɛx Nɛg·ä. Wä, laɛng·aᵉmē xōmaɬɛlaɛng·ēda Mamalēleqala ɬ̣ɛᵉwa Kwāg·uɬē. Wä, laɛng·ɛn âla k·îɬᵉîda. Wä, hēɛmxanawēsɛn lāg·iɬa ts!ɛx'ᵉîdē.

21. Mēxēs G̣ŭyōsdēdzas.

Laɛng·ēk· sēxᵉwîda qɛn lä laɛng·ɛxa Mamalēleqala laqēxs g·ōkŭlaɛng·aē lāx Nōx̣ᵘdɛma. Wä, laɛng·ɛn lāg·aa. Wä, hēx·ᵉidaᵉɛng·aᵉmēsɛn gwēg̣ŭguᵉnaxɛn g·îg·ăɬaakwē qaɛng·ɛn k·îlᵉwēnēᵉlax K·înts!ēgumēxa q!ɛyēx ɬ!āqwa. Wä, laɛng·aᵉmē g̣ŭᵉnasa q!ēnɛmᵉɛng·ă dālaɛng·ɛ g·āxᵉɛng·ɛn. Wä, laɛng·aᵉmɛn ēk·!ēqala qaēda sɛk·!āp!ɛnx·ᵉîdē lōxsɛmx·ᵉid dāla g̣ŭᵉnēsa Mamalēleqala g·āxᵉɛng·ɛn. Wä, laɛng·ɛnk·îlxᵉwîts laɛng·ɛx K·înts!ēgum. Wä, laɛng·aᵉmɛn ɬ!āg̣wats lāxēq. Wä, laᵉmɛn ts!ɛx·ᵉid lāxēq.

the log and walked across it towards me. Before she reached me she fell into the water and sank. Then I jumped into the water and looked in vain for her down below. I did not find her. Then I came up and saw Ġŭyōsdēdzas carrying Ɬɛᵉlɛndzōᵉ in his arms. She was dead. Then I awoke.

19. Dream of ᵉyāk·âyuġwa.

I dreamed our house in G·ōx was on fire. Then all our property burned up and we were very poor and I woke up.

20. Dream of Q!wālax·îlayuġwa.

In my dream all the tribe came invited by Awaxɛlag·îlis. Then Awaxɛlag·îlis invited the people to a feast, and they were to eat in his house after their journey. Then ʟābid and Nɛg·ä, chief of the Mamalēleqala quarrelled. Then ʟābid promised to give a potlatch and then Nɛg·ä broke a copper and gave the pieces to ʟābid. Then ʟābid broke a copper and gave the pieces to Nɛg·ä. Then the Mamalēleqala and the Kwāg·uł quarrelled and I was really afraid. That must have been the reason why I awoke.

21. Dream of Ġŭyōsdedzas.

In my dream I paddled to the Mamalēleqala who weredliving in Nōx̣ᵘdɛm. Then I arrived there. Then I asked at once payment for that which they had received from me, for I was intending to buy the expensive copper K·înts!ēgum. Then they paid me many dollars and I was glad on account of the five thousand dollars which the Mamalēleqala had paid me. Then I bought the copper K·înts!ēgum with it. Then I was the owner of the copper. After that I awoke.

22. Mēxēs Yāqōłas.

Mēxɛlēg·asa q!ēnɛmᵉɛng·ä lēlqwälałēᵉɛng·ɛ g·āx łēłɛlānɛmᵉɛng·ɛs Nɛqāp!ɛnk·ɛmōł. Laɛng·ē x̣wāsaɛng·ēda g·Ig̣ămaᵉyōłē laɛng·ɛxēs nōłɛmałaēnaᵉyē. Wä,laɛng·ē q!ɛltaxa ł!āqwaɛng·ä qaᵉs yāxᵉwidēsa q!ɛldɛx̣ᵘᵉɛng·ä lāx Agwiᵉla. Wä, laɛng·ē Agwiᵉlōłē ōgwaqa q!ɛlt!ēdxēs ł!āqwaɛng·ä qaᵉs yāxᵉwidēsa q!ɛldɛkwē lāx Nɛqāp!ɛnk·ɛmōł. Wä, laᵉmɛn ts!ɛx·ᵉīd lāxēq.

23. Mēxēs Nōłbē.

Mēxɛlēk· laɛng·ɛ p!ēkᵘ laɛng·ɛxa Dzāwadɛēnoxwē. Wä, laɛng·ɛn dōqūlaxa g·Ig·ɛg̣ămaᵉyas q!ɛltap!xa ł!āł!ɛqwa. Wä, laɛng·ɛn yāxᵉwitsōᵉsa q!ɛldɛkwē yīɛng·ɛs Sēsaxâlas. Wä, laɛng·ɛn q!ɛlt!ēdɛx G·īlg·atō Māxᵉēnoxᵘxa q!ɛyōxwē ł!āqwa qɛn yāxᵉwidaɛng·ēx Sēsaxâlas. Wä, laɛng·aᵉmē ᵉyāk·âɛng·ɛ g·āxɛn. Wä, laᵉmɛn ts!ɛx·ᵉīd lāxēq.

24. Mēxēs Ts!āg·ōł.

Yīkwīłᵉɛng·ēk· ɬɛᵉwē g̣ɛnɛmᵉōłē Kŭnx̣ūlayug̣wäx g̣ānołē. Wä, laɛng·ē bɛx̣ᵘk·!ōdɛqalaɛng·ēda ts!ɛdāx. Wä, laɛng·ɛᵉmox yāyakwīłtsīlaɛng·ōxda Kwāg·ułēx. Wä, laɛng·ɛn g̣omēkᵘ ɬɛᵉwŭn g̣ɛnɛmᵉōł. Wä, laɛng·ē ts!ɛlk·ɛlakwa yīkwīlɛmᵉɛng·ä g·īng·īnānɛmasa ts!ɛlts!ɛlk·asa k·amäsa ts!ēk!wa. Wä, laɛng·aᵉmɛnuᵉx̣ᵘ läsaᵉlayō laɛng̣ɛxa mōsg̣ɛms g·Ig·ōxᵘᵉɛng·a. Wä, g·īlᵉmēsɛnuᵉx̣ᵘ ᵉwīᵉla ɬōᵉɛng·ēda Kwāg·uł laɛng·ɛ gwāł läsalaxa mōsg̣ɛmsē g·ig·ōkwa. Laɛng·ēg·anuᵉx̣ᵘ ᵉwīᵉla hōg̣wīł lāx g·ōx̣ᵘᵉɛng·äɛn. Wä, laᵉmɛn ts!ɛx·ᵉīda.

25. Mēxēs K·!ēdēłɛm.

Mēxɛlēg·ax g̣ānołasa mōsmosa g·āxᵉɛng·ɛ qāqaᵉya g·axᵉɛng·ɛn. Laɛng·ē hēłts!axłä g·āxᵉɛng·ɛn. Wä, laɛng·ē dāx·dasaɛng·ɛ g·āxɛn. Wä, hēᵉmēsɛn la ts!ɛx·ᵉīdaasē lāxɛn mēᵉx̣ɛnaᵉyē.

26. Ēk·aɛng·ɛ qaēda hänł!ēnoxᵘ.

Mēxɛlēk· bāk·ōɛng·ɛ ɬōᵉɛng·ɛn ɬâlax g̣ānōłē. Wä laɛng·aᵉmɛn ᵉnɛx̣wālaɛng·ɛ ɬɛᵉwēlaɛng·ɛxwa ālanâᵉyaxsa g·ōkŭlaxa âla x·īsa. Lɛn ts!ɛx·ᵉīda.

22. Dream of Yāqōɬas.

I dreamed that many tribes came invited by the late Nɛqāp!-ɛnk·ɛm. Then the late chief became ecstatic in his quality of fool dancer. Then he broke a copper and gave the pieces to the late Âgwiᴇla. Then the late Âgwiᴇla broke a copper and gave the pieces to the late Nɛqāp!ɛnk·ɛm. Then I awoke.

23. Dream of Nōɫbē.

I dreamed that I had been invited by the Dzāwadɛēnoxᵘ. Then I saw how the chiefs broke coppers against one another. Then Sēsaxâlas gave a piece to me. Then I broke The Long Killer-whale, an expensive copper, and gave it to Sēsaxâlas. Thus he was vanquished by me. Then I awoke.

24. Dream of Ts!āg·ōɫ.

I dreamed I had twins last night with my late wife Kŭnχa-layugwa. One was a boy, the other a girl. Then the Kwāg·uɫ followed the twin customs. I and my late wife painted our faces with ochre. The twins each wore wing feathers of gulls. Then we were led around four houses, and when we and the Kwag·uɫ finished walking around four houses we went into my house. Then I awoke.

25. Dream of K·!ēdēɫɛm.

I dreamed last night that a bull followed me. Then he overtook me and overpowered me. At that time I awoke from my sleep.

26. Good Dream of a Hunter.

I dreamed that I met my sweetheart last night and I lay with her behind the village, and it seemed true. Then I woke up.

27. Aik·aeng·ɛ mɛ̄xɛ̄sa hănɬ!ɛ̄noxwax ōmx·Id.

Xwānałɛlaeng·ɛ̄k· qɛn laeng·ɛ̄ laɛsta lāxwa wāx qaɛn laɛ̄nɛ̄lɛ̄ hānaɬ!ał. Wä, laeng·ɛn alɔ̄łɛlaeng·a qɛn lä laeng·ɛx ɛnɛldzäsa wāx. K·!ɛ̄sɛeng·aɛmɛ̄sɛn lāg·aa laeng·ɛxɛn hɛ̈mɛnałaɛma laɛstaasa laeng·ɛ̄g·a dɔ̄xɛwalɛlaxɛn ɬ̣ālāxs ts!ɛlxɛlg̣ayaaxa łɛnɛmx·dɛ̄. Wä, laeng·ɛn qāsɛId qɛn läeng·ɛ̄ lāq. Wä, hɛ̈x·ɛidaeng·aɛmɛ̄sɛnuɛx̣u nɛx̣wālax·ɛIda. Wä, g·ɬlɛeng·aɛmɛ̄sɛnuɛx̣u gwāła laeng·ɛ̄g·anuɛx̣u laɛstɛx·ɛIda ɬ̣ɛɛwŭn ɬ̣ała. Wä, g·ɬlɛeng·aɛmɛ̄sɛnuɛx̣u g̣wāł laɛsta ɬ̣ɛɛwɛ̄ laeng·aɛ̄ hɛ̈ g·ɬl laeng·ɛ näɛnakwa. Wä, laɛmɛn ts!ɛx·ɛI-daxa ała x·ɬsaɛn mɔ̄xaɛya.

28. Mɛ̄xɛ̄s K·!āmaxālas.

Sāłaeng·ɛ̄g·a ɬ̣ɔ̄ɛeng·ɛ̄da q!ɛ̄nɛma ts!ɛ̄daqa laeng·ɛxɛnuɛx̣u g·ɔ̄kwɛ̄x. Wä, g·ɬlɛeng·aɛmɛ̄sɛnuɛx̣u g̣ɛ̄g·ɬlɬ̄ł sālaeng·a g·āxɛeng·-aasɛn łāɛwŭnɛmɛeng·ä g·āxɛ̄ɬ laeng·ɛxɛnuɛx̣u g·ɔ̄kwa qaɛs k·!ɛ̄la-x·ɛIdɛ̄ g·âxɛeng·ɛn. Wä, laɛmɛn ts!ɛx·ɛIdɛ̄ lāxɛ̄q.

29. Mɛ̄xɛs Abāyaa.

Mɛ̄xɛlɛ̄k· laeng·ɛ hămsaxa q!ɛ̄nɛmɛeng·ä tsɛlxwa laeng·ɛxa tsɛlxumadzɛkŭlaeng·ä ɛ̈g·ɛmɛ̄ngwɪsa. Wä, laeng·ɛn mäłt!ɛ̄g·aaɬɛ-laeng·ɛqɛ̄xs hɛ̈ɛmɔ̄k· hămsaxa tsɛlxwɛ̄ Dzāwadɛ̄. Wä, laeng·ɛn dɔ̄xɛ-waɬɛlaeng·ɛxa mɛ̈wa g·Ig·ɬla. Wä, laeng·ɛn hɛ̈łtsāsɛ̄ wāx·a qaxs g·āxɛeng·aɛmaɛ̄ qāqaɛyaeng·ēda ɛnɛma g·ɬla g·āxɛeng·ɛn. Wä, laeng·ɛ̄ dāx·ɛId g·āxɛeng·ɛn. Wä, laeng·ɛn dɔ̄xɛwɪdɛq ɛmāsɬɛ̄s yâɛx Tɛanisɛ̄x. Wä, laeng·aɛmɔ̄x ɛnɛ̄x· qaɛs dāx·dasɛ̄ g·āxɛeng·ɛn. Wä, laeng·ɛnuɛx̣u dādɛg̣âlaeng·a. Wä, laeng·aɛmɛn ɛyāk·â laeng·ɛq. Wä, laeng·aɛmɛ̄ ɛnɛx̣wālax·ɛId g·āxɛeng·ɛn. Wä, laeng·ɛn wāx· nä-ɛnakwa. Wä, laeng·ɛn q!wadzɛtâya. Wä, laɛmɛn ts!ɛx·ɛIda lāxɛ̄q.

30. Mɛ̄xɛ̄s Tsɛx̣wäsɛlasɔ̄ɛ.

G·āxɛeng·aɛn sāsɛmɛɔ̄ła lɛ̄ɛlāla g·āxɛeng·ɛn qɛn lä lāx g̣wɛɛ-yâsɛ̄ ɛ̈x·ɛeng·ɛ ăɛwīnagwɪsa yīx lä ɛwīɛlāłaatsɛns lä k·!ɛ̄k·!ɛyowa.

27. Good Dream of the Hunter Ōmx·id.

I dreamed that I made ready to bathe in the river here for I intended to go hunting. Then I went inland to the upper part of the river. Before I came to the place where I am accustomed to bathe I saw my sweetheart coming through the salal bushes. I went to her and immediately we lay down. After that we went bathing, I and my sweetheart. After we had finished, I and she, she went home first. Then I awoke from this dream which seemed as if it had really happened. [1]

28. Dream of K·!āmaxālas.

In my dream I and many women were singing love songs in our house. After we had been singing for a long time my husband came into my house and beat me. Then I awoke.

29. Dream of Abāyaa.

I dreamed I was going to pick crabapples in a patch of crab-apple trees which were growing on a pretty level place. Then I recognized that it was Knight Inlet where I was picking crabapples. Then I saw four grizzly bears. I tried to run away for one of the bears pursued me. It took hold of me. I looked at it, and what should it be but this man Tsānis here. Then he said he would over-power me. Then we took hold of each other and I succumbed and he embraced me. Then I wanted to go home. On the way I was weeping. Then I awoke.[2]

30. Dream of Tsɛxwäsɛlasōɛ.

In my dream my late child came to invite me to go from here to

---

[1] This dream corresponds to the procedure of the hunter who tries to secure good fortune.

[2] This dream means that Abāyaa will be with child.

Wä, hëx·ɛidaɛng·aɛmēsɛn xwānaɬɛida. Wä, lɛn ts!ɛx·ɛĪtsa hādzɛx-stālä.

31. ɛyäk·aɛng·ɛ mēxēs ɛnɛmōkŭyalis.

Hëɛmaaxg·în laɛng·ēq ɻōɛng·în gɛnɛmē laɛng·ɛxa ɛwālasɛɛng·ä dzōyaɡɛkᵘ g·ōkwa. Wä, laɛng·anuɛx̣ᵘ äxk·!ālasōɛsa bɛgwānɛmɛɛng·ä qɛnuɛx̣ᵘ lä k!ŭsɛālĪɬ laɛng·ɛxa hëɬk·!ōdɛnēgwĪɬasa ōxʟälĪɬasa g·ōkwē. Wä, laɛng·aɛmēsɛnuɛx̣ᵘ k!ŭsɛālĪɬa. Wä, laɛng·ɛn dōxɛwaʟɛla-qēxs ɛnāx̣waɛmaē laɛng·ɛ ɬēɬɛɛla q!ēnɛmɛɛng·ä bēbɛgwānɛmaxa ɛnāx̣wa-ɛng·aɛma g·ayōɬɛɛng·ɛ lāx g·Īg·ɛgɛmaɛyōɬasa Mamalēleqala yĪɛng·ɛx ɠüyōɬɛlasɛwŭɬē ɻōɛng·ē Nɛg·ɛōɬē, wä hëɛng·aɛm k!ŭdzēɬ laɛng·ɛxa ōgwiwaɛlĪɬɛɛng·äsa g·ōkwē ɻōɛng·ēda q!ēnema q!ūlsq!ūlɛyax bēbɛgwā-nɛmɛɛng·ä. Wä, laɛng·ē k·!āɠĪg·aɬtâɛya saōx̣ᵘɛɛng·ä lāxa t!ɛx·Ĭla-ɛng·äsa g·ōkwē. Wä, hëɛng·aɛmēsē k!ŭdzɛdzâɛyē T!ēqwapɛwŭɬē ɻōɛ-ɛng·ēs ɛnēɛnɛmōkᵘɛwŭɬa. Wä, laɛng·ē ɠüyōɬɛlasē yāq!ɛg·aɛɬa. Wä, laɛng·ē T!ēqwapē dāsdaɬas wäɬdɛmɛɛng·äs ɠüyōɬɛlas. Wä, hëɛng·aɛ-mēs laɛng·ɛ k·!ōlax·ɛidaasɛx T!ēqwapdē. Wä, laɛng·aɛmē ɬɛɛlē T!ē-qwapdē. Wä, hëɛng·aɛmēs g·āɛxats X·Ĭlxɛ!tōɬ äxk·!ālaɛng·ɛ g·āxɛn ɻōɛng·ɛn ɠɛnɛmē qɛnuɛx̣ᵘ lä hōqawɛlsa lāxa g·ōx̣ᵘɛɛng·äsa lēslâlē-noxwē. Wä, laɛng·aɛmēsɛnuɛx̣ᵘ lāxa t!ɛx·Ĭla q!āq!alak·!ɛnux̣ᵘs X·Ĭ-lxɛ!tē. Wä, laɛng·aɛmē ɛnēk·a qaɛsō k·!ēs la hōqawɛls lāxwa g·ō-kᵘqɛnuɛx̣ᵘ laɛmēts xɛk·!ax·daɛxᵘʟōʟ, ɛnēk·ē. Wä, g·āxɛɛng·aɛmēsɛnu-ɛx̣ᵘ näɛnakwa yĪxs laɛng·aē xōmāɬɛlēda lēslâlēnoxwē.

Wä, hëɛm ɛwālas ɛyax·sɛm mēxaɛya. Wä, laɛm ts!ɛk·!āɬɛlaqēxs ɛyāx·sɛɛmaēda ts!ɛx·q!ōlɛmlaxa q!ēx·saasʟasa bāk!umē ɬēɬɛɛlɬ.

32. Mēxēs ʟ!āqwag·ilayuɠwa.

Mēxɛlēg·asɛn ɻâlōɬa g·āxɛɛng·ɛ lɛɛlāla g·āxɛɛng·ɛn qɛnuɛx̣ᵘ laɛng·ē sēxɛwĪd ɻōɛɛng·ē. Laɛng·ɛn mɛlqwālaɛmqēxs ɠɛɛyoɬaōɬa ɬɛɛla. Wä, laɛng·ɛn ɛnēx·qɛxg·în q!ɛmsēk·. Wä, laɛng·ē ɛyāk·ĪlĪ-ɬa qaɛs dādɛx·sɛɛlĪɬaɛng·ē g·āxɛɛng·ɛn. Wä, laɛmɛn gwēgwaɬtsäɛng·a. Wä, laɛmɛn ts!ɛx·ɛĪda.

the place which they call the beautiful Country, the place where all those go who are no more. I got ready at once. Then I was awakened by a noise.

31. Bad Dream of ᵉnɛmōkūyalis.

It was this way, that I and my wife were in a large house with many platforms. Then we were asked by a man to sit down in the house in the rear corner at the right hand side, and so we sat down in the house. Then I saw all those who were dead, many men, some of the late chiefs of the Mamalēleqala, that is, the late G̣ūyōɬɛ-las, and the late Nɛg·ē, who were sitting in the rear of the house, and also many old men. And on a platform made of boards placed over the door of the house, the late T!ēqwap was sitting with his late friends. Then G̣ūyōɬɛlas spoke and T!ēqwap ridiculed the speech of G̣ūyōɬɛlas. Then he killed T!ēqwap, and T!ēqwap was dead. That was the moment that the late X·îlxᵉît asked me and my wife to leave the house of the ghosts. We went to the door led by X·îl-xᵉît. Then he said, "If you do not go out of this house immediately you will stay here forever." Then we went home while the ghosts were fighting.

This is a great bad dream. It announces that a bad epidemic is going to come and that many Indians will die.

32. Dream of ɹ!āqwag·ilayug̣wa.

I dreamed of my late lover who came to call me to go paddling with him, and then it occurred to me that he had been dead for a long time. I said to him that I did not care to go. Then he became angry and took hold of me. Then I cried out. Then I awoke.

33. Mēxēs K·!ämaxalas.

Mēxɛlēg·a łɛᵉlᵉɛng·ɛx g̣ānoʟē laɛng·ɛn layōsɛn k·!ēsᵉɛng·ä małt!ēł ëx·ᵉɛng·ɛ ts!ɛdāq laɛng·ɛxa ëg·ɛmēngwisᵉɛng·a aᵉwīnagwisaxa g·ōkŭlasasa ts!ēdaxsɛmᵉɛng·axa k·!eâsaɛng·ä ᵉnɛmōx̣ᵘ bɛgwānɛm bɛk!ŭg̣ēs. Wä, laɛng·ēda ᵉnɛmōxᵘᵉɛng·ä wŭʟa g·āxᵉɛng·ɛn· wīx·sōxda aᵉwīnagwixēx lāxōs nâqaᵉyēx, ᵉnex·ᵉɛng·ē g·āxᵉɛng·ɛn. Wä, laɛng·ɛn x̣ŭlx̣ŭlts!ēqalaɛng·ɛ lāq. Wä, laɛng·aᵉmēsɛn nēłaɛng·ɛq. Wä, laɛng·ē k·āya g·āxᵉɛng·ɛn. Wä, laᵉmɛn ts!ɛx·ᵉīd lāxēq.

34. Mēxēs ʟ!āłɛmēg·iᵉlakᵘ.

G·āxᵉɛng·aɛn ōmpᵉwŭła dōqwa g·āxᵉɛng·ɛn lāxɛn g·ōkwēx. Wä, laɛng·aᵉmēsē ʟēᵉlālaɛng·ɛ g·āxᵉɛng·ɛn qɛn lāɛn lāx g·okŭlas. Wä, laɛng·aᵉmēsɛn xwānałᵉīda qɛn lä läg·ēq. Laɛng·ēg·a mɛlxᵉwaʟɛlaqēxs g̣ɛyōłaōła łɛᵉlɛn ōmpᵉwŭła. Wä, laɛng·ɛn âla ts!ɛnx̣ᵘsēxs g·āxaē ʟēᵉlālaɛng·ɛ g·āxᵉɛng·ɛn qaēda lēslâlēnoxwē. Wä, laᵉmɛn ts!ɛx·ᵉīda.

35. Mēxēs ʟ!āqwäł.

Laɛng·ēk· dzēg·ɛt!axa g·āwēq!ānɛm laɛng·ɛx Āʟanōdzaᵉyē. Wä, laɛng·aᵉmēsɛn ëx·ᵉag·alis laɛng·ɛxa g·āwēg̣adē. Laɛng·ēk· dōxᵉwaʟɛlaxa q!ēnɛmē ts!ēdaqa k!ŭtsēᵉstālaxa lɛg̣wisē. Wä, laɛng·ɛ ăbāsᵉwŭłē ʟ̣ɛᵉwis ᵉnɛmōx̣ᵘᵉwŭłē ʟ!āqwaīłᵉwŭłē ʟ̣ɛᵉwōxda lāx xɛnʟɛla ts!ɛx·q!ōx G̣aāxstālasēx k!wāg̣elisxa haăyałilag̣as yîxɛns g̣wɛᵉyō lēslâlēnoxwa. Wä, laɛng·aᵉmē ts!ēsaxa g·āwēq!ānɛm qaᵉs ts!ēkwēq. Wä, laɛng·ē ăbāsᵉwŭłē ʟēᵉlāla g·āxᵉɛng·ɛn qɛn laɛng·ē ts!āts!ēk!wālaq. Wä, laɛng·ɛn āʟēᵉsta qɛn laɛng·ē k!wāg·îlisē. Wä, laɛng·ɛn k·!ēs małt!ālaxa waōkᵘ ts!ēdaqaxa g̣ɛyōłᵉwŭłaxɛnt łēłɛᵉla. Wä, laɛng·ē ʟ!āqwaīłᵉwŭłē ᵉnēx· qɛn ts!āts!ēk!walēxa ts!ēdzɛkwē g·āwēq!ānɛma. Wä, laɛng·ē ăbāsᵉwŭłē k·!ēsᵉɛng·ɛ hëłq!ālɛn ts!ēts!ēk!wālaq " qaxg·în k·!ēsēk· ᵉnēx· qa g·āxēsōx g·āxɛns qa hëx·säᵉmēsōx q!āp!äłōtɛn xŭnōkwaē łāᵉwŭnɛmasōx," ᵉnēx·ᵉɛng·ē. Wä, laɛng·aᵉmē ăbāsᵉwŭłē ᵉyālaqaɛng·ɛ g·āxɛn qɛn g·āxē näᵉnakwa. Wä,

33. Dream of K·!ämaxalas.

I dreamed last night that I was dead and I was taken away by a pretty woman who was unknown to me to a nice beach to a village in which there were only women, not a single man among them. Then one of them asked me, "How do you like this beach?" she said to me. I felt depressed there and I told her so. Then she chased me away. Then I awoke.

34. Dream of ɫ!āɮɛmēg·iᵉlakᵘ.

In my dream my late father came to see me in my house here. Then he invited me to go to his village, and so I made ready to follow him. Then it occurred to me that my late father had died long ago. I became very angry because he had come on behalf of the ghosts to invite me. Then I awoke.

35. Dream of ɫ!āqwäɮ.

I dreamed that I was going digging clams on (the island) Ałanōdzaᵉyē. And so I approached the beach where there are clams. I saw many women sitting around a fire on the beach. There were your late mother and her late friend ɫ!āqwaɮ, and the sick Ga̱ax-stālas was sitting with the spirits, for that is the way we call the ghosts. They were roasting clams and eating them. Then your mother called me to eat clams with them. I went ashore and sat down. I did not know the other women, but they probably died long ago. Then ɫ!āqwaɮ wanted that I should eat roasted clams with them. Your mother did not permit me to eat clams with them, "for I do not wish her to come to us. She shall remain with my son, her husband," thus she said. Then your late mother sent me away home. Then I left them and went aboard my little travelling canoe. Then I awoke.

g·ăxᵉEng·En bâsē qEn lăxsᵉEng·ē lăxEn yāᵉyats!ă sEk·Elisa. Wä, laᵉmEn ts!Ex·ᵉId lăxēq.

36. Mēxēs Gwŭyosdēdzas.

Mēxelēk· laEng·E sēxᵉwidayosEn gaGempᵉwŭła. LaEng·En ăɬᵉEm q!âɬᵉalElaEng·Eqēxs gEyōɬaōɬa ɬEᵉlaxg·anuᵉx̣ᵘ laEng·ēg·a qwēsg·ilaEng·a. Wä, laEng·ē ālēᵉsta laEng·Ex Ëg·isbalis. Wä, hēEng·aᵉmēsEn la bâEng·Es qEn g·ăxᵉEng·ē qasaēsElaEng·axg·în g·ăxēk· näᵉnakwa. Wä, g·ăxᵉEng·En lăx G·iōx. Wä, laEng·En k·!eâs gwäwēᵉlasᵉEng·E lăxa wäs G·iōx. Wä, laEng·En wăx· gElx·ᵉida. Wä, laEng·En Elăq wēx·ᵉEna. Wä, hēᵉmēsEn la ts!Ex·ᵉIdaasē.

37. Mēxēs Yäqawīdē.

LaEng·ēg·a sēxwa lālaaEng·E lăx Gwadzēᵉyaxa ganuɬᵉEng·ä. Wä, g·îlᵉEng·aᵉmēsEn lāg·aa laEng·Ex Q!EmsExlä läEng·ēk· wŭḷăxᵉalElaEng·Exa q!ēk·!älä hăᵉyāɬa sāᵉlālaxa ᵉnēx·ᵉEng·aē qāᵉyasas:

LEn yayaēxᵉalisak·as ᵉnāhenk·!Emlisaɬxahanhan g·îyaᵉya;
ha ha yiᵉya ha ha.
ᵉya ōgŭxsâlēhēsLEhahahan q!wahahats!ēmēᵉLa qahahahan
g·îyaᵉya; ha ha yiᵉya ha ha.

Wä, māᵉɬtsEmk·!EnälaEng·aᵉmEn q!āseᵉwē laEng·Ex qāᵉyasᵉEng·äsa sälEmas hăᵉyāɬaEng·äsa lēslâlēnoxᵘ. Wä, laEng·En hēᵉnakŭla laEng·Ex Gwadzēᵉyē. Wä, laEng·En lāg·aaxa laEng·ē nāᵉnakŭla. Wä, laᵉmEn ts!Ex·ᵉId lăxēq.

38. Mēxēs TsExᵉwīdē.

G·ăxᵉEng·ēk· LēᵉlalasōᵉsEn ōmpᵉwŭła qEn laEng·ē lăx gwEᵉyäs ēk· aᵉwînagwisa. Wä, laEng·aᵉmēsEn läg·ēq. Wä, laEng·anuᵉx̣ᵘ lāg·aa lăx g·ōx̣ᵘᵉEng·äᵉs. Wä, laEng·anuᵉx̣ᵘ hōgwiLa laEng·ăx g·ōkwas. Wä, laEng·ē ăxk·!āla qEn k!wāg·alîɬē. Wä, laEng·aᵉmē nēɬaxs lōᵉmaē wîwosilaga lăxēs ăxāsē: Dōxᵉwidasxen kuᵉlēlasēx. LaᵉmEn k·!eâs māma, lāxaEn k·!eâs hēɬilaᵉya, ᵉnēx·ᵉEng·ē g·ăxᵉEng·En. Wä, âEng·aᵉmēsEn ḷăxᵉŭlîɬa qEn g·ăxᵉEng·ē näᵉnakwa. Wä, laᵉmEn ts!Ex·ᵉIda.

36. Bad dream of Ġwŭyosdēdzas.

I dreamed that I was being paddled about by my late grandfather. I only recollected that he had died long ago after we were far away. Then we landed on a sandy point. I left him and went along the beach and came home. I came to G·iōx. Then I could not get across the river of G·iōx. I began to swim and I was almost drowned. At that moment I awoke.

37. Dream of Yäqawīd.

In my dream I was paddling to Gwadzē^{ɛ} at night. As soon as I arrived at Shell Island I heard the voices of many young men who were singing love songs and they said these words:

I give it up to win my love in this world; ha ha yi^{ɛ}ya ha ha.

Oh, in another way will go down my crying on account of my love; ha ha yi^{ɛ}ya ha ha.

I learned two lines of the words of the love song of the young men of the ghosts. Then I went right on to Gwadzē^{ɛ} and I arrived there when the day broke. Then I awoke.

38. Dream of Ts$ɛ$x^{ɛ}wīd.

In my dream I was called by my late father to a place which he called the Nice Country. Then I followed him. We came to his house. I entered his house. Then he asked me to sit down on the floor. Then he told me it was a very poor place where he was: (he said), "Look at my bed. I have no cover, nothing to maintain myself." Thus he said to me. Then I arose and went home. Then I awoke.[1]

---

[1]After this dream Ts$ɛ$x^{ɛ}wīd burned two pairs of blankets and food for the soul of his late father.

39. Mēxēs Hɛx·hak!waēdzɛmga.

(Koskimo)

Mēxaëg·înlax nēg·ɛx̣ᵘ yîk·atsē q!ēnɛmx·st!aax̣wa lāk·as łɛᵉłaa ts!ēts!ādaxst!aax̣wa yîk·ast!aax̣ŭx Ak·ilayuġwaōł ļōᵉkwast!aax̣wē A-dahōłk·ast!aax̣wē ļōᵉkwast!aax̣wē ļ!āqwag·ilayuġwaōłk·ast!aax̣wē ļōᵉkwast!aax̣wē ļ!āļ!aqwaōłwŭłēk·ast!aax̣wē. Wä, hëk·asᵉɛmxat! lak·as ġeōł lāk·as ᵉwîᵉlak·as łēᵉłaa. Wä, lāk·ast!aax̣wē lāxst!aax̣ᵘ g·āxᵉalisk·adzōł lāk·ast!aax̣ŭx Xŭtēs. Wä, lāk·ast!aax̣wē Ak·ilayugwa ɛēłᵉałɛxsak·ast!aax̣ŭx Hɛx·hāk!waēdzɛmga ļōᵉx·st!aax̣wē ļ!aqwaga. Wä, lāx·st!aax̣wē hōxᵉwałɛxst!aax̣ᵘ lāk·ast!aax̣ŭx yāᵉyats!äsē k·!ēsk·asē la aōmsk·asa. Wä lax·st!aax̣wē ļɛxɛlēsa. Wä, lax·st!aax̣wē gaġäłak·ast!aax̣ᵘ ļēxᵉēdayox·st!aax̣wa. G·āxk·asɛn dōxᵉwałɛlak·asx·-st!aax̣ᵘsxē q!ēnɛmk·asē mēᵉmä ɛk·ax·st!aax̣ᵘ lak·asx·st!aax̣ᵘxē ļ!āsagwîsk·atsē gōkwax·st!aax̣ᵘ lāk·asɛx Xŭtēs. Wä, lax·st!aax̣wē t!āt!aqwasōᵉkwatsē t!ēt!aq!wēnoxᵘk·asasē Gōsg·imoxᵘk·asē. Wä, lāk·-ast!aax̣wē qōqŭt!ak·asē t!āt!aq!waats!ēx·st!aax̣was memanagołk·asa. Wä, lāk·asᵉɛmxaɛn ts!ɛx·ᵉîd lāk·asxēq.

Wä, yîx gwēbałaasasa g·ālabaᵉyasa mēxaᵉyē qa Hɛx·hak!waēdzɛmga ļōᵉ ļ!āqwaga yîxs hëᵉmaē āłēs q!wēq!ūᵉlē. Wä, lä lāxsē bɛxᵉŭnāᵉyasēx yāᵉyats!äsa bēbɛx̣ᵉŭnaᵉyasa la gäła łēłɛᵉła. Wä, laɛm q!alēda mēxɛläxs lɛᵉmaē ɛlāq łēłɛᵉła maᵉlōkwē. Wä, lä ɛlx-ļaᵉya mēxaᵉyas q!ēnɛm k·!ōtɛla, wä laɛm q!ālaxs lāg·aōlē q!ŭᵉ-lāł lāxa k·!ōt!ɛnxē.

40. Mēxēs Ts!âlalłłᵉlakᵘ.

Mēx·ɛlēk· laɛng·ɛ ɛēᵉlānɛmsɛn ōmpᵉwŭła laɛng·ɛx Ts!ädē. Wä, laɛng·ɛn ļ!ɛlēwēqēxs ġeyōłaōła łɛᵉła. Laɛng·aᵉmēsɛn lāx g·ōx̣ᵘᵉ-ɛng·äsē qɛn laɛng·ē k!waîł laɛng·ɛx g·ōkwas. Wä, laɛng·ē yāq!ɛg·-aᵉła, laɛng·ē ᵉnēk·a: Gēlak·as la q!āgwîd, ēsaēļɛn âɛm ᵉnēx· qɛn g·āxē hëłłᵉlälaxēs gwēx·sdɛmōs qɛn damōdālēxwa ts!ēts!ɛx·q!ōlɛma-qōs łālax̣wîlaᵉyâ qaxg·în dōqŭlaᵉmēg·axs hëmɛnāłaᵉmaaqōs ts!ɛx·q!a, ᵉnēx·ᵉɛng·ē ōmpᵉwŭłɛn. Wä, laɛng·ē ɛɛxomāxōtsēs ᵉwāx·sōłts!ānaᵉyē

39. Dream of Hɛx·hak!waēdzɛmg̣a.

(Koskimo)

At night I dreamed of many dead women, of the late Ak·ilayug̣wa, the late Ada, the late ɬ!āq̣wag·ilayug̣wa and the late ɬ!ā-ɬ!aq̣waōɬ. They had all been dead a long time. They came ashore at Xŭtēs. Then Ak·ilayug̣wa called Hɛx·hak!waēdzɛmg̣a and ɬ!āq̣waga to come aboard the canoe. They went aboard the canoe of the supernatural ones. They steered away from shore. After they had been under way for some time I saw many salmon jumping on the beach seaward from the village Xŭtēs. They were speared by the spearsmen of the Koskimo, and the spearsmen's canoes were full. After this I awoke.

This is the meaning of the beginning of the dream for Hɛx·-hak!waēdzɛmg̣a and ɬ!āq̣wag̣a -- for they were still alive -- whose souls went aboard the canoe of the souls of those who had died long ago. Then the dreamer knew that these two were almost dead. At the end of the dream about the many salmon, she knew that she would live until the salmon run.

40. Dream of Ts!ālaliɬi^{ɛ}lak^{u}.

I dreamed I was invited by my late father to Ts!ädē. I had forgotten that he was dead long ago. I entered his house and sat on the floor of his house. Then he spoke and said, "I wish to cure you of your ways and to remove those sicknesses which cause you pain, for I see you are always ill." Thus said my late father. Then with both his hands he squeezed both sides of my head downwards to the lower end of my back. Then he closed both hands and

laeng·exg·în ɛwāx·sanōlemēk· häxalaeng·e lāxg·în ōdzoxsdēk·. Wä, hëeng·aɛmēs la lelqoxʷîdaats ēɛeɛyasâs qaɛs meqōstōdēsa ts!ex·q!ōlemē. Wä, laeng·ē mōp!ena hë gwēx·ɛidē. Wä, g·îlɛmēsē gwāɬɛeng·a laē ɛyālaqaeng·e g·āxen qen g·āxē näɛnakwa. Wä, laɛmen ts!ex·ɛîd lāxēq.

41. Mēxēs Q!ēq!ex·lāla.

Mēxelēk· laeng·e hānal!a laeng·exa mēgwatē laeng·ex Māp!egem. Wä, laeng·en q!eyōlxa mēgwatē. Wä, g·āxɛeng·en näɛnakwa laeng·exōx Tsāxisēx. Wä, hëx·ɛidaeng·eɛmēsen ts!ex·ɛîdxa mēgwatɛeng·ä. Wä, g·îlɛeng·aɛmēsen gwāɬ ts!ex·aqēxs laeng·ēg·a yîmɬɛîdeq. Wä, laeng·en q!āxa xwēɛlaeng·ä g·îts!âxa pōxŭnsasa ɛwālasē mēgwata. Wä, laeng·aɛmen ɫōgwalaq. Aeng·aɛmēsen la q!wālaɬîdeq laeng·exa āl!ē. Wä, laeng·en k!wēlasɛîtsa mēgwatē laeng·exwa Kwākwag·uɬēx. Wä, g·îlɛeng·aɛmēsen gwāɬ k!wēlasa. Laeng·ēk· t!ēx·ɛalîɬa. Wä, laeng·en mēxɛēda. G·āxɛeng·ēda begwānema k!wāg·alîɬ laeng·exen l!āsalîɬē. Wä, laeng·ē ɛnēk·a, " Wëg·a k·!ēs kuɛlîɬle ɫeɛwis genemaōsaxa mōxɛŭnxla ts!ăwŭnxa ālas amēɬālax qaēs ɫōgwaɛyaōsa xwēɛla g·āxen," ɛnēx·ɛeng·ēda begwānem g·āxɛeng·en. Wä, laɛmen ts!ex·ɛîd lāxēq.

42. Mēxēs Alak·ilayugwa.

Mēxelēg·a laeng·e lawîɬ yāɛyaselaeng·exa x̣wāx̣wagŭma. Wä, k·!ēsɛeng·aɛmēsen neqâlēxs laeng·aē ts!āq!wag·îlisa. Wä, laeng·en ɫāɬax Nexāgadē. Wä, laeng·eɛmē qāp!îdaeng·en yaɛyats!ä x̣wāx̣waguma. Wä, laeng·en lāsgemdxa x̣wāx̣wagumaxs laē qepâlaeng·a. Wä, laeng·en hăxsemēlēq. Wä, g·āxɛeng·ēda ts!ēk!wa p!elɛnakŭla qaɛs g·āxɛeng·ē k!wāsgemdxa âg·îwaɛyasa qepâla x̣wāx̣waguma. Wä, laeng·ē dāx·ɛîdexg·în aɛyasōkᵘ. Wä, laeng·ē ăxk·!āla qenuɛx̣ᵘ qāqasamak·a. Wä, laeng·aɛmenuɛx̣ᵘ lāg·aa lāx Baas. Wä, laeng·aɛmē ɫēxsɛāla g·āxɛeng·en qen gwayiɛlälas qaēda ɛwālasla ts!ex·qōlemɬxwa hëenxlex ɛnēx·ɛeng·ēxs laeng·aē hōxɛwîtsa xwēɛlaeng·a. Wä,laeng·ē ăxɛalelōtsa xwēɛlē lāxg·în benbăg·asg·în l!emak!ŭbânokᵘ qaɛs lex-

drew up the disease. Four times he did so. After he did so he sent me home. Then I awoke.

41. Dream of Q!ēq!ɛx·ʟāla.

I dreamed I was going sealing near Māp!ɛgɛm. There I got many seals. I came home here to Fort Rupert. Immédiately I singed the seals. After I was through singeing I butchered them. Then I found a quartz crystal in the stomach of a large seal. Then I had a treasure. Then I hid it in the woods. Then I gave a feast to the Kwāg·uł tribes with the seals. After I had given the feast I lay down. Then I dreamed that I was asleep. A man came and sat down by my side, towards the middle of the house. Then he said, "You must not lie down with your wife for four years else you will be unlucky, for you have received your treasure, the quartz crystal, from me." Thus the man spoke to me. Then I awoke.

42. Dream of Alak·ilayuǥwa.

I dreamed I travelled across the water in a small canoe. I was not half way across when a northwesterly gale began to blow. I steered towards Nɛxāgad. Then my small travelling canoe capsized. I climbed out of the small canoe that was drifting upside down on the water. I lay on it with my chest down. Then a gull came flying and alighted on the bow of the small canoe that was drifting on the water. It took my hand and told me to walk on top of the water. Thus I arrived at Blunden Harbor. Then he taught me what to do when a great epidemic should come in summer. He said so, and spit out a quartz crystal. Then he put the quartz crystal into my body at the lower end of my sternum and pressed it

ᵬɛtendēq. Wä, laɛng·ē ɛnēk·a. Wä, laɛms nānaxts!ɛɛwa g·axɛn qaɛs yadɛnlōs qaxs lɛɛmaaqōs ɛwālasl păxalalōł, ɛnɛx·ɛɛng·ēda ts!ōk!wa. Wä, lālɛs ɫēgadɛłts Q!ŭɛlents!ēsɛmēga lāxēq, ɛnōx·ɛɛng·ēda ts!ē-kwa. Wä, laɛmɛn ts!ɛx·ɛid lāxēq.

43. Mēxēs Qɛldōdzem.

Hēɛmēxs laē q!ēx·sēda g·Ig·ɛgămaɛyasa ɛnāxwa lēɫqwālalaɛya g·aɛyala lāxa ɛwālasē ts!ɛx·q!ōlema flu. Wä, laɛmēsɛnuɛxu ɛnāxwa dōqŭlax Q!ŭɛlādē yîxs âlaɛmaē laɛm xɛnlɛla ts!ɛx·q!a qaxs laē hă-yōlēsɛɛm la lɛxōk!wāla. Wä, lāxaē hēmɛnwālēda łɛnxstō łɛndɛqu lāx x·înᵭzasas. Wä, la ts!ɛk!walăs hāsaɛyē. Wä, laɛmē k·ēs la hēłats!âla qāsa. Wä, laɛmē ts!ɛk·!ăłɛlasōxs lɛɛmaē q!ɛyōkwē lă wēk·!îx·ɛîda. Wä, laɛmē ăɫɛbōp!ɛmxwaɛs qɛlgwîła yîx Q!ŭɛlädē. Wä, lă yāwasɛîd mēxɛida. Wä, lāɛlaē mēxɛlasa ālaɛmɛn g·ăx g·āxē-la lāx g·ōkwas. Wä, lāɛlaē ɛnēk·a ālanɛmaq: Gwăłᵭzâs hē gwēg·ɫlē Q!ŭɛläd, qāst, qaɛs laōs lāɛsta lāxwa wāx gaālala ɫɛɛwa dzāqwa. Mō-p!ɛnxwaɛslē ɛnālalēs hēx·ɛmlaōs gwēg·ɫalē qaɛsō ēx·ɛēdlō laems k·!ōqŭlalɛx gats!ēla qaɛs tsēx·ɛîdaōsas lāxwa wāx qaɛsō lāł k!wa-ɛstalislōł. Wä, lālɛs gŭqałts!a ɛwābɛts!âsa nāgats!ē lāxōs ēwanu-łxawaɛyaqōs. Wä, mălɛxla ɛwābɛts!âla nāgats!ēs gŭxɛîdayōs lāxōs hēłk·!ōᵭɛnułxawaɛyaqōs; wä mălɛxlaɛmxaăwis lāxs gɛmxanułxawaɛyēx, ɛnēx·ɛɛng·ɛɛlaēda ālanɛmɛɛng·äx Q!ŭɛlädē. Wä, laɛmɛn bâwēda ālaɛnɛmē.

Wä, hēx·ɛidaɛmēsē Q!ŭɛlädē ăxɛēdxa nāgats!ē qaɛs lä g·îlɛnā-kŭla qaɛs lä k!waɛsta lāxa wa qaɛs tsēx·ɛîdēsa nāgats!ē lāxa ɛwāpē qaɛs gŭxɛîdēs lāxēs hēłk·!ōᵭɛnułxawaɛyē. Wä, lä mălp!ɛna hē gwēx·-ɛidē. Wä, lāxaē hēɛm gwēx·ɛîdxēs gɛmxanułxawaɛyē. Wä, lä gwăłɛxs laē gɛlɛnakŭlaxs laē laēl lāxēs g·ōkwēxa laɛm gălak·as ɛnāla qaxs q!ōnɛmaēda bēbɛgwānɛm dōqŭlaqēxs laē k!waɛstālis lāxa wa wax·dzâla lɛxâxs k!wastalisaē; ɛsx·axat!. Wä, mōp!ɛnxwaɛsɛmēs ɛnālä hē gwē-g·ilaxs laē łak!wēmasɛida. Wä, lä ăxk·!ālaxa ɛnāxwa bēbɛgwānɛmxa ts!ɛx·q!äsa flu qa ōgwaqēs laɛsta lāxa wa. Wä, hēɛmis ɛnāxwa ēx·-

in. Then he said, "Now make a rattle in my form (imitate me). Then you will be a great shaman," thus said the gull. "Now you shall have the name Q!ŭᵉlɛnts!ēsɛmēga from now on." Then I awoke.[1]

43. Dream of Qɛldēdzɛm.[2]

It was at the time that many chiefs of all the tribes died of the great epidemic, influenza. Then we all saw that Q!ŭᵉläd was really sick, for he was coughing all the time and yellow fluid was running all the time from his nose. His breath was short and he was not able to walk. Then he was informed of the death of many people. For seven days he was in bed, I mean Q!ŭᵉläd. Then he slept for a short time. Then it is said he had a dream of a wolf which came into his house. Then it is said the wolf spoke to him and said, "Do not act like this, Q!ŭᵉläd, good friend, but go into the water of this river morning and evening. For four days do this if you want to get well, and take a bucket and dip water out of this river while you are sitting in the water, and pour the water in the bucket over both sides of your neck. Two buckets full of water in the bucket pour over the right side of your neck, and in the same way two buckets full over the left side of your neck." Thus said the wolf in the dream of Q!ŭᵉläd. Then the wolf left.

Immediately Q!ŭᵉläd took a bucket and crawled away to sit down in the water of the river. He took up water with his bucket and poured it over the right side of his neck. Twice he did so. Then he also poured it over the left side of his neck. When he had finished doing so he crawled back into his house a long time after day had come; and many men saw him sitting in the water of

---

[1]This dream is typical for the initiation of a shaman. The novice dreams in this way of dying persons, of the War-spirit (Winālag·ilis) or of other supernatural beings (hayaẋilagas).

[2]As a shaman this man had the name Q!ŭᵉläd.

ɛ!dēda hĕ gwēx·ɛidē wāɬdɛmas. ɛnɛmōx^{u}ɛmē Awālasɛlaɬ ɮɛɛlasa pēpɛxālaxa laɛsta lāxa wŭdaɛsta wa. Hĕdɛnuɛx^{u} lāg·iɬa xɛnyasasēxs ts!ɛlqwaē ĕx· k·!āɬɛlēs ōk!winaɛyasēs ts!ɛlqwäxa gaāläxs laē laɛsta lāxa wŭdaɛsta wa. Wä, nōgwaɛmēs dōqŭlaq ɮōɛ Mɛlēdē ɮōɛ Ägwilaɡɛmaɛyē ɮōɛ K!wāk!wabalasɛmaɛyē ɮɛɛwa q!ēnɛmē ōgŭla bēbɛgwanɛma wītnęstsg·în wāɬdɛmk· qa Q!ŭɛlädē. Laɛm lāba.

44. Mēxēs Tōgŭmālis.

Wä, hĕɛmxaāwisē gwäla mēxaɛyas Tōgŭmālisxa păxɛla, yîxs mēxɛlaē. G·āxɛɛng·ēda tămînasē ăxk·!ālaq qa läs laɛsta laɛng·ɛxa q!ɛwēg·alasasa g·ōkŭla laɛng·ɛxg·a Tsāxisɛk·, yîxs laē xɛnlɛlasa ɛwālas ts!ɛx·q!ōlɛma flu. Wä, laɛng·aɛmxaɛn ăxk·!ālasōɛ qɛn lä k!waɛsta lāqēxa gaāläxs g·ālaē ɛnāɛnakŭla qɛn xōsitēsa wŭdaɛsta ɛwāpa ɮɛɛwa la dzaxq!āla. Wä, hĕx·ɛidaɛng·aɛmēsɛn laɛng·a läg·ēxa tămînasē. Wä, laɛng·aɛmē ts!āts!ɛmx·sîla qɛn gwēg·ilasg·în. Laɛng·ēk· laɛsta. Wä, hĕɛmēsɛn lāg·iɬa hĕ gwēg·ilēxg·în lēk· lɛxōxɛwida qɛn hĕx·ɛidaɛmē laɛsta lāxwa q!ɛwēg·alasaxsɛns g·ōkwēx. Wä, hĕɛmēsɛn lāg·iɬa k·!ēs la ts!ɛx·q!aēnoxwē. Wä, hĕɛm păxălamasa tămînasax Tōgŭmālis. Wä, hĕɛmis păxălāmasa ālaɛnɛmax Q!ŭɛlädē.

45. Mēxēs Gwāgwadaxɛla.

Mēxɛlēg·asɛn ăbɛmpɛwŭɬa g·āxɛɛng·ɛ ăxk·!āla qɛn hĕmɛnāɬaɛmē la q!wāxētasa q!waxē laɛng·ɛxa waɛng·ä lāxwa alɛg·aɛyaxsɛns g·ōkŭlasēxa ɡēgaāla ɮɛɛwa dzādzɛqwa. Wä, qaɛsō hĕɬ gwēg·ilalē laɛmēts k·!ēs ts!ɛx·q!aēnoxulōl ɛnēx·ɛɛng·aɛn ăbɛmpɛwŭɬē g·axɛɛng·ɛn. Wä, hĕx·ɛidaɛmēsɛn la laɛsta laxēq.

the river coughing all the time while he was sitting there and also sneezing. After he had sone so for four days he became strong. Then he asked the people who were suffering from influenza to go into the water of the river. All those who acted according to his words recovered. Only Awālasɛlaẋ died, the only one among the shamans who went into the water of the cold river. And this is the reason why we were surprised that the bodies of those who were sick of the fever were steaming in the morning when they went into the cold river. I myself say him, and Mɛlēd and Agwilagɛmē^{u} and K!wā-k!wabalasɛmē^{ɛ} and many other men were witnesses of what I say about Q!ŭ^{ɛ}läd. Now that is the end.

44. Dream of Tōgŭmālis.

This was also the dream of the shaman Tōgŭmālis as he was dreaming: "A squirrel came here and asked me to go into the water of the pond behind the village of Fort Rupert," for he was very sick of the influenza. "Then I was asked to sit down in the water early in the morning when day broke, and to spray myself with cold water also late in the evening. And I obeyed the squirrel. Then it showed to me what I was to do, and I went into the water. Therefore I do this when I begin to cough. Then I go immediately into the water in this pond behind our house. Therefore I am never sick." It was a squirrel that made Tōgŭmālis a shaman and it was a wolf that made Q!ŭ^{ɛ}läd a shaman.

45. Dream of Gwāgwadaxɛla.

I dreamed of my late mother who asked me to rub my body always with branches of hemlock trees[1] in the river behind our village in the morning and in the evening, "and if you do this you will never be sick," thus said my late mother to me. After that I went immediately into the water.

---

[1]This is the usual method of ceremonial purification.

46. Mēxēs ᵉmāx̣ŭlag·îlis.

Mēxɛlēg·asa q!ēnɛmᵉɛng·ä bebɛgwanɛm k!ŭdzīł lāxa g·ōx̣ᵘᵉ-ɛng·äɛn lä laēʟasᵉɛng·a. Wä, laɛng·ɛn ᵉyäg·iᵉlɛmᵉɛng·ɛsa g·īg̣ɛ-maᵉyasxa âlaɛng·ä łāwisᵉɛng·ɛ g·āxᵉɛng·ɛn. Wä, laɛng·aᵉmē k·ayɛ-wŭlsa g·āxᵉɛng·ɛn. Wä, laɛng·ɛn nēłasōᵉɛng·ɛsa ōgŭᵉlaᵉma bɛgwā-nɛmɛng·a. Wä, laɛng·ē ᵉnēk·ᵉɛng·a g·āxᵉɛng·ɛn: Nōgwaᵉmɛnuᵉx̣ᵘ ts!ēts!ax·q!ōlɛma lāxɛnuᵉx̣ᵘ ᵉnāłᵉnɛmōk!wēnaᵉyē bɛgwānɛma. Laᵉmē-sɛnuᵉx̣ᵘ k!wāla g̣wāg̣wēx·sᵉāla lāxɛnuᵉx̣ᵘ läläsʟäxwa hëɛnxʟēx. Wä, hāg·a lāwŭlsɛx, ᵉnēx·ᵉɛng·ēda bɛgwānɛmᵉɛng·ä g·āxᵉɛng·ɛn. Wä, la-ɛng·ɛn wāx· lāwŭls lāxa t!ēx·îlaɛng·äsa ᵉwālasᵉɛng·a g·ōkwa g·ā-xᵉɛng·aasa g·îlx·dē yāyaq!ɛntaᵉma bɛgwānɛma g·āxᵉɛng·în qaᵉs q!wēsᵉidēsēs hëłk·!ōłts!ānaᵉyēɛng·ä laɛng·ɛxg·în hëłk·!ōdɛnōdzē. Wä, laɛng·ē ᵉnēk·a: Yūɛms g·aᵉyālasʟōda ts!ɛx·q!ōlɛmē la ăxᵉā-ʟɛla lōʟ, ᵉnēx·ᵉɛng·ē g·āxɛn. Wä, laɛm ts!ɛx·ᵉīd lāxēq.

47. ᵉyäk·aɛnk· mēxēs Lɛk·âsa.

Mēxɛlēg·as Lāg·ɛyōsᵉwŭł g·āxᵉɛng·ɛ k!wāᵉs laɛng·ɛx ʟ!āsanâ-ᵉyasɛn g·ōx̣ᵘᵉɛng·ä. Wä, laɛng·ē ăxk·!āla qa ᵉwīᵉlēsōx lāᵉstɛn g·ōkŭlōtᵉɛng·ä lāxa waɛng·äɛn k·!ēs māłt!ēła qaēda ᵉwālasʟa ts!ɛ-x·q!ōlɛmxwa hëɛnxʟɛx ᵉnēx·ᵉɛng·ē g·āxɛn qaxs hëᵉmaē k·!ēs k!ŭt!a-ʟɛlatsa ts!ɛx·q!ōlɛma lāʟa laᵉstał lāxa wa ᵉnēx·ᵉɛng·ē g·āxɛn. Wä, laᵉmɛn ts!ɛx·ᵉīd lāxēq qɛn lä laᵉsta lāxwa wāx.

48. Aɛnk·aɛnk· mēxēs K·!ēdēłɛm.

Mēxɛlēg·asa g·āxᵉɛng·ä dōqwa g·āxᵉɛng·ɛnʟɛn ōmpᵉwŭła. La-ɛng·ē ʟ̣ēxsᵉāla g·āxᵉɛng·ɛn qɛn k·!ēsē xɛnʟɛla nōłałts!ɛm qaɛng·ēda hëłēɛng·ä g·āxᵉɛng·ɛn qaᵉs dādaalē g·āxᵉɛng·ɛn qaᵉs ēqaɛng·ē g·ā-xᵉɛng·ɛn qaɛng·ɛn łɛᵉlē. Wä, hëɛng·aᵉmēs wāᵉlē wāłdɛmᵉɛng·äsē g·āxᵉɛng·ɛnʟaxg·în. Läk· ts!ɛx·ᵉīda.

49. Mēxēs ᵉmāx̣walag·îlis.

Hëɛng·ēk· q!ɛlsalē ăxās Dals. Wä, laɛng·ē q!ēnɛma āłogŭᵉla sēsak·ɛlēs hănamâla laɛng·ɛxɛn ᵉwāx·sēʟaᵉyēxɛn k·!ēsa małt!ēłᵉ-ɛng·a. Wä, laɛng·ɛn małt!ēg·aaʟɛlaɛng·ɛx ᵉnɛmōgwisxa Nāk!wax·-

46. Dream of ᵉmāx̣ŭlag·îlis.

I dreamed of many men who were sitting in a house. I entered but I was not welcome to the chief who was very angry against me. Then I was addressed by another man who said to me: "We are the diseases, every one of us men who are assembled here, and we are discussing where we shall go next summer. Now go out!" said the man to me. When I was about to go out of the door of the large house the man who had talked to me came and pinched me with his right hand in my right side, saying, "You are going to die of the sickness which has taken hold of you now." And then I awoke.

47. Bad Dream of Lɛk·âsa.

I dreamed that the late Lāg·ɛyōs came and sat down on the floor of my house and he asked my whole tribe to go into the water of a river which I did not know, on account of a great epidemic which was to come this summer. Thus he said to me, and those would not be infected in the epidemic who would go into the river. Thus he said to me. Then I awoke. Then I went into the water of this river.

48. Good dream of K·!ēdēłɛm.

I dreamed I saw my late father who advised me not to be careless and to behave well and that he was going to "take something"[1] on account of witchcraft practised against me in order to kill me. That was the end of his speech to me and I awoke.

49. Dream of ᵉmāx̣walag·îlis.

In my dream I was at anchor at Dals. There were many canoes

---

[1]When a person is bewitched by bringing into contact some excretion of his body with some part of a human skeleton, the witchcraft my be counteracted by "taking" some analogous material and repeating the action of witchcraft.

daᵉxᵘ. Hëᵉng·aᵉm mak·āłē sak·ᵉlisas laᵉng·ᵉxᵉn hănwälasē. Wä, laᵉng·axaē małt!ēg·aaʟᵉla g·āxᵉᵉng·ᵉn. Wä, laᵉng·ē ᵉnēk·a: ᵉya, nᵉgŭmp, wäg·iłla yāʟ!âʟᵉx qaōxda hăngēʟēsᵉᵉwaqᵉns. Yūᵉm hayałilagasʟōx yōx gwᵉᵉyâsa q!ŭlsq!ŭlyaxᵘdäᵉns Wīnalag·îlisa, ᵉnēxᵉᵉng·ᵉxs laē dᵉnx·ᵉīdaᵉᵉng·ᵉxēs q!ᵉltsᵉmē. Wä, wīsomālaᵉng·ᵉt!ē wīxᵉlisē q!ᵉltsᵉmasēxs laē ts!āx·ᵉīdaᵉng·ēda dᵉmex·ē. Wä, laᵉng·aᵉmē q!ᵉkwaᵉng·ēda ăwâsgᵉmē gᵉlaᵉya. Wä, laᵉng·aᵉmᵉn ʟōᵉ ᵉnᵉmōgwisē āʟēᵉsta qᵉnuᵉxᵘ lē lāxa g·ōkwē laᵉng·ᵉx Dals. Wä, āłᵉᵉng·aᵉmēsa hayałilagas g·āxᵉᵉng·ᵉ sēxᵉwīd qaᵉs g·āxē mᵉxāʟē laᵉng·ᵉxᵉnuᵉxᵘ ʟ!āsaᵉyaxg·anuᵉxᵘ läk· ᵉwīᵉlōłtâ laᵉng·ᵉxᵉnuᵉxᵘ yaēyats!ē sēsak·ᵉlisa. Wä, laᵉmᵉn ts!ᵉx·ᵉīd lāxēq.

Lᵉn ētstō mēxᵉida, g·āxᵉᵉng·aasa bᵉgwanᵉm g·āxᵉᵉng·ᵉn. Wä, laᵉng·ē nᵉēk·a: Laᵉms hëłaxaxs laēx hālabala āʟēᵉsta qaxs lᵉᵉmaē xwānałᵉlēda hayałilagas qaᵉs dāg·îʟayōdē lax·daᵉxōʟ, ᵉnēx·ᵉᵉng·ē g·āxᵉᵉng·ᵉn. Wä, laᵉmᵉn ts!ᵉx·ᵉīd lāxēq.

50. Mēxēs Lᵉk·âsa.

Mēxᵉlēg·a laᵉng·ᵉ hānaʟ!axa mēgwatē laᵉng·ᵉx Xwēgats!ē. Wä, laᵉng·ᵉn lāg·aāla lāxōx āʟanâᵉyaxs laᵉng·ᵉn lâłtâ laᵉng·ᵉxᵉn yāᵉyats!ē xwāxwagŭma qᵉn mōgwanōdēq. Wä, laᵉng·ᵉn qāsᵉida qᵉn laᵉng·ē lāxa ʟ!āsanâᵉyas Xwēgats!ē. Wä, laᵉng·ᵉn dōxᵉwaʟᵉlaxa maᵉłtsᵉmē ăwâ mēgwat g·ᵉᵉyaᵉng·ᵉ lāxa k!wäsē. Wä, laᵉng·ᵉn hānaʟ!aq. Wä, lᵉn dōxᵉwaʟᵉlaᵉng·ᵉqēxs sēsᵉᵉyats!âxa g·îlsg·îlt!a sᵉᵉya laᵉng·ᵉx x·ix·ōmsas. Wä, laᵉng·ē bēbᵉgwānᵉmgᵉmē gōgŭmaᵉyas. Wä, laᵉng·aᵉmᵉn q!âłᵉaʟᵉlaᵉng·ᵉqēxs hëᵉmaē ʟēgadᵉs bᵉgwīs. Wä, laᵉng·ᵉn k·îłᵉla hănłᵉīdᵉq. Wä,g·āxᵉᵉng·ᵉn bâs, qäᵉng·ᵉnʟaxg·în k·îłᵉīdēg·as. Wä, lᵉn wēg·aa laᵉng·ᵉxᵉn xwāxwagŭmaxg·în läk· ts!ᵉx·ᵉīda.

51. Mēxēs Ōmx·idē.

Mēxᵉlēg·a laᵉng·ᵉ qāsa ʟōᵉᵉng·ᵉn ᵉnᵉmōkwē Yāxʟᵉn. Wä, laᵉng·ᵉnuᵉxᵘ lāx·sâ lāxa t!ᵉx·sâlaxa wādzō k·!ōk!ŭsxa k·!ēsē dōgŭłas ōgwäxtâᵉyē laᵉng·ᵉxa ëk·!ē. Wä, g·îlᵉᵉng·aᵉmēsᵉnuᵉxᵘ lāx·sâxg·anuᵉxᵘ laᵉng·ēk· dōxᵉwaʟᵉlax ᵉgᵉnᵉmᵉōłas Yāxʟᵉn,yîᵉng·ᵉx ʟ!ā-

on both sides on the water and they were not known to me. Then I discovered in his canoe close to me at the place where I was at anchor ᵉnɛmōgwis, the Nāk!wax·daᵉxᵘ. He said, "Oh, son-in-law, take care, for these who are at anchor here are the spirits who are referred to by the people of ancient times as War-spirits," thus he said to me and hauled in his anchor. Before he had pulled up his anchor a strong tide began to run. Big waves were breaking. Then I and ᵉnɛmōgwis went ashore and to the house in Dals. Then the spirits came along paddling and stopped on the water near the place where we had gotten out of our canoes. After that I awoke.

Then I went to sleep again and a man came and said, "You did well to go ashore quickly for the spirits were ready to take you," thus he said to me. Then I awoke.

50. Dream of Lɛk·âsa.

I dreamed I had gone sealing on X̣wēg̣ats!ē. I arrived at the point lying towards the mouth and stepped out of my small travelling canoe in order to place the anchor line on shore. Then I went to the sea side of X̣wēg̣ats!ē. There I saw two large seals lying on a seal-rock and I was about to shoot them. Then I saw that their heads had long hair and they had human faces. I discovered that they were what is called Sea-men. Then I was afraid to shoot them. I went away from them. Now I was afraid of them. I had not arrived at my small travelling canoe when I awoke.

51. Dream of Ōmx·īd.

I dreamed I was taking a walk with my friend Yāxlɛn. We were passing through a door in a wide wall which was standing on the ground. Its upper end was invisible. As soon as we had passed through I saw the late wife of Yāxlɛn, l!ālēɫīlayug̣wa. Then I saw

lēɬīlayug̣wōɬē. Wä, laɛng·anuɛx̣ᵘ dōxɛwaʟɛlaɛng·ɛqēxs hëɛmaaxōʟ g·ōx̣ᵘɛɛng·ɛsa lēslâlēnoxwē. Wä, laɛng·ē ʟ!ālēɬīlayug̣wōɬ ʟēɛlālaxēs ɬāɛwŭnɛmē Yāxʟɛn qa läs lāqēxs kŭɛlīlasɛɛng·ē. Wä, laɛng·aɛmēsɛn ɛnɛmōkwē Yāxʟɛn qaɛs laɛng·ē kŭlg·aɛlīɬ lāq. Wä, âɛng·aɛmēsɛn la ḷaɛwīɬa x·īts!ax·îlaɛng·ɛqēxs laē amaɬâlaɛng·a. Wä, laɛng·ē ʟ!ālēɬīlayug̣wa ăxk·!ālaɛng·ɛ g·āxɛn qɛn g·āxē näɛnakwa qaxs laɛmēk· xɛk·!ag·în ɬāɛwŭnɛmk·, ɛnēx·ɛɛng·ē. Wä, laɛmɛn ts!ɛx·ɛīda.

52. Mēxēs Tsōp!alē.

Laɛng·ēk· qāsa laɛng·ɛxwa āʟ!äsa k·!ēsɛɛng·äɛn maɬt!ēɬ ăɛwīnagwisa. Wä, laɛng·ɛn dōxɛwaʟɛlaxa g·ōkŭlä lāx ōx̣ᵘsidzaɛyasa nɛg·äɛng·ä. Wä, laɛng·ɛn laēʟ laɛng·ɛxa g·ōkwē. Wä, laɛng·ē k·!eâs k!waīɬ lāq. Wä, laɛng·ɛn dōdɛqwalīɬɛla lāx ăɛwīɛstalīɬas. Wä, laɛng·ɛn dōqŭlaxa xāɬxɛqasa bɛgwānɛmē q!ēnɛm ăxɛmts!âxa xēxɛtsɛmē. Wä, laɛng·ɛn âlak·!āla la ts!ɛndɛk·asē. Wä, laɛmɛn ts!ɛx·ɛīd lāxēq.

53. Mēxēs K·!ēdēɬɛmaɛyē.

G·āxɛɛng·aēda hayaɬīlag̣asɛɛng·ä q!ēnɛm dāɛng·ɛxwa g·īg̣ɛmaɛyōx ɛmāx̣wax. Wä, laɛng·ōx q!ɛmsa lā lāq. Wä, âɛmēsōx laɛng·ɛ boyâ. Wä, laɛng·aɛmē dāg·îlxḷalēda hayaɬīlag̣asaxa bābagŭmaxs laa bâɛng·a. Wä, laɛng·aɛmɛns g·kŭlōtēx q!äk·aɛng·ɛxa hayaɬīlag̣asaxs laa dāg·îlxḷālaɛng·ɛxa bābagŭma. Wä, laɛng·ē k·!ēs q!āsɛɛwa. Wä, laɛmɛn ts!ɛx·ɛīd lāxēq.

54. Mēxēs Wāk·as.

(Koskimo)

Mēxaëk· lāx·st!aax̣ᵘ lak·ast!aax̣ᵘ g·īg·îlisɛla lāk·asɛx Mādē. Lāx·st!aax̣ᵘɛwŭn dōxɛwaʟak·ast!aax̣ᵘxē q!emâlax·st!aax̣wa bēbɛkumāla ḷōɛk·asē ts!ēts!ɛdaxx·st!aax̣wa laōstaalax·st!aax̣ᵘk·as lak·asɛx was Mādē. Lāk·ast!aax̣wa alʟēx·st!aax̣ᵘ dōxwaʟak·ast!aax̣ᵘ g·āxk·asɛn. Wä, lāx·st!aax̣wē dōt!ɛg·aɛɬk·ast!aax̣ᵘ g·āxk·asɛn. Wä, lax·st!aax̣wē ɛnēx·a: G̣wak·asla g·āx g·ēqɛlsa lak·asxō t!ɛx·äxs Hayaɬilag̣as. Hëk·asɛɛmxat! Hayaɬīlag̣ask·asa lak·as laōstala lak·as-

that this was the house of the ghosts. ʟ!ālēɫīlayuǥwa called her husband Yāxʟɛn to come to her and to lie down. Then my friend Yāxʟɛn went and lay down with her. I was left standing and saw how they were playing together. Then ʟ!ālēɫīlayuǥwa asked me to go home, "for my husband is going to stay away," thus she said. Then I awoke.

52. Dream of Tsōp!alē.

In my dream I went inland to a place which I did not know. I saw a house at the foot of a mountain. I entered the house. I did not sit down on the floor. I looked about in the house. Then I saw human bones, many in boxes. I was frightened. Then I a-

53. Dream of K·!ēdēɫɛm.

In my dream many spirits came to get chief ᵉmāx̣wa. He, however, did not want to go along. Then he was left by them. When the spirits went away they took along a boy. Then our tribe discovered that the spirits had taken along a boy. He was not found. Then I awoke.

54. Dream of Wāk·as.

(Koskimo)

I dreamed I was walking along the river of Mādē. There I saw many men walking about and also women. They were going up the river of Mādē. The last one (of these people) saw me and spoke to me. He said, "Do not walk on the ground that belongs to these spirits who are walḳing along this river, and they intend to bathe in this river." Thus the man spoke to me. Then I awoke.

xē wa lak·asʟaxaōx g·īg·îłtālak·asʟa lak·asxō wak·asēx, ᵉnēx·-st!aaẋwa bɛkumālax·staaẋwē g·āxk·asɛn. Wä, lak·asmɛn ts!ak·!ɛ-xᵉīda.

55. Mēxēs Ǥayōʟɛlas.

ʟōᵉmɛn k·îłᵉīdaɛng·ɛsɛn mēxaᵉyax ǥānoʟē, yîxg·în mēxɛlēk· sē-xᵉwidaɛng·a ʟ̣āsǥɛmēx Ẋ̣wēǥats!ē. Wä, laɛng·ɛn ɛlāq lāg·aala. La-ɛng·aasa dɛmsx·ē ts!äᵉlälaɛng·a. Wä, laɛng·ɛn âlax·it sēxᵉwida. K·!ēts!ɛmᵉɛng·aᵉmēsɛn lālax·ʟālaxa ts!āla. Wä, laɛng·aᵉmɛn ʟ̣āsǥɛ-mēx Ẋ̣wēǥats!ē. Wä, âx·st!aakᵘᵉɛng·aᵉmē Ẋ̣wēǥats!ē la ʟāǥŭt!āła g·āxɛn. Wä, laɛng·aᵉmē g·āx q!ēnɛma ts!ēk!wē. Wä, laɛng·ɛn q!â-łᵉaʟɛlaqēxs qwāẋ̣ŭʟaᵉyaēda ᵉyāg·îmas Ẋ̣wēǥats!ē. Wä, laɛng·ɛn âla k·îłᵉītsē. Wä, laᵉmɛn gwēx·ᵉītsōᵉsɛn ǥɛnɛmē lāxēq.

56. Mēxēs K!wāmaxālas.

Laɛng·ēk· dzādzōts!axa dzâlē laɛng·ɛxwa ʟ!ɛmāisēx. Wä, la-ɛng·ɛn lāg·aa lāxa Dzōdzadē. Wä, laɛng·aᵉmēsɛn dzādzōts!ɛx·ᵉīda. Wä, hëɛng·aᵉmēs āłēs mōsǥɛmᵉɛng·ɛn dzādzōts!ānɛmaxs laɛng·aē p!ɛ-lxᵉīdaxa âlä ǥɛnk·aɛng·a. Wä, laɛng·ē g·āxa âlä ëx·sōkᵘ bɛgwā-nɛmᵉɛng·a. Wä, laɛng·ē yāq!ɛg·aᵉła. Wä, laɛng·ē ᵉnēk·a: Ǥ̣ēla K!wāmaxālas qɛns lä lāxa q!ēq!ädäxa dzâlē, ᵉnēx·ᵉɛng·ē g·ax̄ɛn. Wä, hëx·ᵉidaɛng·aᵉmēsɛn laɛng·ɛ lāsǥɛmēq. Wä, laɛng·ɛn k!ēs ma-łt!älaxa bɛgwānɛmᵉɛng·ä. Wä, laɛng·ɛn k!ēs dōqŭlaxɛnuᵉẋ̣ᵘ lālaä qaxs âlaɛng·aē la ǥɛnk·aɛng·ēda p!ɛlxɛla. Wä, laɛng·anuᵉẋ̣ᵘ hō-ǥwīʟ laɛng·ɛxa ᵉwālasᵉɛng·ä g·ōkwa. Wä, laɛng·ē ᵉnēk·ēda bɛgwā-nɛmᵉɛng·ä: Yūᵉmɛn g·ōkwōx. Nōgwaɛm ʟ!āgwag·ila ʟ̣ɛwŭlǥămēs Q!ōmo-gwē. Wä, laᵉmēsɛn ǥɛg·adʟōs K!wāmaxālas qa lālag·iłtsa k·!ēx·-k·!adzɛkwaxs ʟ̣ēʟ̣ām lāx âsa, ᵉnēx·ᵉɛng·ē ʟ!āqwag·ila g·āxᵉɛng·în. Wä, laɛng·aᵉmēsɛn ëx·ak·ᵉɛng·ɛx wāłdɛmas. Wä, laɛng·ɛn łāᵉwadɛs ʟ!āqwag·ila. Wä, laɛng·aᵉmē ʟōma aëk·ila g·āxᵉɛng·ɛn. Wä, lä ᵉnēx·ᵉɛng·ē ʟ!āqwag·ila g·āxᵉɛng·ɛn: Wäg·iłla ᵉyāʟ!âʟɛx qaxs lɛ-ᵉmaēx xɛk·!āł g·āxɛn. Wä, hëᵉmēsɛn ts!ɛx·ᵉīdg·iłē.

55. Dream of Ġayōɬɛlas

In my dream I was much afraid last night when I dreamed I was out paddling and steered towards Ẋwēġats!ē. I had almost arrived there when a strong tide began to run. Then I paddled hard but I could not make any headway against the tide. I was steering towards Ẋwēġats!ē, but it was as though Ẋwēġats!ē was pushing me away. Then many gulls came. Now I knew that the sea monster of Ẋwēġats!ē was about to come up. Then I was very much afraid. Then I was awakened by my wife.[1]

56. Dream of K!wāmaxālas.

In my dream I was walking along the beach to get cockles. Then I came to Dzōdzad looking for cockles. When I had found four cockles a thick fog came up. Then a very beautiful man came. He spoke and said, " Come, K!wāmaxalas, let us go where there are many cockles," thus he said to me. I followed him at once. I did not know the man, and I did not see where we were going, because the fog was very thick. Then we entered a large house, and the man said, " This is my house. I am ɬ!āqwag·ila, the prince of Q!ōmogwa. Now I shall have you for my wife, K!wāmaxālas, and these carved posts I shall give to your father," thus said ɬ!āqwag·ila to me. I agreed to his words and I had ɬ!āqwag·ila for my husband. He was very kind to me. ɬ!āgwag·ila said to me, "Now take care. You are going to stay with me all the time." And so I awoke.

---

[1]This dream signifies that a relative of the dreamer is going to drown.

57. Mēxē.

Mēxɛlēg·a qāqɛsuls ḷɛᵉwa ᵉwālasᵉɛng·ä g·îla lāx Dzāwadē. Hëɛng·ēg·a g·ōkŭlē. Wä, laɛng·aᵉmēsɛn hanāɩ!aq laɛng·aasē ḷāx̣ᵉwɛlsaɛng·a qaᵉs yāq!ɛg·aᵉɫē g·āxᵉɛng·ɛn. Laɛng·ē ᵉnēk·a: Ḡwala xŭnōkᵘ. Nōgwaɛms ōmpᵉwŭɫōs g·ayala lāxg·în lāx· g̣wēx·sdɛma. Hāg·a lāxg·ada ᵉnɛldzēg·asa wax qaᵉs häōs hănɫᵉīdaasg·a g·îlag·as, ᵉnēx·ᵉɛng·ēda ᵉwālas g·îla. Wä, laɛng·ɛn qāsᵉida; laɛng·ɛn dōxᵉwaɩɛlaɛng·ɛxa q!ēnɛmᵉɛng·ä g·îla. Wä, laɛng·ɛn k·îɫᵉīts. Wä, laɛng·aᵉmɛn hëɫts!âsē. Wä, laɛng·ɛn dzɛlx̣ŭla wāx·a laɛng·ɛxg·în laᵉmēk· lāɫ näᵉnax̣ᵘᵉɛng·ɛ lāxɛn g·ōx̣ᵘᵉɛng·ä. Wä, k·!ēsᵉɛng·at!ɛn qwēsg·ilaɛng·ɛxg·în läg·a ēt!ēdaɛng·ɛ dōxᵉwaɩɛlaxa q!ēmâläɛng·ä g·îla. Wä lāxɛntɛn âla k·îɫᵉīdaɛng·ɛs lāg·iɫa ts!ɛx·ᵉīdē.

58. Mēxēs Hăyosdēsɛlasxa ɩ!āɩ!ayadzaᵉyē.

Hēᵉmaaxg·în kŭᵉlēɫēk· lāxɛnuᵉx̣ᵘ g·ōkwē lāx Dzāwadē ḷɛᵉwŭn ɫāᵉwŭnɛmē Wäḷēdē, ᵉnēk·ē Hăyosdēsɛlas. Wä, laɛm māɫmēxts!asēs mēxaᵉyē g·āxɛn yîxs ɩ!āɩ!ayadzayaē Hăyosdēsɛlasē. Wä, lāxaē ɩ!āɩ!ayadzaᵉyē ɫāᵉwŭnɛmasē Wäḷēdē. Wä, lä ᵉnēk·a:

Hëᵉmaaxg·ɛnuᵉx̣ᵘ k!ŭts!ɛsᵉɛng·ēk· lāx ɩ!āsanâᵉyaɛng·äsɛnuᵉx̣ᵘ gōkwaxa g̣aālaɛng·ä ɩoᵉɛng·ōx Wäḷēdēxxa dzādzɛx̣wēlaɛnxē. Wä, laɛng·anuᵉx̣ᵘ wŭɩāx āɩɛlaxa dɛnxk·!ālaɛng·ä lāxa ōx̣ᵉsīwaᵉyas wäs Dzāwadē g·āxᵉŭstālaɛng·a. Wä g̣wāɫɛlaɛng·aᵉmēsēnuᵉx̣ᵘ q!äg·ēx qayāsᵉɛng·äsa q!ɛmdɛmē dɛnxᵉālaᵉyoɛng·ɛsa dɛnxk·!āla. Wä, g·aᵉmēs qāyatsa q!ɛmdɛmasē g·ada yîx wŭḷɛɫas Hăyosdēsɛlas ḷōᵉɛng·ēs ɫāᵉwŭnɛmē:

G·āg·axᵉa nōgwa laōɩaë ḷōgwalaës mēmɛyōxwanaē yōɩ ḷōgwalaëyahëk·asᵉo, haᵉyo, haᵉyo, haᵉyo.

G·āg·axᵉalëtk·asᵉohos ḷōgwalaës mēmɛyōxwanaësg·aho māmɛnɫɛyēs ḷōgwalaës mēmɛyoxwanaë.

Wä laɛng·ē q!wēɫᵉēdēda dɛnxɛᵉlālaɛng·ɛx ɩ!āsamâᵉyas g·ōkwas Hăyosdēsɛlas, laɛng·aas Hăyosdēsɛlasē dōxᵉwaɩɛlaxa ămäsg̣ɛmala ts!ɛdāxᵉɛng·a g·āx g·äx·ᵉīdaɛng·ɛ lāx dɛnxk·!ālasdäsa dɛnxɛla q!ɛɫɛlaxa hëɛng·ä g̣wēx·s āɫᵉɛm māyoḷɛm g·înānɛm qaᵉs laɛng·ē q!ɛɫk·!-

57. A Dream.

I dreamed I had gone out and met a large grizzly bear in Knight Inlet. That is where I live. And so I shot at it, and it stood up and spoke to me and said, "Do not do that, child. I am your late father. I was killed by that which looks the way I look now. Go up the river, and there is a place where you are going to see grizzly bears." Thus said the large grizzly bear. Then I went and in my dream I saw many grizzly bears. Then I was afraid. I ran away from them intending to run home. I had not gone very far when I saw many more grizzly bears walking about. I woke up , evidently because I was very much afraid.

58. Dream of One of Twins.

"I was lying in our house in Knight Inlet with my husband, Wä̱ḻēd," said Hăyosdēsɛlas. And then she told me her dream, for Hăyosdēsɛlas was one of twins, and her husband, Wä̱ḻēd, was also one of twins. She said:

"I dreamed that we were sitting on the floor of our house, I and Wä̱ḻēd, in the morning at the time when the olachen were running. We heard the sound of a song at the mouth of the river of Knight Inlet. It was coming up the river. Then we began to understand the words of the song which was being sung." And these are the words of the song heard by Hăyosdēsɛlas and her husband:

The treasure of the salmon is coming to you, the
great treasure. Haᵋyo, haᵋyo, haᵋyo.
Beautifully he is coming, the treasure of the salmon,
this Māmɛnɬaᵋya of the salmon.

Then the singing in front of the house of Hăyosdēsɛlas stopped and in her dream Hăyosdēsɛlas saw a small woman coming from the place where the sound of the singing had been. In her arms she carried something that was like a new born child, and

ɛlg̣ɛntsa g·înānɛmē laɛng·ɛx Hăyosdēsɛlas. Wä, laɛng·ē x·îsᵉīdē da g·înānɛmē laɛng·ɛx tɛk·!äs Hăyosdēsɛlas. Wä, laɛng·ɛ ᵉnēk·ē Mɛyōxwaxsɛm laɛng·ɛx Hăyosdēsɛlas: Laɛms ḷēxᵉēdʟɛs Māmɛnłaᵉyē lāxōs ḷōgwaᵉyēx g·āxɛn, ᵉnēk·ēxs laē x·îsᵉīda. Wä, hëᵉmis la g·äg·îʟɛlatsɛn g̣ɛnɛmē la bɛwēx̣ᵉwītsōx wīsax, ᵉnēk·ē Wäḷēdē yîxs laē māłmēxts!a qaɛn. Wä, laɛm lāba laxēq.

Wä, g·îlᵉmēsē hëłog̣wīla bɛwēkwē Hăyosdēsɛlasē laē mayołᵉītsa bābagumē. Wä, g·îlᵉmēsē g̣anułᵉīda laē ēt!ēd mēxɛlasa ămäsg̣ɛmala Mɛyōxwaxsɛm·g·āxᵉɛng·ɛ k!wāg·alīł lāxg·în hëłk·!ōdɛnōdzēlīłᵉɛng·-äɛn. Wä, laɛng·ē q!ɛłɛlīłaxōx wīsax laɛng·ɛxōx Māmɛnłaᵉyēx. Wä, laɛng·ē yāq!eg·aᵉła. Wä, laɛng·ē ᵉnēk· g·āxᵉɛng·în: Laɛms ᵉyāʟ!âʟōʟ qāst qag·as ḷōgwēx·dōxg·ōs ḷɛᵉwōs łāᵉwŭnɛmēx. Wëg·a hëmɛnałaɛm g̣ōmsasa g̣ŭg̣umᵉyîmē ḷɛᵉwōs łāᵉwŭnɛmē, wä, g·aᵉmēsg·a Māmɛnłaᵉyēk·. Wä, hëᵉmis qaᵉs ᵉnāx̣waᵉmaōs ḷāḷanâᵉlōs x·ix·ōmsaxa maēmałts!aqē ts!ɛlts!ɛlk·sa k·aᵉmäsa ts!ēg·inag̣a. Wä, lāʟē g̣wăᵉyîmē k·!ātsɛmēʟas xaāp!aʟasōx. Wä, hëᵉmaa qasō k·!ēs nānag̣ēg·ēʟxɛn wāłdɛmē lōʟ lāxa ᵉnɛmx·ᵉidāła laᵉmēsɛn g·āx ētoxwałxwa g·înānɛmēx, ᵉnēx·ᵉɛng·ē g·äxɛn, ᵉnēk·ē Hăyosdēsɛlax g·āxɛn laē māłmēxts!a.

Wä, laᵉmē xaapēlasɛᵉwa qɛxɛyowē g̣wēx·sɛmala xaāp!a. Wä, lāxaē ăxᵉētsɛᵉwa ts!ɛlts!ɛlk·asa ts!ēg·inag̣a qa ḷāḷanɛwēs x·ix·ōmsas Hăyosdēsɛlasē ḷɛᵉwis łāᵉwŭnɛmē Wäḷēdē. Wä, lä k·!eâs g̣wɛᵉyōḷasɛx g̣ŭg̣ŭmᵉyîma. Wä, hët!a la mōsg̣ɛmēk·îlaxa ᵉmɛkŭlē xŭnōkwas Hăyosdēsɛlasaxs g·āxaē Wäḷēdē yîx łāᵉwŭnɛmas Hăyosdēsɛlas lāxg·în g·ōkŭk·, wä, lä ᵉnēk·a: ᵉya qāst, yäk·aɛng·ɛnʟax g̣anōʟē qaōx wīsax. Wä, laᵉmē māłmēxts!a qaɛn. Wä, lä ᵉnēk·a: G·āxᵉɛng·aa ᵉwīlx·wilg·ɛʟaᵉya mēmaᵉya mɛxamālis laɛng·ɛxōx Tsāxisax laɛng·aas ɛlāq ᵉnāx·ᵉīdɛx g̣aālax·dē. Wä, g·āxᵉɛng·ē g̣wɛᵉyâsɛn g̣ɛnɛmē Mɛyōxwaxsɛm, g·āxᵉɛng·ɛ g·āxēʟa laɛng·ɛxɛnuᵉx̣ᵘ g·ōkwēx. Wä, laɛng·ē âlak·!āla łāwis g·āxɛnuᵉx̣ᵘ ḷōᵉɛng·ɛn g̣ɛnɛmōx Hăyosdēsɛlasēx. Wä, laɛng·ē ᵉnēk·a: G·āxᵉmɛnuᵉx̣ᵘ dāxōx Māmɛnłayaᵉyēx lāxɛn wāłdɛmx·ᵉīdäōʟ Hăyosdēsɛlas qaᵉsō k'!ēs ᵉwīᵉla nānag̣ēg·ēxɛn ḷēxsᵉalayu qaᵉs ăxsɛᵉ-

she placed the child in the lap of Hăyosdēsɛlas. Then the child disappeared in the body of Hăyosdēsɛlas. Then the salmon woman said to Hăyosdēsɛlas, "You will call this treasure which you received from me Māmɛnʟaᴱya," thus she said and disappeared. "From that time on my wife was pregnant with this child," said Wạ̈lēd when he was telling me this dream. Now that is the end of this.

When Hăyosdēsɛlas had been pregnant the right length of time she gave birth to a boy. As soon as night came she dreamed again of the little salmon woman. "She came and sat down on the floor of the house at my right side. She was carrying this little child Māmɛnʟaᴱya in her arms and she spoke. She said to me, 'Now be careful, friend, of this your treasure, you and your husband. Always paint yourself with ochre, you and your husband, and also this Māmɛnʟaᴱya. And also put on the sides of the head two feathers of a gull, and the painting on the cradle shall be a whale. And furthermore, if you do not obey what I tell you, I am going to come and take back this child.' Thus she said to me in my dream," said Hăyosdēsɛlas to me as she was telling me her dream.

Then a cradle with a notched head piece was made and gull feathers were placed on each side of the head of Hăyosdēsɛlas and her husband Wạ̈lēd. They were not able to get any ochre. Now the child of Hăyosdēsɛlas was four months old. Then Wạ̈lēd, the husband of Hăyosdēsɛlas came into my house and said,"Oh friend, last night I had an evil dream relating to this child." And so he told me his dream. He said, "All kinds of salmon came to me in canoes here to Fort Rupert in the morning when day was dawning. Then she of whom my wife spoke, the salmon woman, came into my house. She was very angry with us, particularly with my wife Hăyosdēsɛlas. She said, "We have come to take away Māmɛnʟaᴱya, according to what I told Hăyosdēsɛlas, namely, if you did not follow all my instructions relating to the dress which Māmɛnʟaᴱya should wear (which I gave you

wōs qa q!wālax·ɬtsōx Māmenɬayaᵉyēx lāxōs, g·āxᵉēnaᵉyē lāx·daᵉxōL, ᵉnēx·ᵉeng·ē Meyōxwaxsemaxs laeng·aē q!eɬelĭɬaxa g·înānemaxs laē lāwels lāxa t!ex·îla. Wä, laeng·aᵉmē lāxsē Meyōxwaxsem lāxa ālenxēeng·ä xwāk!una. Wä, laeng·ē ᵉwĭᵉla sebelaᵉya q!ēnemᵉeng·ä xwāxwak!ünasa mēmeyōxwana.

Wä, hëx·ᵉidaᵉmēsen ts!āk·!ixᵉĭda qen dōxᵉwĭdēx Māmenɬayaᵉyē. Wä, len dōqŭlaqēxs kuᵉlēɬᵉmaē. Wä, len gwēx·ᵉĭdex Hăyosdēselasē. Wä, laᵉmēsen māɬmexts!asen mēxaᵉyē. Wä, g·îlᵉmēsen ᵉwĭᵉla nēɬasen mēxaᵉyē lāq laas.yāq!eg·aᵉɬē Hăyosdēselasē. Wä, lä ᵉnēk·a: Gwāɬelaᵉmēg·în k·îɬāla qaxs gwāɬelaᵉmaē ᵉnēk·a g·āxē taōtsōx Māmenɬayaᵉyēx g·āxens yîxs ᵉnēk·aē Meyōxwaxsem g·āxen qaᵉsō k·!ēs ᵉwĭᵉla ăxᵉēdeɬxen la ɬēɬeqalasōᵉ qaᵉs ăxseᵉwōs qa q!wāq!ŭlax·lensōx Māmenɬayaᵉyēx g·āxlen xwēlaqaɬ dāleq ᵉnēk·aē. Wä, hëemxanawis ᵉnēᵉnak·ĭɬts Meyōxwaxsemē qaxg·îns hewäxēk· lâlex gŭgŭmᵉyîma qaōx, ᵉnēk·ē.

Wä, yūduxᵉp!enxwaᵉsᵉmēs ᵉnäläsa g·înānemaxs laē wĭk·!ixᵉēda. Wä, g·āxᵉmēsen ăxēlaxg·ada qexeyōkᵘ gwēx·semāla xaāp!a. Wä, laem lāba laxēq.

59. Mēxēs Gaaxstālas.

Mēxelē g·āx gānolasa ᵉwĭᵉwŭlsgemakwa lēlqwālaɬaᵉya g·āxᵉeng·e lēɬāᵉlamemᵉeng·esa g·îgămēyōɬaē Neg·ädzēyōɬa. Wä, laeng·ē yäwix·îlaxa âlaeng·a ëk·!ēqala ᵉnāxwaeng·ēda bēbegwānemᵉeng·ä leᵉwa ts!ēdāxᵉeng·ä. Wä, laeng·en ăxsōᵉ qen x·îsᵉĭdē. Wä, laeng·aᵉmēsen x·îsᵉĭda. Wä, laeng·en dōqŭlaeng·exa ts!äqag·ilä naualakwa, yîxs laeng·aa p!eɬᵉĭda qaᵉs lä taōdaeng·en lāx g·ōkwasa ts!äqag·ilä naualakwa. Wä, laeng·aᵉmē q!aq!ōL!āmatsa tōxᵉwĭdē g·āxᵉeng·en ᵉnāxwä gwaᵉyiᵉlälatsa tōxᵉwidē. Wä, laeng·aᵉmē qex·ᵉĭd g·āxᵉeng·en qaᵉs lä läᵉstalĭɬelaeng·esg·în x·ōmsek· laeng·exa leqāwalĭɬᵉeng·äsa ᵉwālasᵉeng·ä g·ōkwa. Wä, g·āxᵉeng·ē xwēlaqa ăxᵉālelōdaeng·esg·în x·ōmsek·. Wä, laᵉmen ts!ex·ᵉĭda.

at the time) when he came to you.' Thus said the salmon woman, and she took the child in her arms and went out of the door. Then the salmon woman went aboard the canoe from the side of the canoe which was towards the shore. Then the many canoes of the salmon went away.

"As soon as I awoke I looked at Māmɛnƛa^{ɛ}ya. I saw he was lying in the house. Then I called Hăyosdēsɛlas and told her my dream. As soon as I had told my dream to her Hăyosdēsɛlas spoke and said, 'Right from the beginning I was afraid on account of what she said in the beginning when she brought Māmɛnƛa^{ɛ}ya to us. For the salmon woman said "If you do not do everything I tell you, if any of these is not taken for the dress of Māmɛnƛa^{ɛ}ya, I shall come back and take him," as she said this. Now it seems the salmon woman means that we never got ochre for him.'"

Three days after this the child died. I have got the notched cradle with the painting of the whale. That is all.

59. Dream of Ġaaxstālas.

I dreamed last night about all the tribes that had been invited by the late chief Nɛg·ädzē. He gave a winter ceremonial and all the men and women were very happy. Then I was taken and I was to disappear, and so I disappeared. Then I saw the supernatural beings, the Givers of the Winter Ceremonial. They flew and took me to the house of the magical powers, the Givers of the Winter Ceremonial. That was the place where I was taught the war dance, all the ways of the war dance. Then my head was cut off and I walked with my head around the fire in the middle of a large house. Then my head was put back. After that I awoke.

60. Mēxēs Q!walents!ēsxa păxala.

Mēxᴇlēg·a laᴇng·ᴇ lāxa ëk·!adzēlisasᴇns ᶜnālax. Laᴇng·ᴇn qâ-saᴇng·a. Wä, laᴇng·ᴇn dōxᶜwalᴇlaxa g·ōkwa. Wä, laᴇng·ᴇn gwäᶜsta laᴇng·ᴇxa g·ōkwē. Wä, k·!ēsᶜᴇng·aᶜmēsᴇn ëx·ᶜag·aalᴇlaᴇng·ᴇ lāqēxs g·āxᶜᴇng·aēda âlä ëx·sōkᵘ ts!ᴇdāxᶜᴇng·a qaᶜs g·āxᶜᴇng·ē qāqaᶜyālaᴇng·ᴇ g·āxᴇn. Wä, hëᴇng·aᶜmēs g·îlᶜᴇng·ᴇ yāq!ᴇg·aᶜła ts!ᴇdāqē g·āxᶜᴇng·ᴇn. Wä, laᴇng·ē ᶜnēk·a: Ǧēlak·asᶜla ādä. Sōᶜmᴇn gwᴇᶜyō qᴇn łāᶜwŭnems. Ǧēlag·a qᴇns lä hōgwîla lāxg·a gōxᵘg·asg·în ōmpa, ᶜnēx·ᶜᴇng·ēda ts!ᴇdāqē g·āxᶜᴇng·în. Wä, laᴇng·aᶜmēsᴇnuᶜxᵘ hōgwîl laᴇng·ᴇxa âlä laᴇng·ᴇ ëx· g·ōkwa. Wä, laᴇng·ēda ts!ᴇdāqē nēłaxēs ōmpᶜᴇng·äxs lᴇᶜmaē łāᶜwadᴇn. Wä, laᴇng·ē âla ts!ᴇnkwa laq!ŭlyoxᶜŭn bᴇgwānems wāłdᴇmasēs xŭnōkwē. Wä, laᴇng·aᴇm k·!ēs hëłq!alēda bᴇgwānᴇmᴇn gᴇg·adᴇs xŭnōkwas. Wä, laᴇng·ᴇᶜma bᴇgwānᴇmē ᶜnēx·ᶜᴇng·ᴇ qaᶜs k·!ēlax·ᶜîdē g·āxᶜᴇng·ᴇn. Wä, laᴇng·ᴇn âla k·îłᶜîtsē. Wä, hëᴇmxanawēsᴇn lāg·îła ts!ᴇx·ᶜîdē.

Wä, lᴇn ētstō mēxᶜida qaxa k·!ēsᶜmaē ëx·ała qaᶜs ᶜnāx·ᶜidē. Wä, g·āxxᴇn mēxᴇlasa ts!ᴇdāqē ēt!ēda. Laᴇng·ē ᶜnēk·a: Hāg·a laᶜsta lāxa wa qaᶜs hëłaxēlōsaxwa hëᴇnxlēx qaxs hëᶜmaē ax·iᶜlälaxᴇns ᶜnälägᴇn ōmpē, ᶜnēx·ᶜᴇng·ēda ts!ᴇdāqē g·āxᶜᴇng·ᴇn. Wä, hëx·ᶜida-ᴇng·aᶜmēsᴇn la laᶜstaᴇng·ᴇ lāxa wä ōgŭᶜla lāxōx wäxs Tsāxis. Wä, hëᴇng·aᶜmēsᴇn āłē gwāł laᶜstaᴇng·ᴇ lāxa wäxg·în lēx· ts!ᴇx·ᶜîda.

Wä, g·îlᶜmēsᴇn ts!āk·!ᴇxᶜîdᴇxg·în läk· ļāx̣ᶜŭlł qᴇn lä laᶜsta lāxwa wäxs Tsāxis.

61. Mēxēs Lᴇk·âsa.

Mēxᴇlēg·a g·āxᶜᴇng·ᴇ lēᶜlālasōᶜsa bᴇgwānᴇma qᴇnuᶜxᵘ laᴇng·ē laᴇng·ᴇxa ëk·!adzēlisasᴇns ᶜnāla. Wä, laᴇng·ē dāx·ᶜidaᴇng·ᴇxg·în hëłk·!ōłts!ānē aᶜyasō. Wä, laᴇng·ē wîg·îlsa dāłax·säxᴇn aᶜyasōxs läg·anuᶜxᵘ nᴇqostâla ëk·!ōłᴇla. Wä, laᴇng·anuᶜxᵘ lāx·sâ lāxa t!ēx·îlä laᴇng·ᴇx nᴇǧᴇdzâᶜyōs ëk·!adzēlisasᴇns ᶜnālax. Wä, laᴇng·ēda bᴇgwānᴇmē ts!āts!ᴇmx·silasa ᶜnāxwa ăxăxîł [illegible] g·ᴇxa g·ōkwa. Wä, laᴇng·ē ᶜnēx· qᴇnuᶜxᵘ lä qāsᶜida. Wä, laᴇng·ᴇnuᶜxᵘ qāsᶜida.

60. Dream of the shaman Q!walɛnts!ēs.

I dreamed I had gone to the other side of our world the sky I went up and saw a house. Then I approached the house. Before I was close to it a very beautiful woman came up to me. Then the woman spoke first to me. She said, "Thank you, lord. You are the one to whom I refer as my husband. Come, let us go into into the house of this,my father," thus the woman said to me. Then we entered the beautiful house. Then the woman told her father that she had me for her husband. He became very angry, the one who was a very old man, on account of the speech of his daughter. The man would not permit me to have his child as my wife. Then the man said he was going to knock me down. Then I was very much afraid of him. This was evidently the cause why I awoke.

Then I went to sleep again, for it was not yet near morning. Then the dream about the woman came again. She said," Go into the water in the river so that you may be successful this summer. My father is the one who takes care of the world," thus she said to me. Immediately I went into the water of the river, into this river of Fort Rupert. After I finished bathing I woke up.

As soon as I began to be awake, I went into the water of this river of Fort Rupert.

61. Dream of Lɛk·âs.

I dreamed I had been called by a man to go with him to the upper side of our world the sky . He took my right hand. Then he went up holding my hand while we were going straight up. Then we passed through the door in the middle of the upper side of our world. The man showed me everything that was in the house there. Then he said to me that we should go on. We went along. Then we came to the hole in the edge of the world. Then he said,

Wä, laɛng·ɛmē ɛnēx· qaɛs lä ts!äts!ɛmx·silas kwaxŭnxelisasɛns ɛnālax g·äxɛɛng·ɛn. Wä, laɛng·ɛnuɛx̣u lāg·aa laɛng·ɛxa kwaxŭnxɛlisasɛns ɛnālax laɛng·aas ɛnēk·a: Yūɛm lālax·sâlatsa g·îng·înānɛmaxs laē bɛwēx̣uɛwidayōsēs abɛmpʟē g·äx·īd lāx ĕk·!adzēlisasa ɛnālax. Wä, hāg·a lāx·sōx qaɛs laōs näɛnakwa. Âɛmʟɛn g·iwalaʟōʟ qaɛs k·!ēsaōs łāx̣ŭmala lāxēs qats!ēnēɛʟaōs, ɛnēx·ɛɛng·ēda bɛgwānɛm g·āxɛɛng·ɛn. Wä, g·āxɛɛng·ɛn qāsɛida. Wä, wēg·aat!ɛnʟaxg·în läk· ts!ɛx·ɛīda.

62. Mēxēs ɛmāx̣ŭlag·îlis.

Laɛng·ēk· p!āʟiɛlāla laɛng·ɛxa ĕk·!ē. Hĕɛng·ɛ g̣wēx·s läladzolits!a ăxāsasa t!ōt!ō yîxs nēłāłaɛng·aɛmaēda t!ōt!oxa ɛnāla. Wä, laɛng·ɛn ɛnāx̣wa dōqŭlaxōx ăɛwīɛstaɛng·äxsɛns ɛnālax. Wä, laɛng·ɛn wāx· ɛnēx· qɛn g·āxɛɛng·ē banēɛsta. Wä, laɛng·ɛn k·!eâs g̣wēx·ɛidaasɛɛng·a. Wä, laɛng·ɛn âlak·!āla k·îłɛīda. Wä, laɛmɛn ts!ɛx·ɛīd laxēq.

63. Mēxēs ɛnāx·nag·ɛm.

Mēxɛlēg·a laɛng·ɛ lāxa g·ōkwasa mäēsila laɛng·ɛx ʟ!āsōdēsasens ɛnālax. Wä, laɛng·ɛn k·!ēs q!âʟɛlaxɛn lāg·iłɛɛng·ä lāq. Wä, laɛng·ɛn dōqŭlaɛng·ɛxɛn ōmpɛwŭła lāq. Wä, laɛng·ē ɛyāk·!āla g·āxɛɛng·ɛnʟaxg·în läk· lāx ăxāsɛɛng·äɛs. Wä, laɛng·ē ăxk·!āla g·āxɛɛngɛn qɛn g·āxē näɛnakwa. Wä, laɛng·ɛn mɛlx̣ɛwaʟɛlaqēxs g̣ɛyōłaōła łɛɛlɛn ōmpɛwŭła. Wä, g·āxɛɛng·ɛn näɛnakwa. Wä, laɛmɛn ts!ɛx·ɛīda lāxēq.

64. Mēxēs Gwāgwadaxɛla.

Mēxɛlēg·a layōɛng·ɛ lāxa qwēsalä ăɛwīnagwisa yîɛng·asa bɛgwānɛmaɛn k·!ēsɛɛng·ɛ małt!ēła. Wä, laɛng·aɛmɛnuɛx̣u yāyasɛlaxa ōgŭqāłä x̣wāk!ŭna. Wä, laɛng·ɛn ɛnēnk·!ēxɛīd qɛn wŭʟäxa bɛgwānɛmɛɛng·ä lāx g·ayoɛlasɛɛng·äs. Wä, laɛng·ē yāq!ɛg·aɛła. Wä, laɛng·ē ɛnēk·a: Q!âʟɛlaɛmɛnʟaxs ɛnēnk·!ēg̣aɛyaq!ōs yîxs ɛnēk·aaqōs wŭʟaōs lāxɛn g·ayōɛlasa. Wä, laɛmēsɛn nēłaʟōʟ. Nōgwaɛm māłp!ɛnatosaxa ɛwālasē t!ōt!ōxēs dōg̣ŭłōɛsaxa dzāqwa, ɛnēx·ɛɛng·ēda bɛgwānɛmē. Wä, laɛng·ɛn âla k·îłɛīts wāłdɛmas. Wä, laɛmɛn ts!ɛx·ɛīda lɛn ētstō mēxɛīda.

"Through this (hole) pass the children when they are born, when they come from the upper side of the world. Now pass through it and go home. I am going to help you that it may not be hard for you to pass through." Then I went on, but before I arrived I awoke.

62. Dream of ᵉmāx̣ŭlag·īlis.

In my dream I flew upwards. It was as though I was going to the place where the stars are, for the stars were showing in the daytime. I saw all around our world. Then I wished in vain to go down again. I was not able to do so. I was very much afraid. Then I awoke.

63. Dream of ᵉnāx·nag·ɛm.

I dreamed I was going to the house of the Master of the Salmon on the sea side of our world. I do not know why I was going there. There I saw my late father. Then he scolded me because I had gone to the place where he was. He asked me to go back home. Then I remembered that my late father had died long ago. Then I went home. Then I awoke.

64. Dream of Gwāgwadaxɛla.

I dreamed I had been taken by a man unknown to me to a distant place. We were travelling in a strange looking canoe. I thought I would ask the man where he came from. Then he spoke to me and said, "I know your thoughts. You wish to ask me where I come from. I will tell you. I am the great star which goes down twice and which you see in the evening," said the man. Then I was afraid on account of his speech. I awoke and I went to sleep again.

65. ᵉyäk·aeng·ᵉ mēxēs Ga̱axstālas.

Laeng·a laeng·exwa āl!ōx senqaxa deᵉnas ɫōᵉeng·en ɫāᵉwūnemō-ɫē lelēlewēk·ᵉwūɫē. Wä, g·îlᵉeng·aᵉmēsenuᵉx̱ᵘ ā̱leg·ila laeng·aen ɫāᵉwūnemōɫē lelēlewēk·ᵉwūɫē ăxk·!ālaeng·ᵉ g·āxᵉeng·en qenuᵉx̱ᵘ k!ŭsᵉelsē. Wä, laeng·anuᵉx̱ᵘ k!ŭsᵉelsa. Wä, laeng·aᵉmen melxᵉwa-lelaqēxs ga̱eyōɫaōɫ ɫᵉᵉla. Wä, laeng·ē ᵉnēk·a: ᵉya, adä, ɫōmaᵉ-men q!ayaqelōs. Wä, len âlak·!āla ɫeng·as qaᵉs, q!āgwidä. Wä, lāg·anems k·!ēs â̱lat!a g·îg·aēxᵉēdaēnoxᵘ g·āxenlaxs laēx ɫāᵉwadē-sōx Nōɫbaᵉyax. Wä, laᵉmēsen lāɫ lats!āɫ lāxs bâts!äq!ōs qen ăba-yadaōs, ᵉnēk·ēxs laē x·îsᵉida. Wä, laeng·en qāsᵉida qen läeng·e lāxa wīg·exekŭla qen senxᵉēdē laeng·exa ēx·p!ēqala dzeseqwa. Wä, laeng·ē q!ēnemᵉeng·en sengānemē deᵉnasa. Wä, laeng·en yîɫtsemdeq qen ōxlex·ᵉîdēq. Wä, g·āxᵉeng·en näᵉnakwa laeng·exenuᵉx̱ᵘ g·ōkwēx. Wä, hēx·ᵉidaeng·aᵉmēsen ts!ek·!āɫelaeng·exen ɫāᵉwūnemēx. Wä, laen-g·aᵉmē bābalen ɫāᵉwūnemaxa ga̱eyōɫᵉwūɫa ɫᵉᵉla. Wä, laeng·aᵉmē ᵉnēk·en ɫāᵉwūnemē qaᵉs k·!ēlax·ᵉîdē g·āxᵉeng·en. Wä, laeng·en âlax·ᵉîd k·îɫᵉîts lāg·iɫa ts!ex·ᵉîdē lāxēq.

66. Mēxēs K·!āsōgwiᵉlakᵘ.

Mēxelēg·aqē g·āxᵉeng·ōxda ᵉmekŭlax laeng·exwa baᵉnēx ăᵉwīna-gwisa. Wä, g·îlᵉeng·aᵉmēsē g·āxᵉelsᵉeng·a g·āxaasa begwānema g·ā-xewŭlsᵉeng·a lāx t!enâᵉyasa ᵉmekŭla. Wä, laeng·ē ɫēxsᵉālaxwa Kwāg·uɫēx qa k·!ēsēsōx l!ēl!esap!a ɫōᵉ qa k·!ēsēsōx g·ālōlap!ax dādek·asasēs bexŭtē ɫōᵉ qa k·!ēsēsōx ɫēmemax ga̱nemasēs bexŭtē. Hēᵉmis qa hēmenaɫaᵉmēsōx ts!elwaqaxa bekwēlēnokwaens qa wāxēsē g·îwala lax·daᵉxōl, ᵉnēx·ᵉeng·ēda begwānemasa ᵉmekŭla. Wä, laᵉmen ts!ex·ᵉîda.

67. Mēxēs Melēdē.

Mēxelēk· laeng·ᵉ lāxa ēk·!â ăᵉwînagwisaxa âlaeng·ä ēk·a. Laeng·en dōqŭlaxa q!ēnemᵉeng·äxa ᵉnäxwax·st!aaxuᵉma ts!ēdāq. Wä, g·āxᵉeng·ēda ᵉnemōkwē lāq qaᵉs yāyaq!enteᵉmē g·āxᵉeng·en. Wä, laeng·aᵉmē ɫēxsᵉāla g·āxᵉeng·en qen ga̱wāɫlag·i lēlk!wāla qax-

65. Bad Dream of Ga̱axstālas.

In my dream I went into the woods to peel cedar bark, together with my late husband ʟɛlēlɛwēk·. We were going inland. Then my late husband asked me to lie down with him. Then we lay down. Then it occurred to me that he had died long ago. Then he said, "Oh mistress, I am in great trouble for your sake. I long for you very much, mistress. You do not think of me at all since you have Nōɬbē[ɛ] for your husband. So I am going to enter your womb that you may become my mother," thus he said and disappeared. Then in my dream I went to a cedar grove and peeled a good many cedar trees. I had a great deal of cedar bark which I had peeled. Then I tied it up and put it on my back. In my dream I came to my house and in my dream I told my husband. Then my husband became jealous on account of the one who had died long ago. In my dream my husband said he would beat me. Then I was afraid and therefore I awoke.[1]

66. Dream of K·!āsōgwiᵬlak[u].

I dreamed that the Moon came down to our world. As soon as she reached the ground a man stepped out of the side door of the Moon. Then he told the Kwāg·uɬ not to hate one another and not to steal the property of their fellow men and not to seduce the wives of their fellow men and also this, that they should pray to the Creator of man, "that he may pity you and help you," said the moon man. Then I awoke.

67. Dream of Mɛlēd.

I dreamed I was going to the upper world, which was very beautiful. Then I saw many people and all of them seemed to be women. One of them came to me and spoke to me and advised me never to

---

[1]This dream means that the dreamer will have a son, but also that her husband will die shortly after the birth of the child.

g·ɛnuɛx̣ᵘ q!âɬɛlaɛmē g·āxs hëmɛnāɬaɛmaaqōs ɬēlk!wālaxs yāq!ɛnt!ā-laaqōs lāxa k!wēɬē lāxēs g·ōkwaōs lāxa baɛnē ăɛwĭnagwisa. Wä, qasō hēx·sä gwēk·!ālaɬē laɛmēts ɬālawaɬɛlaɬōɬ lāxwa g·ĭgɛmaq!ɛnuɛx̣ᵘ qasō dādɛlĭt!asōɬtsōx. Wä, hēɛmis qaɛs k·!ēsaōs g·ĭlōɬax dādɛk·a-sas ɛnɛmwĭyōtē. Wä, hēɛmis qaɛs k·!ēsaōs ɬ!ēsĭlaxēs bɛx̣ɛwūtōs. Wä, hēɛmaa qasō nānagēg·ē ɛwĭɛlaxɛn wāɬdɛmiɛläla lâɬ lāɬɛs k·!ɛâs k·ĭɛlɛmɬōɬ, ɛnēx·ɛɛng·ē g·āxɛɛng·ɛn. Wä, laɛng·aɛmē ăxk·!āla qɛn g·āxē näɛnakwa. Wä, laɛng·ē ăxstōdaxa t!ɛx·ĭläsa ālanâɛyasa ɛwālasɛɛng·ä g·ōkwa. Wä, laɛng·ɛn lāwɛlsa. Wä, âɛng·aɛmēsɛn hëp!-aɬto dōxᵇwaɬɛlaxɛn g·ōxᵘɛɛng·ä. Wä, laɛmɛn ts!ɛx·ɛĭd laxēq.

68. Mēxēs ɛmāx̣ŭlag·ĭlis.

Mēxɛlēg·ĭnɬas Mr. Hall gānolē ɛnēk·ē ɛmāx̣ŭlag·ĭlis g·āxɛnɬaxa lāxɛntē maɛɬɛnxē ts!ăwūnxas ɛnēx·dɛmas g·āxɛn. Wä, la ɛnēk·a:

K!waēɬɛɛng·ēk· lāxa ɛēsɛɛng·ä nōs g·ōkwa laɛng·ɛn nanâqēx̣·-sĭlaɛng·ɛxɛn nâqaɛyē sɛnaɛng·ɛx g·ōgwadäsa ɛēsɛɛng·ä ēx· g·ōx̣ᵘɛ-ɛng·ɛn lä k!waēɛlasɛɛng·a. Wä, laɛng·ē yāq!ɛg·aɛɬɛɛng·ēda bɛgwā-nɛma laɛng·ɛxɛn aɛwāp!ēlĭɬē. Wä laɛng·ē ɛnēx·ɛɛng·a: Wä, ɛnɛ-mwɛyōt, ɛmāx̣ŭlag·ĭlis, ɛmāsōs ăxsɛwēx lāxwa g·ōkwēx ɛnēx·ɛɛng·ē. Wa laɛng·ɛn mɛlsɛĭda qaɛng·ɛn dōxɛwĭdēq. Wä, laɛng·ɛn maɬt!ēg·a-aɬɛlaqēxs hëɛng·aē Mr. A. J. Hall xa lāɛlɛladōɬas ɛyĭlisē. Wä, laɛng·aɛmē g·ĭlt!a ts!ōlɛmɛɛng·ē q!ōxᵘts!âɛyas dādats!awakwa. Wä, laɛng·ē ts!ōlɛmɛɛng·ē ɛtɛmɬɛɛng·äs hăbɛtsɛma. Wä, laɛng·ē aɛmō-tsēɛstaax̣ᵘsa k·âlēda ɛtɛmɬɛɛng·äs. Wä, laɛng·ē lɛqēɛwālaxa k·â-lē hëɛng·ē gwēx·sa ɬ!ēsɛla. Wä, laɛng·ē qɛnxâlaxa gɛlg·ɛx·âla k·âlk·!ɛnɛɛng·a. Wä, laɛng·ɛn ɬāxɛŭlĭɬɛɛng·a qɛn sāɬaɛng·ēsɛn hëɬk·!ōts!ānaɛyē, laɛng·aɛmɛn wāx· ɛnēk·ɛɛng·a qɛn dābaɬts!anēq. Wä, laɛng·ē ɛnēk·a k·!ē k·!ē qaxg·ĭn laɛmē ōgŭxɛĭda, qaxg·ĭn g·a-ɛmēk· ɬēxsɛālayoɬōɬ lāx Tsāxisē, yĭxg·ĭn lāk· q!wālax·ɛɛna qaxg·ĭn laɛmēk· lāxa ēk·a ăɛwĭnagwisa. Hēɛmēsɛn lāg·iɬa k·!ēs dābaɬts!ā-nɛndōɬ qaxs k·!ēsaaqōs ɛnɛmx·ɛĭdalōɬ lāxɛn ɬēxsɛālayoɬaōɬ ɛnēx·ɛ-ɛng·ēxs laɛng·aē x·ĭsɛĭda. Wä, laɛm lābēda mēxaɛyas ɛmāx̣ŭlag·ĭ-

speak a lie," for I know that you always lie when you talk about the feasts that you give to your tribe in the country down below. If you go on talking this way you will fare ill with our chief here when he judges you. And you shall not steal your brother's property and you shall not hate your fellow men. If you obey what I tell you will have no reason to fear," thus she said to me. Then she asked me to go home. She opened the rear door of the house and I went out, and when I looked up I saw my house. Then I awoke.

68. Dream of ᶜmāx̣ūlag·ilis.[1]

"I dreamed this night of Mr. Hall," said ᶜmāx̣ūlag·ilis to me. It may be two years since he told me this dream. He said:—

I dreamed I was sitting in a house, not mine, and I thought in my mind who might be the owner of the bad house in which I was sitting. Then a man behind me spoke and said, "Oh brother, ᶜmāx̣ūlag·ilis, what are you doing in this house?" I turned around and looked at him and recognized Mr. Hall, the former missionary at Alert Bay. He wore a long black coat and a black cap covered his head. His black cap was embroidered all around with gold. On his forehead he wore gold which shone like the sun. Then I arose and stretched out my hand, intending to take his hand. Then he said, " Oh, no! I am now different; for as I used to preach to you at Fort Rupert I am dressed thus because I am now in the world above. I cannot take your hand because you did not obey what I preached to you," thus he said and he disappeared. That was the end of the dream of ᶜmāx̣ūlag·ilis on the twenty-eighth of February.

---

[1] This man is known as a dreamer. He belongs to the Sēnt!ᴇm.

lisaxa hä^{ɛ}mä^{ɛ}ɬgŭnäɬɛxsagâla ^{ɛ}näla läxa February.

Wä, lä ɛläq läbēda ^{ɛ}mɛkŭlasa April g·äxaa k·!ädɛkwē g·äx·ît läx England ts!ɛk·!äɬɛlas Mr. Hallaxs wēk··!îx^{ɛ}ēdaaxa ä$_{l}$ɛbōxsagâla ^{ɛ}nälasa ^{ɛ}mɛgwabâsa q!ēxɛlaxa February. Wä, lēx·a^{ɛ}mēsɛn lāg·iɬa ōq!ŭsɛx mēxa^{ɛ}yas ^{ɛ}mäx̣ŭlag·îlisē yîxs hĕx·ɛida^{ɛ}maē g·äx mäɬmēxts!asēs mēxa^{ɛ}yaxa gaäläsēs mēxɛlax·dɛmas Mr. Hallē q!wälɛnkwa.

Wä, hĕɛm gwɛ^{ɛ}yōsa bäk!umē âlak·!āla mēxts!asa $_{l}$ō^{ɛ} aēk·aɛng·ɛ.

When the month of April was almost gone a letter came from England telling of Mr. Hall's death on the twenty-seventh day of the month of February. The only point that makes me believe the dream of ᵋmāx̣ŭlag·ilis is that he came at once and told me about his dream in the morning he had dreamed about Mr. Hall dressed up in this way.

That is what is called by the Indians a true dreamer and a good dream.

RANK PROPERTY AND INHERITANCE

Ǥɛlp!ēnoxᵘ ḷɛᵉwa t!ăgwig·ē.

Wä, hëᵉmaēxs k!wēlasaēda bɛgwānɛmaxa q!ēsǥɛmakwē lēlqwălaɩaᵉya; wä, g·îlᵉmēsē ɩ!ōpa t!ɛxᵘsōsxa ᵉnāx̣wa hëᵉmaōmasa; wä, lä ăxts!ōyowa haᵉmäɩasa k!wēłē lāxa łōɛlq!wē; wä, g·îlᵉmēsē la ᵉwīᵉla ăxts!ɛᵉwakwa łōɛlq!wäsa hëᵉmaōmasē laas ḷaxᵉŭlīła ɛlkwäsa g·īǥɛmaᵉyēxa k!wēlasē. Wä, lä yāq!ɛg·aᵉłēda ɛlkwa. Wä, lä ᵉnēk·a: Qäɩ qäḷas hëᵉmaēx ǥwēk·!ālasē, ëx·laxaēḷɛn qɛnɩō âɛm lāx ḷäqax·sax·ᵉīdlaxō qaōx Mâᵉnakŭläxwa k·!ēsᵉonokwax·sa ǥɛlpa qa ăwâxaᵉlatsa k!wēłē lāxa ᵉnāłᵉnɛmēxɩa łōq!wa. Wä, sōᵉmēts Yäqoɩ!ēqɛlas laɛms g·āxɩ t!ăgwig·exg·ada ǥɛlp!ēnoxŭk· yîxg·a Mâᵉnakŭlak· yūɩax k·!ēk·!ɛsᵉōnokwaaqōsasa hë ǥwēg·ilē ᵉnēk·ē yîxs g·ayōłaē Mâᵉnakŭla lāx ᵉnɛᵉmēmotasa Sēnɩ!ɛmē. Wä, lä g·ayōłē Yäqoɩ!ēqɛlasē lāx ᵉnɛᵉmēmotasa kŭkwāk!ŭmasa Gwētɛla. Wä, hëx·ᵉidaᵉmēsē Mâᵉnakŭla ḷōᵉ Yäqoɩ!ēqɛlas g·āx lax ᵉmɛxēlasasa łōɛlq!wē qaᵉs hōsᵉīdēq. Hëmē Mâᵉnakŭla hōsaq lāqēxs ɩ!ɛnqaasa g·îlt!a ts!ēsɩāla daax̣ᵘs lāxa łōɛlq!wē. Wä, g·îlᵉmēsē nɛqäxɩēda łōɛlq!wa hōsēᵉs laē ᵉnēk·ē Mâᵉnakŭla nɛqäxɩaᵉai. Wä, la Yäqoɩ!ēqɛlas t!ăx̣ᵉwīdxa ᵉnɛmē lāxēs qōmäsēs hëłk·!ōts!ānaᵉyē lāqēxs âᵉmaē ɛlxḷaᵉya t!ăgwig·aᵉyē Yäqoɩ!ēqɛlas yîs Mâᵉnakŭlaxa ǥɛlp!ēnoxwē. Wä, g·îlᵉmēsē māłtsɛmg·ustâwa łōɛlq!wē hōsēs Mâᵉnakŭla laē ᵉnēk·a maᵉłtsɛmg·astâai. Wä, la Yäqoɩ!ēqɛlasē t!ăx̣ᵉwīdxēs ts!ɛmālax·ts!ānaᵉyē. Wä, hëx·säᵉmēsē ǥwēg·ilē. Wä, g·îlᵉmēsē yūdux̣ᵘsɛmg·ustâwēxɩēda łōɛlq!wa laē la

RANK, PROPERTY AND INHERITANCE

Counter and Tally Keeper.

When a man gives a feast to different tribes/and when the clover roots or all kinds of food are done,/the food that is to be eaten by the guests is put into the dishes. As soon as all(5)the food has been put into the dishes, the speaker of the chief,/the host, stands up, and the speaker speaks and says:/"Yes, indeed this is the way to speak. However, would it be good, if I should just ask anyone to call out the names?/ For here is Mâ^{ɛ}nakŭla, whose hereditary privilege it is to count the number of/guests to each dish. And you, Yäqoɬ!ēqɛ-las, you(10)will come and count with Mâ^{ɛ}nakŭla, for you have this/ hereditary privilige of doing so," said he, for Mâ^{ɛ}nakŭla belongs to the/numaym Sēnɬ!ɛm and Yäqoɬēqɛlas belongs to the/numaym Kŭkwāk!ŭm of the Northerners. And immediately Mâ^{ɛ}nakŭla and/Yäqoɬ!ēqɛlas come to the dishes that are on the floor, and begin to count. It is(15) Mâ^{ɛ}nakŭla who counts them pushing with the long tongs which he is carrying/the dishes, and after he has counted ten dishes, then Mânakŭla says/ "Ten dishes," and Yäqoɬ!ēqɛlas folds under/the thumb of his right hand, for Yäqoɬ!ēqɛlas is the tally keeper/of Mâ^{ɛ}nakŭla, who is the counter. And as soon as twenty(20)dishes have been counted by Mâ^{ɛ}nakŭla, he says, "Twenty dishes," and/then Yäqoɬ!ēqɛlas folds down his first finger, and he continues/doing so, and as soon as there are thirty dishes,

yūduxᵘp!ɛna ɛnēk·ēda g·ɛlp!ēnoxwē nɛqäxɬa. Wä, läda t!ăgwig·aᵉyē yîx Yäqoɬ!ēqɛlas t!ăxᵉwîdxēs ɛnōlax·ts!ānaᵉyē. Wä, g·îlᵉmēsē gwāɬ hōsaxa ɬōɛlq!wē laē Mâᵉnakŭla ɫōᵉ Yäqoɬ!ēqɛlas qāsᵉida qaᵉs lä ɫaxᵉwalîɬdaᵉxᵘ lāx ɬ!āsalîɬasa k!wēɬē. Wä, la Mâᵉnakŭla ɛnēx·-
xēs t!ăgwig·aᵉyē Yäqōɬ!ēqɛlas: Q!ēq!aɬ!alaɬox lāxa ɛnɛmēxɬa ɬō-
q!wa, ɛnēk·ēxs laē hōsᵉidxa bɛgwānɛmē. Wēg·a t!ăgwig·ēɬɛx. ɛnɛmōkᵘ, maᵉlōkᵘ, yūdukᵘ, mōkᵘ, sɛk·!ōkᵘ, q!ɛɬ!ōkᵘ, ɛnɛmēxɬa ɬō-
q!wa. ɛnɛmōkᵘ, maᵉlōkᵘ, yūdukᵘ, mōkᵘ, sɛk·!ōkᵘ, q!ɛɬ!ōkᵘ, maɬɛx-
ɬa ɬōɛlq!wa. ɛnɛmōkᵘ, maᵉlōkᵘ, yūdukᵘ, mōkᵘ, sɛk·!ōkᵘ, q!ɛɬ!ōkᵘ, yūduxŭxɬa ɬōɛlq!wa. Wä, hēᵉmîs la t!ăgwig·ēsōᵉs Yäqoɬ!ēqɛlas. Wä, hēɛm k·!ēk·!ɛsᵉonokwē Mâᵉnakŭla ɫōᵉ Yäqoɬ!ēqɛlatsēs gwigwäla-
g·îlîlasē g·äg·ɬɛla lāxa nŭxᵘneᵉmisē lāx Qālogwis. Wä, laem k·!eâs gwēx·ᵉidaas las lāxēs ts!ɛdāqē xŭnōkwa yîxs k·!eâsaē bɛ-
gwānems sāsɛmas, wä, hēᵉmisēs hēnax·ᵉidaats las lāxa bɛgwānɛmē xŭnōxᵘsēs ts!āᵉya ɛnāxwa yîx Mâᵉnakŭla ɫōᵉ Yäq!oɬ!ēqɛlas. Wä, la k·!ēs q!ŭnāla hēdēda ɛnōlast!ɛgɛmaᵉyē bɛgwānɛm xŭnōxᵘsa gɛl-
p!ēnoxᵘ lāats gɛlp!ēnoxᵘᵉēnaᵉyasēs ōmpē yîxs häê q!ŭnāla lāatsa gɛlp!ēnoxwa āmāᵉyînxaᵉyas sāsɛmas. Wä, hēɛmxaāwisē gwēg·ilēda t!ăgwig·ēᵉ lāx wāɬdɛmasa bāk!ŭm yîxs ɛnēk·aaq nɛnōlowa ɛnōlast!-
ɛgɛmaᵉyē sāsɛma. Wä, la ɛnēk·ɛq nênâgadēda āmāᵉyînxaᵉyas sāsɛ-
mas. Wä, laɛm lāba.

K!wāk!waxsdalaxa q!ăp!ăēnoxᵘ.

Wä, hēᵉmaē K!wāk!waxsdalaxa q!ăp!ăēnoxwasa ɛnɛᵉmēmotasa Kŭkwāk!ŭmasa Gwētɛla. Wä, laɛm ɛnɛmōxᵉŭm q!ap!äxa ăɫɛbōxgɛma-
k·!ɛs ɛnāɬᵉnɛᵉmēmatsa Gwētɛla. Wä, hēɛm âlak·!āla g·äg·ɬɛlē K!wāk!waxsdala lāxa ts!ɛts!âqâ lāx Qālogwisxa nŭxᵘnēᵉmisē. Wä, hēɛm ɫēgɛmsē lāxēs Q!ăp!aēnoxwaē Pɛxɛmaᵉya, yîxs laē yāqwasa ɬ!ā-
gɛkwē ɫɛᵉwa yāsɛkwē ɫɛᵉwa ts!ōɬna ɫɛᵉwa qɛmxwa lāxa ɛnāxwa bēbɛ-
gwānɛma ɫɛᵉwa ɛnāxwa ts!ēdaqa ɫɛᵉwa ɛnāxwa g·îng·înānɛma. Wä, lä ɫēgadɛs K·!âdē lāxa bāxŭs. Wä, lä ɫēgadɛs T!ēqwap yîxs laē ᵉwālas k!wēlatsa ɬ!ēᵉna lāx Dzāwadē, yîxs gɛgadaēda g·aläs K·!â-

then(1)the counter says, "Three times ten dishes," and the tally keeper,/Yäqoɬ!ēqɛlas, then folds under his middle finger, and after/ they finish counting the dishes, Mâ^{ɛ}nakŭla and Yäqoɬ!ēqɛlas go and/ stand at the outer end of the guests and Mâ^{ɛ}nakŭla says(5)to his tally keeper, Yäqoɬ!ēqɛlas, "There will be six men to each dish,"/ thus he says while he is counting the men," Now keep the tally. One man, two men, three men, four men, five men, six men. One dish!/ One man two men, three men, four men, five men, six men./ Two dishes! One man, two men, three men, four men, five men, six men.(10) Three dishes!" Now Yäqoɬ!ēqɛlas keeps tally./ This is the hereditary office of Mâ^{ɛ}nakŭla and Yäqoɬ!ēqɛlas that they are doing/beginning from the myth people at Crooked Beach. They/cannot give this to their daughters if they have no/sons, and they must give it to the son(15) of their younger brothers, both Mâ^{ɛ}nakŭla and Yäqoɬ!ēqɛlas./ Often it is not the oldest son who is a counter. If the father is a counter, then generally/the youngest one of the children will be the counter, and this is also in the same way with/the tally keeper, according to the words of the Indians; for they say that the oldest children are foolish(20)and they say that the youngest children are clever./ That is the end.

K!wāk!waxsdala, the Assembler.

And now about K!wāk!waxsdala, the Assembler of the numaym/of the Kŭkwāk!ŭmasa of the Gwētɛla. Hé is the only one who assembles the seven(25)numayms of the Gwētɛla. And K!wāk!waxsdala really began/from the Winter Ceremonial at Crooked Beach of the Myth People./ And his name is Assembler-Chief-Shaman, namely when he distributes/red cedar bark and tallow and charcoal and eagle down to all the/men and all the women and all the children(30). And his name is K·!âdē in the secular season, and his name is T!ēqwap when/he gives a great grease feast in

däs k·!ēdēłas Wanukwa, yîx Ts!ɛts!âlałē. Hëɛm bāx̣ŭs ḷēg̣ɛms ʟɛmk·!alē Wanukᵘ. Wä, lāᵉlaē xŭngwadɛx·ᵉīdē K·!âdē lāxēs g̣ɛnɛmasa bābagŭmē. Wä, la Wanukwē ḷēg̣ɛmg·îlxḷālax Hayałk·înē qa ḷēg̣ɛmsēs ts!ōx̣ᵘʟɛma. Wä, laᵉmē ḷēg̣adēda g·înānɛmas Hayałk·înē. Wä, lāᵉlaē ēt!ēd xŭngwadɛx·ᵉīdɛsa bābagŭmē. Wä, lāᵉlaē Wanukwē ḷēg̣ɛmg·îlxḷālax Häᵉmasiᵉlakwē qa ḷēg̣ɛmsēs ts!ōx̣ᵘʟɛma. Wä, laᵉmē ḷēg̣adēda bābagŭmas Häᵉmasiᵉlakᵘ. Wä, laɛm g·ayōłē Wanukᵘ lāx ᵉnɛᵉmēmotasa Wawŭlibâᵉyē. Wä, lä g·ayōłē g̣ɛnɛmas yîx Wäḷēdē lāxa ᵉnɛᵉmēmotasa Wīwomasg̣ɛmasa Mamalēleqala yîxs k·!ēdēłaē Wäḷēdäs Sēsaxâlas. Wä, g·îlᵉmēsē q!ŭlsq!ŭlyax̣ᵉwīdē Hayałk·în ḷɛᵉwēs ts!āᵉyē Häᵉmasiᵉlakwē la hëɛm la ʟ!āyowē Hayałk·înaxēs ōmp K·!âdē. Wä, lāxaē ăxᵉēdxa q!ăp!ä lāxa ts!ēts!ēqa. Wä, hëᵉmis ts!ɛx·ᵉāʟɛla lāx nâqaᵉyas ts!āᵉyäsē Häᵉmasiᵉlakwē qaxs wāx·aē ăxᵉēxsd qaᵉs hëăxᵉēdxa q!ăp!ēkwē lax k·!ēsᵉâsēs ōmpē. Wä, lä yäx·stoᵉsē Hayałk·înas lāxēs ts!āᵉya. Wä, hëᵉmis lāg·iłas Häᵉmasiᵉlakwē la bâsēs ōmpē qaᵉs lä lāxēs ăbāsk·!ōtē. Wä, laᵉmē ăxᵉēdxa q!ăp!ăēnoxᵘ qaᵉs lä q!ăp!ăēnoxᵘsa Wāwŭlibâᵉyē ᵉnɛᵉmēmota. Wä, laɛm q!ăp!ăēnoxᵘsa ᵉwālas Kwāg·uła lāxēq. Wä, lä hëᵉmē Häᵉmasiᵉlakwē ăxᵉēdxa ăḷɛbōgŭg·iyowē bēbɛgwanɛm qa aaxsīlaxa ᵉnāx̣wa dōg̣ŭłts lāxēs ōmpē K·!âdē ḷɛᵉwa aaxsīlaxa k·ādzɛkwē dēdɛg̣ɛmyâ ḷɛᵉwa yāsɛkᵘ ḷɛᵉwa ts!ōłna ḷɛᵉwa ʟ!āg̣ɛkwē ḷɛᵉwa qămx̣wa. Wä, laɛm ḷēg̣adē Häᵉmasiᵉlakwas ʟɛmk·!āla lāxa ts!ēts!ēqa lāxēq. Wä, laᵉmē g̣ɛg·adɛx·ᵉidē Häᵉmasiᵉlakwas Gwāgwadaxɛla yîx k·!ēdēłas Yāxʟɛnxag·ayōłē lāx ᵉnɛᵉmēmotasa Haănḷēnâ. Wä, laɛm xŭngwadɛx·ᵉīdē Häᵉmasiᵉlakᵘ ḷɛᵉwis g̣ɛnɛmē Gwāgwadaxɛläsa bābagŭmē. Wä, la Yāxʟɛn ḷēg̣ɛmg·îlxḷālax Hɛx·hak!waēsag̣ɛmē qa ḷēg̣ɛmsēs ts!ōx̣ᵘʟɛma. Wä, lä ēt!ēd xŭngwadɛx·ᵉīdɛsa bābagŭmē. Wä, lāxaē Yāxʟɛn ḷēg̣ɛmg·îlxḷālax Tsɛxᵉwīdē qa ḷēg̣ɛmsēs ts!ōx̣ᵘʟɛma. Wä, hëᵉmisē Tsɛxᵉwīdē la ḷēg̣adɛs Nūx̣ᵘneᵉmis lāxēs q!ăp!aēnoxwaē, yîxs laē bâsēs ōmpē qaᵉs lä lāxēs ăbask·!ōtē. Wä, laɛmxaē ăxᵉēdxa q!ăp!ä qaᵉs ḷēg̣adɛs Q!ăp!aēnoxᵘ Pɛxɛmaᵉya. Wä, lä ḷēg̣adɛs Nūx̣ᵘneᵉmis yîxs laē ᵉnɛmōx̣ᵉŭm la q!ŭᵉla yîxs laē wīk·!ɛxᵉīdē K!wāk!waxsdalax·dē.

Knight Inlet. At first K!ādē(1) had for his wife a princess of Wanukᵘ, namely Ts!ɛts!ālaẋ, and the secular name/of ʟɛmk·!ala is Wanukᵘ. Then K·!ādē had a child from his wife,/a boy, and then Wanukᵘ gave the name Hayaẋk·în as a marriage name to his/ grandson, and now the child had the name Hayaẋk·în. Then(5)he had another child, a boy, and Wanukᵘ gave the marriage name/Häᵉmasiᵉlakᵘ as a name to his grandson, and then the boy had the name/Häᵉmasiᵉlakᵘ. Now Wanukᵘ belonged to the numaym/Wāwūlabâᵉyē and his wife Wäḷēd belonged to the numaym of/Wīwomasgɛm of the Mamalēleqala, and Wäḷēd was the princess of Sēsaxâlas.(10) Now as soon as Hayaẋk·în and his younger brother Häᵉmasiᵉlakᵘ were grown up/Hayaẋk·în took the place of his father K·!ādē and he also took the/office of Assembler in the Winter Ceremonial, and so his younger brother/Häᵉmasiᵉlakᵘ became sick at heart for he wished in vain to take the office of Assembler/from the privileges of his father. Then Hayaẋk·în did not want to give it up to his younger brother,(15) and therefore Häᵉmasiᵉlakᵘ left his father and went to his mother's side,/and he took the office of Assembler, and was Assembler of the numaym Wāwūlibâᵉyē. Then he was Assembler of the Great Kwāg·uẋ./ And then Häᵉmasiᵉlakᵘ took seventeen men to/take care of everything seen by him at (the house of) his father K·!ādē. And he took care of the soft cedar bark(20)for wiping the face, and the tallow and the charcoal and the red cedar bark and the down./ And then Häᵉmasiᵉlakᵘ had the name ʟɛmk·!ala in the Winter Ceremonial./ Then Häᵉmasiᵉlakᵘ had for his wife Gwāgwadaxɛla, the/princess of Yāxʟɛn, who came from the numaym Haānaḷēno. Then/Häᵉmasiᵉlakᵘ had a child with his wife, Gwāgwadaxɛla, a boy,(25)and then Yāxʟɛn gave the marriage name Hɛx·hāk!waēsaɡɛmēᵉ to be the name of his/grandson. Then he had another child, a boy, and Yāxʟɛn/gave the marriage name Tsɛxᵉwīd to be the name of his grandson. And so/Tsɛxᵉwīd had the name Nūx̣ᵘnēᵉmis as Assembler, for he went and left/his father and went to his mother's side, and he also took the office of Assembler,(30) and had the name Assembler-Head-Shaman. And now he had the name Nūx̣ᵘnēᵉmis, for he/was the only one that

Wä, la k·!eâs sāsɛm q!ŭᵉlas, wä, la k·!eâs māg·iɫ ḷēḷɛḷâlas. Wä, hëᵉmis lāg·iɫas âɛm x·îsᵉīdē ḷēg̣ɛmas K!wāk!waxsdalax·dē. Wä, lāxaē hëɛm g̣wēx·ᵉīdē ʟɛmk·!āᵉlōɫē. Laɛmxaē ᵉwīᵉla ɫēɫɛᵉla lāg·iɫas k·!eâs la q!ăp!aēnoxᵘsa ᵉwālas Kwāg·uɫ. Wä, la ᵉnɛmōx̣ᵘᵉmē Nūx̣ᵘnēᵉmisē g̣ag̣äɫa q!ŭᵉla. Wä, lä ᵉnɛmōx̣ᵉŭm la q!ăp!aēnoxᵘsa Gwētɛla ḷɛᵉwa Q!ōmoyâᵉyē ḷɛᵉwa ᵉwālas Kwāg·uɫa. Wä, lä wēk·!îxᵉēda yîx Nūx̣ᵘnēᵉmisdē. Wä, laᵉmēsē bɛgwānɛm xŭnōx̣ᵘs Hɛx·hăk!waēsag̣ɛmaxa ḷēg̣adäs Häᵉmasiᵉlakᵘ yîxs xŭnōkwaē Häᵉmasiᵉlakwas Hɛx·hăk!waēsag̣ɛmē ḷɛᵉwis g̣ɛnɛmē Hɛx·hăk!waēdzɛmg̣a yîx ts!ɛdāqē xŭnōx̣ᵘs Yāqaɫᵉɛnlisxa g·ayoɫē lāx ᵉnɛᵉmēmotasa G·ēxsɛmasa Nɛqɛmg·îlisɛla. Wä, hëᵉmēsē Häᵉmasiᵉlakᵘ la ʟ!āyoxēs q!ŭᵉlēyoɫē Nūx̣ᵘneᵉmiswoɫē. Wä, laɛm q!ăp!aēnoxwē Häᵉmasiᵉlakwē. Laɛm ḷēg̣adɛs Nūx̣ᵘneᵉmisē lāxa ts!ēts!ēqa. Wä, lä ḷēg̣adɛs Omx·ᵉidē lāxa bāx̣ŭsē. Wä, laɛm ts!āᵉyē Häᵉmasiᵉlakwas sāsɛmas Hɛx·hăk!waēsag̣ɛmē yîxs ts!ɛdāqaē K·!äsogwiᵉlax̣ᵘxa ᵉnōlast!ɛg̣ɛmaᵉyas sāsɛmas. Wä, lä k·!eâs g̣wēx·ᵉidaas ăxᵉēdxa q!ăp!ä qaxs ts!ɛdāqaē. Wä, lāḷa hëɛm la ăxᵉēdɛx k!waᵉyas Hɛx·hăk!waēsag̣ɛmēx·dē yîxs laē wīk·!ɛxᵉēda yîxs wāx·ᵉmaē ts!ɛdāqa yîx K·!äsogwiᵉlakᵘ. Wä, laᵉmēsḷa wŭq!wäsē Häᵉmasiᵉlakᵘ yîx ts!āᵉyäs K·!äsogwiᵉlakwē ăxᵉēdɛx k!waᵉyas Tsɛxᵉwīdēxa la ḷēg̣adɛs Ōmx·ᵉīdē qaxs k·!eâsaē xŭnōx̣ᵘs Ōmx·ᵉīdōɫē, yîxs ts!āᵉyaē Tsɛxᵉwīdäs Hɛx·hăk!waēsag̣ɛmaᵉyēxa maᵉlōkwē bēbɛgwānɛm sāsɛms Yāxʟɛnōɫē ḷɛᵉwis g̣ɛnɛmōɫē Aōmōɫᵉwŭɫēxa ts!ɛdāqē xŭnōx̣ᵘs Wadzeyōɫēxa g·ayōɫē lāxa ᵉnɛᵉmēmotasa Q!ɛmq!ɛmtalaɫasa Dɛnax·daᵉxᵘ. Wä, lä ᵉnēx·sōᵉxs hëᵉmaē lāg·iɫas Wadzē la q!ăp!aēnoxᵘsa ᵉnɛᵉmēmotasa Q!ɛmq!ɛmtalaɫaxs laë Aömōɫ ts!ɛk·!āɫelasa q!ăp!aēnoxwēs ɫāᵉwadaasē qaxs k·!eâsaē q!ăp!ăēnoxᵘsa Dɛnax·daᵉxwē g·ālag̣wis Aōmōɫaxs laē ɫāᵉwadɛs Yāxʟɛnē. Wä, lāxaē hëɛm g̣wäɫa wāɫdɛmasa g·ālē Kwākŭg·uɫ qaēda ᵉnɛᵉmēmotasa Wīwomasg̣ɛmasa Mamalēleqala qa Wäḷēdäxs g·āxaē ɫāᵉwadɛs Wanukwēxa qăp!aēnoxwasa Wāwŭlibâᵉyē. Wä, laɛmᵉlaē q!ăp!ăēnoxwē Sēsaxâlasasa ᵉnɛmēmotasa Wīwōmasg̣ɛm g·äg·îʟɛlaxs laē ɫāᵉwadɛs k·!ēdēɫas Wanukwē qaxs k·!eâsaē q!ăp!ăēnoxᵘsa Mamalēleqala g·ālag̣awis Wäḷēdäxs laē ɫāᵉwadɛs Wanukwē. Wä, hëɛm

was still alive, for now K!wāk!waxsdala died and(1)he had no child living, and he had no near relatives./ Therefore the name K!wāk!waxsdala just disappeared. And/the same happened to ʟemk·!ala. They also were all dead, and therefore/there is no Assembler among the Great Kwag·uł. Only Nūx̣ᵘneᵉmis(5)was still living, and he is now the only Assembler of the Gwētʟela and/the Q!ōmoyâᵉyē and of the Great Kwag·iuł. Then Nūx̣ᵘnēᵉmis died/ Now the son of Hex·hāk!waēsaɣemēᵉ/ who had the name/Häᵉmasiᵉlakᵘ, that is, the child Häᵉ masiᵉlakᵘ was the son of Hex·hāk!waēsaɣemēᵉ/and his wife Hex·hāk!waēdzemga, the daughter of Yāqoɬᵉenlis(10)who came from the numaym G·ēxsem of the Nāqemg·flisela. And/Häᵉmasiᵉlakᵘ changed places with his late uncle Nūx̣ᵘnēᵉmis. Then/Häᵉmasiᵉlakᵘ was Assembler and had the name Nūx̣ᵘnēᵉmis in the Winter Ceremonial,/and his name was Ōmx·ᵉīd in the secular season. Now Häᵉmasiᵉlakᵘ was the younger/ son among the children of Hex·hāk!waēsaɣemēᵉ, for a woman was K·!äsogwiᵉlakᵘ,/the oldest (15) one among his children. She could not in any way take the office of Assembler because she was/a woman, but she took the seat of the late Hex·hāk!waēsaɣemēᵉ/when he died, although she was a woman, namely K·!äsogwiᵉlakᵘ. Now/her brother, Häᵉmasiᵉlakᵘ, that is, the younger brother of K·!äsogwiᵉlakᵘ,took/the seat of Tsexᵉwīd, and he took the name Ōmx·ᵉīd, for the late Ōmx·ᵉīd had no child.(20) For Tsexᵉwīd was the younger brother of Hex·hāk!waēsaɣemēᵉ among the two/ sons of the late Yāxlen and his late wife Aōmōɬ, the daughter/of Wadzē who came from the numaym Q!emq!emtalaɬ of the/Denax·daᵉxᵘ. And it is said that this is the reason why Wadzē became the Assembler/of the numaym Q!emq!emtalaɬ, that Aōmōɬ told about the Assembler (25)for the Denax·daᵉxᵘ had no assembler before/Aōmōɬ had for her husband Yāxlen, and also this is the saying of the former/Kwag·uł about the numaym Wīwomasɣem of the Mamalēleqala, that/Wäl̤ēd came and had for her husband Wanukᵘ, the Assembler of the Wāwūlibâᵉyē./ Then Sēsaxálas of the numaym Wīwomasɣem was Assembler, beginning(30)at the time when the princess of Wanukᵘ took a husband,for there was no Assembler of/the Mamalēleqala before Wäl̤ōd took for her husband Wanukᵘ. This/a disgrace

q!amäsa Dɛnax·daɛxᵘ ɫɛɛwa Mamalēleqala lāxg·ada Kwākŭg·uẋē qaxs âɛmaē ɛnɛmāx·îs ɫōɛ g·îlōɫānɛmaxēs q!ăp!aēnoxwē. Wä, laɛm lāba.

Succession.

Hëɛmaēs wŭlāsɛɛwōs lāxa bɛgwānɛmaxs q!ēq!apaē lāxēs sāsɛmē ɫɛɛwis gɛnɛmē lāx gwäẋaasas ɫ!ăẋăyīg·îlisxa la yāwasɛîd ɫēgadɛs Hawīlkŭlaẋ lāxēs ōmpēxa g·ayoẋē lāx ɛnɛɛmēmotasa Kŭkwāk!ŭmasa Q!ēmayâɛyē. Wä, lā xŭnōkwë ăbɛmpas ɫ!ăẋăyīg·îlisas Tɛlēg·alēdzɛmgaxa ts!ɛdāqē xŭnōxᵘs Wanukwēxa g·ayoẋē lāx ɛnɛɛmēmotasa Wāwŭlibâɛye. Wä, la hëx·säɛm alaẋaats ɫ!ăẋăyīg·îlisēda ɛnɛɛmēmotasēs ōmpa Kŭkwāk!ŭm. Wä, laɛm Kŭkwak!ŭmaxsɛmē ɫ!ăẋăyīg·îlisē lāxēq. Wä, lä k·!ēs alaẋa lāxa ɛnɛɛmēmotas Wanukᵘɛwŭẋasa Wāwŭlibâɛyē yîxs âyadaē Tɛlēg·alēdzɛmgä Wanukᵘɛwŭẋē. Wä, la ɫ!ăẋăyīg·îlisē ābāyadɛs Tɛlēg·alēdzɛmga. Wä, hëɛmis lāg·iẋas ɫ!ăẋăyīg·îlisē Wāwalipk'!ōt!ɛnaxsɛmē. Wä, lä k·!ēs ɛlg·îlgē lāxa ɛnɛɛmēmotasēs ābāsk·!ōta Wāwalibâɛyē qaxs häē âlak·!āla ɛlg·îlgayaasa ɛnɛɛmēmōtasa Kŭkwāk!umasa Q!ōmoyaɛyē lāx ɛnɛɛmēmotas ōmpɛwŭẋas ɫ!ăẋăyīg·îlisē yîxs âɛyadaas Hawīlkŭlaẋɛwŭẋē. Wä, hëɛmis lāg·iẋas âlak·!āla la Kŭkwāk!ŭmaxsɛmē ɫ!ăẋăyīg·îlisē lāxēq. Wä, lä xŭngwadɛx·ɛîdɛs Ādag·iɛlakwē. Wä, la Ādag·iɛlakwē ăxɛēdɛx k!waɛyas Hāwīlkŭlaẋ lāxa ɛnɛɛmēmotasa Kŭkwāk!ŭmasa Q!ōmoyâɛyē qäɫaxs ɛnōlast!ɛgɛmaɛyē Ādag·iɛlakwas sāsɛmas ɫ!ăẋăyīg·îlisē. Wä, lä wēk·!îxɛîdē Hämasaqa yîx wūq!a ɛnōlas Tɛlēg·alēdzɛmgaxa xŭngwadäs ɫ!ăẋăyīg·îlisē. Wä, hëɛmis lāg·iẋas ăpsōt!ɛnaɛyas Ādag·iɛlakwē ăxɛēdɛx k!waɛyas Hämasaqoẋē qaxs ɛnōlawäɛlīẋē Hämasaqoẋē. Wä, lāxaē ɛnōlawäɛlīẋē Hawīlkŭlaẋɛwŭẋē. Wä, lāxaē Ādag·iɛlakwē ɛnōlawäɛlīẋ lāxēs ābɛmpē ɫ!ăẋăyīg·îlisē. Wä, lāxaē ābɛmpasēe Tɛlēg·alēdzɛmga ɛnōlawäɛlīẋ lāxēs ābɛmpē Wäɫidē lāx lāg·iẋas mamalēlexk·!ōtɛmē ɫ!ăẋăyīg·îlisē. Wä, hëɛmaa qō xŭngwadē Hämasaqäs ɛnɛmōkwa g·înānɛma lālaxsdē k·!eâs gwēx·ɛidaas ăxɛēdē Ādag·iɛlakwax k!waɛyas Hämasaqōẋē qaxs hëɛmēlaxē xŭnōxᵘlaxas wāx·ɛɛm ts!āts!adagɛma lālaxē ăxɛēdɛx k!waɛyas. Wä, lä hewäxaɛm xŭngwadɛx·ɛîdē Hämasaqoẋē. Wä, hëɛmis lāg·iẋas lāyowa k!waɛyas lāx Ādag·iɛlakwē yîxs māɛẋɛnxaë

for the Dɐnax·daᵉxᵘ and the Mamalēleqala among the Kwag·uł tribes, for/it is just as if they had stolen the office of Assembler. That is the end.

Succession.

This was asked by you about a man who has many children (5) with his wife in the way (it was) with ʟ!āłăyĭg·ĭlis who for a while had the name/Hawĭlkŭlał from her father who came from the numaym Kŭkwāk!ŭm of the/Q!ōmoyâᵉyē. She was the daughter, the mother of ʟ!āłăyĭg·ĭlis, Tɐlēg·alĭdzɐmga,/the daughter of Wanukᵘ who came from the numaym Wāwŭlibâᵉyē./ And really ʟ!āłăyĭg·ĭlis belonged to the numaym of her father, the Kŭkwāk!ŭm,(10) and ʟ!āłăyĭg·ĭlis was a Kŭkwāk!ŭm woman after this She did not/really belong to the numaym of the late Wanukᵘ, the Wāwŭlibâᵉyē, for Tɐlēg·alĭdzɐmga had for her father/ the late Wanukᵘ, and ʟ!āłăyĭg·ĭlis had for her mother Tɐlēg·alĭdzɐmga./ Therefore, ʟ!āłăyĭg·ĭlis was on one side a Wāwŭlibâᵉyē./ And she did not stay with the numaym of her mother's side, the Wāwŭlibâᵉyē, (15) for she really stayed with the numaym Kŭkwāk!ŭm of the Q!ōmoyâᵉyē,/ the numaym of the late father of ʟ!āłăyĭg·ĭlis, for she had as her father the late Hawĭlkŭlał./Therefore, ʟ!āłăyĭg·ĭlis was really a Kŭkwāk!ŭm woman/after this. Then she had a child, Ādag·iᵉlakᵘ, and Ādag·iᵉlakᵘ/took the seat of Hawĭlkŭlał in the numaym Kŭkwāk!ŭm (20) of the Q!ōmoyâᵉyē, for indeed Ādag·iᵉlakᵘ was the eldest son among the children of/ʟ!āłăyĭg·ĭlis. Then Hämasaqa died, the elder brother of Tɐlēg·alĭdzɐmga,/who had for her daughter ʟ!āłăyĭg·ĭlis, and therefore, on one side/Ādag·iᵉlakᵘ took the seat of the late Hämasaqa, for the late Hämasaqa belonged to the eldest line of the house. And the late Hawĭlkŭlał also belonged to the eldest line of the house, and Adag·iᵉlakᵘ (25) also belonged to the eldest line of the house through his mother ʟ!āłăyĭg·ĭlis, and also her mother/Tɐlēg·alĭdzɐmga belonged to the eldest line of the house through her mother, Wäʟid. And therefore/ʟ!āłăyĭg·ĭlis was on one side Mamalēleqala. Now if Hämasaqa had had one/child, there would have been no way for Ādag·iᵉlakᵘ to take

ts!ăwŭnxē ăxēlē ʟ!āłăyīg·īlisaxa k!waᵉyasēs ōmpᵉwŭłē Hawīlkŭlał-ᵉwŭłē ɻᵉᵉwa k!waᵉyasēs q!ŭlēᵉyołē Hämasaqołē. Wä, g·īlᵉmēsē nɛxʟa-āx·ᵉīd la bɛgwānɛmē Ādag·iᵉlakᵘ yīx ᵉnōlast!ɛg̣ɛmaᵉyas sāsɛmas ʟ!ā-łăyīg·īlisaxs laē lâsasa māᵉłē k!wä ɻᵉᵉwa māᵉłē ɻēɻɛg̣ɛm lāxēs xŭ-nōkwē Ādag·iᵉlakwē. Wä, lāxaē lâsas k!waᵉyas Lɛk·âsa lāxa ts!ɛdāqē xŭnōx̣ᵘsxa ɻēg̣adäs Wäɻidē. Wä, laɛm g̣wāg̣waaqas lāxa Mamalēleqala. Wä, lēx·aᵉmēs la axēᵉlakᵘ las ʟ!āłăyīg·īlisē k!waᵉyas ʟ!āqoɻasᵉwŭ-łē ɻōᵉ k·!ēk·!ɛsᵉâs. Wä, laɛm lābawīsɻa.

Wä, hëᵉmaē ʟ!āłăyīg·īlis yīx k·!ēdēłas Hawīlkŭlałᵉwŭłēxa wā-x·ᵉɛm ts!ɛdāqa lä ăxᵉēdɛx k!waᵉyasēs q!ŭlēᵉyē Hämasaqa ɻᵉᵉwa dāg̣ɛ-maᵉyē ɻōᵉ ᵉnāx̣wē k·!ēk·!ɛsᵉâs. Wä, g·īlᵉmēsē łɛᵉlē Hämasaqołē laē ɻēg̣adē ʟ!ałăyīg·īlisas Wak·adzē lāxa bāx̣ŭsē. Wä, lä ɻēg̣adɛs ʟɛm-k·!āla lāxa ts!ēts!ēqa. Wä, lāxaē ɻēg̣adɛs Māxᵉēnox lāxa g̣ŭmᵉyasaxa hëłᵉaxʟäyo. Wä, lä ɻēg̣adɛs Kwax·sēᵉstāladzē yīxs laē k!wēłē ʟ!āłă-yīg·īlisxa la ɻēg̣adɛs Wāk·adzēxs laē łɛᵉlēs q!ŭlēᵉyołē Hämasaqołē Wä, lāxaē g̣ɛg·adē ăpsōt!ɛmaᵉyas Wāk·adzäsa ɻēg̣ɛmasēs ănēsᵉwŭłe Ts!ɛts!âlałᵉwŭłē lāxa bāx̣ŭsē. Wä, lä ɻēgadɛs Q!ēg̣ɛmāla lāxa ts!ē-ts!ēqa. Wä, lä ɻēg̣adɛs Kŭskŭs lāxa g̣ŭmᵉyasap!aēda haᵉyāłᵉa. Wä, lä ɻēg̣adɛs Tsɛx̣ŭla lāxa ts!ēdaqaxs hëē gŭmaᵉyasap!ē. Wä, maᵉłgŭ-nałtsɛmē ɻēɻɛg̣ɛmas ōgŭᵉla lāxēs ts!ɛdāg̣ɛxʟäyuwē ʟ!āłayīg·īlis qaxs ōgŭᵉlaᵉmaē yāqwasɛᵉwaxs laē łaᵉwadɛsēs łāᵉwŭnɛmē K!wāk!wabalasɛma-ᵉyēxɛn xŭnōkwē yīnʟaxg·īn <u>George Hunt</u>. Wä, hëᵉmēsɛn lāg·iła âla-k·!āla q!âʟɛlax g̣waᵉyiᵉlälasas ᵉnāᵉnɛmsg̣ɛmag̣owē ɻēɻɛg̣ɛmas ʟ!āłăyī-g·īlisē lāxēq.

Wä, lä łɛᵉlē ōmpas ʟ!āłăyīg·īlisēxa la ɻēg̣adɛs Wāk·adzē yīx ōmpasē Hawīlkŭlałᵉwŭłē. Wä, laᵉmēda la ɻēg̣adɛs Wāk·adzē ăxᵉēdɛx k!waᵉyasēs ōmpdē ɻᵉᵉwa hōqwastâla g·ōkwą. Wä, hëᵉmis mɛᵉwēxʟa łē-łōqŭliła; wä, hëᵉmis ɻēɻɛg̣ɛmasē Hawīlkŭlałxa ʟēłɛᵉlayuxʟäᵉyasēxa hamałɛla lēɛlqŭlaʟaᵉya; hëᵉmis k!wēladzɛxʟäyâsē Kwākŭx·âlas; hëᵉ-misē t!ɛnsēlax·ʟäyâs Yāqoɻadzē; wä, hëᵉmisē hëłᵉax·ʟäyâsē ᵉwābidoᵉ; wä, hëᵉmisē nōłɛmāłax·ʟäyâsē G·āg·iqoʟ!ālag·īlis lāxa ts!ēts!eqa.

the/seat of the late Hämasaqa, for it would belong to his child; even if she had been a girl (30) she would have taken his seat. But the late Hämasaqa never had a child/and therefore his seat went to Ādag·iᵉlakᵘ. Then for two years (1) ʟ!āẋăyĭg·ĭlis kept the seat of her late father, the late Hawĭlkūlaẋ,/and the seat of her late uncle, the late Hämasaqa. And when he grew up/to be a man, Ādag·iᵉlakᵘ, the eldest one among the children of ʟ!āẋăyag·ĭlis,/she gave over to him the two seats and the two names to her son,(5) Ādag·iᵉlakᵘ. And she also gave the seat of Lɛk·âs to her daughter/who had the name Wā!id. Then she went over to the Mamalēleqala/and it is only kept by ʟ!āẋă-yĭg·ĭlis the seat of the late ʟ!āqoʟas/and his privileges. And so this is the end.

And now ʟ!āẋăyag·ĭlis, that is the princess of the late Hawĭlkū-laẋ,(10) although she is a woman, took the seat of her uncle Hämasaqa, and the office of giving away property/and all his privileges. And when Hämasaqa died/ʟ!āẋăyĭg·ĭlis had the name Wāk·adzē in the secular season; and she had the name/lɛmk·!āla in the winter ceremonial; and she had the name Māxᵉēnoxᵘ for the giving away ceremonial/of the young men; and she had the name Kwax·sēᵉstāladzē when she went to a feast; she, ʟ!āẋăyĭg·ĭlis, (15) who had the name Wāk·adzō when her uncle, Hämasaqa, died./ Now Wāk·adzē had as a wife "of the other side" the name of her late aunt,/Ts!ɛts!âlaẋ, in the secular season; and she had the name Q!ēgɛmāla in the winter ceremonial;/and she had the name Kūs-kūs in the giving away ceremonial of the young men; and/she had the name Tsɛxŭla when the women gave away property to one another. And(20) she had all eight names in addition to her woman's name ʟ!āẋăyĭg·ĭlis. And/it is also given to her besides now that she is married to K!wā-k!wabālasɛmēᵉ,/my son, and I am George Hunt. And that is how I really know/all about the nine different names of/ʟ!āẋăyĭg·ĭlis.

(25) And now died the father of ʟ!āẋăyĭg·ĭlis, whose name was now Wāk·adzē, that is/her father, the late Hawĭlkūlaẋ. And now she, whose name was Wāk·adzē took the/seat of her late father and the Vom-

Wä, lāxaē gɛg·adē ăpsōt!ɛnaᵉyas yîxaasēs ănēsᵉwŭɬēxa ɫēgadä ᵉmāx·mɛwēdzɛmga. Wä, lä ɫēgadɛs Mɛnɬōsɛlas lāxa gwēgŭdza. Wä, lāxaē ɫēgadɛs K!wēkwēs lāxa ts!ēdaqaxs gŭmᵉyasap!aē. Wä, hëᵉmēsa dāgɛmaᵉyē lā lāxa āɬē Hawîlkŭlaɬa. Wä, g·îlᵉmēsē ɛlāq nɛxɬaāx·ᵉîd bɛgwānɛmē Ādag·iᵉlakwaxs laēda āɬē Hawîlkŭlaɬ yîx ɫ!āɬăyîg·îlisē lâsa ᵉwîᵉlasɛn la ɫēɫɛqaᵉlayox ɫ!āɬăyîg·îlisē lāxēs ᵉnōlast!ɛgɛmaᵉyē xŭnōkwē Ādag·iᵉlakwē; wä, hëᵉmisē k!waᵉyas Wāk·adzē ᵉwîᵉla lā lax Ādag·iᵉlakwē ᵉwîᵉlēda ɫēɫɛgɛmē ɫɛᵉwa ts!ēdagɛxläᵉyo ɫēɫɛgɛma; wä, hëᵉmēsa māᵉɬēdāɬa dāgɛmaᵉya. Wä, laᵉmē la maᵉɬē k!waᵉyas Ādag·iᵉlaxᵘxa la ɫēgadɛs Wāk·adzē ɫōᵉ Hawîlkŭlaɬ. Wä, laɛmxaē lāba lāxēq.

Wä, hëᵉmaē ɫ!aɬăyîg·îlisē yîxs ts!āts!adagɛmaēda māk·îläx Ādag·iᵉlakwēxa la ɫēgadɛs Wāk·adzē ɫōᵉ Hawîlkŭlaɬxa ɫēgadɛs Wäɫidē. Wä, lāxaē ɫ!āɬăyîg·îlisē lâsasēs ɫēgɛmē Lɛk·âsa lāxēs ts!ɛdāqē xŭnōkwē Wäɫidē. Wä, laɛm la ɫâgaᵉyē Wäɫidē lāxa ᵉnɛᵉmēmotasa Mamalēleq!ăm lāxēq ɫoᵉ ᵉwîᵉlē ɫēɫɛgɛmas ɫɛᵉwa g·ōkwē. Wä, laᵉmē ɫ!āɬăyîg·îlisē lās Wäɫidēxa la ɫēgadɛs Lɛk·âsa lāxēs ăbāsk·!ōtē lāxa Mamalēleqala lax k!waᵉyas Lɛk·âsᵉōɬē. Wä, hëᵉmis la gɛnɛms Wäɫidēxa la ɫēgadɛs Lɛk·âsaxēs ăbɛmpē ɫ!āɬăyîg·îlisē. Wä, lä lēx·aɛm ăxēlaxᵘs ɫ!āɬăyig·îlisa ɫēgɛmē L!āqoɫas lāg·iɬas bābagŭxa lāxa Mamalēleqala yîx ɫ!āɬayîg·îlisē. Wä, âᵉmisē ɫ!āɬăyîg·îlisē la nōmadzîɬtsēs xŭnōkwē Hawîlkŭlaɬ. Wä, laɛm ᵉnɛmāx·îs ɫōᵉ nâqēg·ilē ɫ!āɬăyîg·îlisē qaēs xŭnōkwē Hawîlkŭlaɬ lāxēs ᵉnɛᵉmēmota Kŭkwāk!ŭmasa Q!ōmoyâᵉyē. Wä, lāxaē hëɛm gwäɬa lāxa ᵉnɛᵉmēmotasa Wāwŭlibâᵉyē qaēs xŭnōkwē. Wä, laɛm lāba laxēq.

iting Beam house and also the four feasting dishes/and also the different names of Hawîlkŭlaẋ, the name for inviting (30) the different tribes; and his feast giving name, Kwākŭx·âlas; and also/his giving away name Yäqoɬadzē; and also his young man's name, ᵉwābidōᵉ; and also/his fool dancer name G·āg·îqoL!ālag·îlis in the winter ceremonial. (1) And now she had as her wife "of the other side" the body of her late aunt whose name was ᵉmāx·ɱɛwēdzɛmga;/and she had the name Mɛnẋō-sɛlas in the g̣wēg̣ŭdza; and she also had the name/K!wēkwēs in the giving away of the young women. And also the office of giving away property/went to the new Hawîlkŭlaẋ. And when Ādag·îᵉlakᵘ was nearly a full grown man,(5) then the new Hawîlkŭlaẋ, that is L!āẋăyîg·îlis, she, L!āẋăyîg·îlis, gave over all/that I have mentioned to her eldest child, Ādag·îᵉlakᵘ./ And also the seats of Wāk·adzē all went to Ādag·îᵉlakᵘ, and all/his different names and the different women's names and also the two/offices of giving away property. And now Ādag·îᵉlakᵘ had two seats, he whose name is now Wāk·adzē (10) and Hawîlkŭlaẋ. Now this is the end of this.

And now about L!āẋăyîg·îlis and her little girl, the next child to Ādag·îᵉlakᵘ/whose name is now Wāk·adzē and Hawîlkŭlaẋ; and her name is Wäɬid. Now/L!āẋăyîg·îlis gave the name Lɛk·âs to her daughter/ Wäɬid. Then Wäɬid had her place in the numaym Mamalēleq!am (15) and all her different names and her house. And now L!āẋăyîg·îlis/gave to Wäɬid whose name is now Lɛk·âs on her mother's side among the Mamalēleqala,/the seat of the late Lɛk·âs. And now the wife of Wäɬid,whose name is now Lɛk·âs, is/her mother. And L!āẋăyîg·îlis only kept/the name L!āqoɬas, and that is why L!āẋăyîg·îlis is a man among the Mamalēleqala.(20)And L!āẋăyîg·îlis is only the old man of her child Hawîlkŭlaẋ./ L!āẋăyîg·îlis is like the counsellor of her child/Hawîlkŭlaẋ in the numaym Kŭkwak!um of the.Q!ōmoyâᵉyē. And it is the same in the numaym Wāwŭlibâᵉyē of her child. Now that is the end.

A Family History

Wä, laᵉmɛn ēt!ēdɛł g̣wāg̣wēx·sᵉālał lāxēs k·!ātaᵉyōs lāxa aḷɛbōxsᵉag̣âla ᵉnāla lāxa ᵉmɛgwābâᵉyasa ts!ātap!ēxa December:

Wä, hëᵉmaē ᵉmāx̣ᵘmɛwēsag̣ɛmaᵉyēxa g·īg̣ɛmaᵉyasa ᵉnɛᵉmēmotāsa Dzɛndzɛnx·q!ayo. Wä, lä g̣ɛg·adɛs Łɛlɛndzɛᵉwēk· lāxa wŭq!äs Lālak·ots!axa g·āyołē lāx ᵉnɛᵉmēmotasa Mamalēleq!ăm yîxs g̣ɛg·adaē Lālak·ots!a yîs Hamdzidēxa ts!ɛdāqē xŭnōx̣ᵘs Yāqałᵉănlidzēxa g·āyołē lāx ᵉnɛᵉmēmotasa Nāx·nax̣ŭᵉlasa Qwēqᵘsōt!ēnoxᵘ. Wä, laᵉmā k·!eâs xŭnōx̣ᵘs Lālak·ots!a ḷɛᵉwis g̣ɛnɛmē Hamdzidē. Wä, la wŭq!wäsē Łɛlɛndzɛᵉwēk· ḷɛᵉwis łāᵉwŭnɛmē ᵉmāx̣ᵘmɛwēsag̣ɛmaᵉyē xŭngwadex·ᵉītsa bābagŭmē lāx̣g·a Tsāxisɛk·. Wä, g·îlᵉmēsē q!ālēda âlak·!āla g·īg̣ɛmaᵉyē Lālak·ots!axēs wŭq!wa Łɛlɛndzeᵉwēk·axs lɛᵉmaē māᵉyołᵉītsa bābagŭmē, wä, la aëk·înē nâqaᵉyas Lālak·ots!a qaxs laē q!ālaqēxs bɛgwānɛmaē māᵉyoḷɛmasēs wŭq!wa. Lāg·iłas mōxsasa ᵉnāx̣wa hēᵉmaōmas lāxa ᵉwālasē x̣wāk!ŭna. Wä, g·āxē wāwałqälas lāxēs q!ŭlēsē ᵉmāx̣ᵘmɛwēsag̣ɛmaᵉyē. Wä, lä ḷēg̣ɛmg·îlxḷālax ᵉmāx̣ŭlag·îlis qa ḷēg̣ɛmsēs ḷōlēᵉyē. Wä, laᵉmē Lālak·ots!a nēłaxēs q!ŭlēsē ᵉmāxᵘmɛwēsag̣ɛmaᵉyē yîxs lɛᵉmaē ăxᵉēdɛłxa g·înānɛmēxēs ḷōlēᵉyē qaᵉs lālag·īłts g̣wāłɛlaɛm ăxᵉēdɩɛx k!waᵉyas Lālak·ots!a lāxēs ᵉnɛᵉmēmota Mamalēleq!ăm ᵉnēk·ē. Wä, âᵉmisē ᵉnāxwa ëx·ᵉak·a ᵉnɛmēmotasa Dzɛndzɛnx·q!ayo lāx wāłdɛmas Lālak·ots!a. Wä, laɛm âɛm lāł q!wāq!waxaɩɛx ᵉmāxŭlag·îlisēxēs ɩōlēᵉyē. Wä, laᵉmē ēt!ēd la xŭngwadex·ᵉīdē Łɛlɛndzɛᵉwēk·asa ts!āts!adag̣ɛmē. Wä, lä hëᵉmē ᵉmāxᵘmɛwēsag̣ɛmaᵉyē ḷēxᵉēts ᵉwālasɩāla. Wä, maᵉlōkwē sāsɛmas Łɛlɛndzɛᵉwēk· ḷɛᵉwis łāᵉwŭnɛmē ᵉmāx̣ᵘmɛwēsag̣ɛmaᵉyē. Wä, g·îlᵉmēsē nɛxlaăx·ᵉīd la bɛgwānɛmē ᵉmāx̣ŭlag·îlisē lāas wēk!îx·ᵉīdē ompdäsē yîx ᵉmāx̣ᵘmɛwēsɛg̣ɛmēx·dē. Wä, laᵉmē ᵉmāx̣ŭlag·îlisē ḷaxstōdxēs ōmpdē. Wä, laɛm ḷēg̣adē ᵉmāx̣ŭlag·îlisēsas māx̣ᵘmɛwēsag̣ɛmaᵉyē lāxēq.

Wä, k·ēst!a g̣äłaxs g·āxaēda ᵉwālas x̣wāk!ŭna g·āxᵉalis q!älaxa bēbɛgwānɛmē. Wä, hëstaɛm ᵉnɛᵉmēmōtsa Mamalēleq!ămxa k!ŭdzɛxsāla lāx ᵉwālas xwāk!ŭnä. Wä, hëᵉmis lāg·alisē ɩ!ɛmaisas g·ō-

A Family History

Now I will again talk about your letter of the/twenty-seventh of the Split Moon, that is December:/

It was ᵉmāx·mɛwēsaqɛmēᵉ who was chief of the numaym(5) Dzɛndzɛnx·q!ayo. He had for his wife Ł!ɛlɛndzɛᵉwēk·, the sister of/Lālak·ots!a who came from the numaym Mamalēleq!ăm, for Lalak·ots!a had for his wife/Hamdzid, the daughter of Yāqaɬᵉąnlīdzē/ who came from the numaym Nāx·naxŭᵉla of the Qwēqᵘsot!ēnoxᵘ. Now/ Lālak·ots!a and his wife Hamdzid had no children. And his sister (10) Ł!ɛlɛndzɛᵉwēk· and her husband ᵉmāx·mɛwēsaqɛmēᵉ had a/son here at Fort Rupert. And as soon as the great/chief Lālak·ots!a learned that his sister Ł!ɛlɛndzɛᵉwēk· had given birth to a/boy, the heart of Lālak·ots!a was very glad, for he had found out/ that the newborn child of his sister was a boy. Therefore he loaded with all kinds of(15)food a large canoe and came to give a marriage gift to his brother-in-law/ᵉmāxᵘmɛwēsaqɛmēᵉ. And he gave the marriage name ᵉmāxŭlag·ɬlis as a/name to his nephew. Then Lālak·ots!a told his brother-in-law ᵉmāx·mɛwēsaqɛmēᵉ/that he was going to take the child, his nephew, and that he should/ be ready to take the seat of Lālak·ots!a in his numaym(20)Mamalēleq!ăm. Thus he said, and the whole numaym Dzɛndzɛnx·q!ayo agreed to/what Lālak·ots!a said. Now he was just waiting for/ ᵉmāxŭlag·ɬlis, his nephew, to grow up. Now Ł!ɛlɛndzɛᵉwēk· had another child, a girl, and it was ᵉmāx·mɛwēsaqɛmēᵉ/who gave her the name ᵉwālasɬāla. Now they had two children, Ł!ɛlɛndzɛᵉwēk·(25) and her husband ᵉmāx·mɛwēsaqɛmēᵉ. As soon as/ᵉmāxŭlag·ɬlis was a full grown man his father,/ᵉmāx·mɛwēsaqɛmēᵉ, died, and now ᵉmāxŭlag·ɬlis took the place of his late father./Then ᵉmāxŭlag·ɬlis had the name ᵉmāx·mɛwēsaqɛmēᵉ after this./

It was not long before a large canoe came to the beach with many(30)men, and they belonged to the numaym Mamalēleq!ăm, those who were sitting in/the large canoe. And it was there that they came ashore at the beach of the house of(1)him whose name was

kwasa la ḷēgadɛs ᵉmāx̣ᵘmɛwēsagɛmaᵉyē. Wä, g·āxē ᵉwīᵉla hōxᵉwŭsdēsa lāxa ʟ!ɛmaisē qaᵉs lä hōgwiʟ lāx g·ōkwas ᵉmāx̣ᵘmɛwēsagɛmaᵉyē qaᵉs ᵉwīᵉlē k!ŭsᵉālīł lāx ăᵉwīʟɛläsa t!ɛx·īläsa g·ōkwē. Wä, laᵉmēsɛnuᵉx̣ᵘ ᵉwīᵉla la hōgwiʟ ōgwaqa qɛnuᵉx̣ᵘ hōʟēlēx lāg·iłas xɛnʟɛla x̣ŭlsa lāxēs g·āxᵉalēsɛlaē. Wä, lä ḷāxᵉwalīła ᵉnɛmōkwē lāq xa ḷēgadäs K!waēlask·ɛn yīxs hëᵉmaē ɛlkwasa g·īgɛmaᵉyē Lālak·ots!a yīx q!ŭlēᵉyas ᵉmāxᵘmɛwēsagɛmaᵉyē. Wä, la yāq!ɛg·aᵉłē K!waēlask·ɛn. Wä, lä ᵉnēk·a, G·āxᵉmɛn Kwakŭg·uł, g·āxᵉmɛn ᵉyālagɛma ᵉyālagɛmsa ᵉwālasa g·īgɛmaᵉyaxa ᵉwālasa g·īgɛmaᵉyaɛnsaxg·ins haᵉmāłɛlēk· lēlqwălaʟaᵉyaxēs māłt!ēłaōs Kwakŭg·ułxa q!ănālä ʟēłɛla lâʟaxs haᵉmāłɛlaēx lēlqwălaʟaᵉya,yīxa lä māmēxᵉalalīła yīxa ᵉwālasa g·īgămaᵉyē Lālak·ots!a. Wä, hëᵉmis lāg·iłasē ᵉyālaqanuᵉx̣ᵘ qɛnuᵉx̣ᵘ g·āxē dâʟ g·īgămē ᵉmāx̣ᵘmɛwēsagɛmē qaᵉs laōs k!wastōlēłaxᵘ k!wäx·däs, qaxs k·!eâsaē hēłō ăxᵉēdɛx k!wäx·däs ōgŭᵉla lâʟ g·īgămēᵉ. Wä, x̣wēlaqɛlēsᵉɛmāx·īns qɛns hëłts!ēqēxs k·!ēsᵉmaa wŭyīmsᵉalīła, ᵉnēk·ē.

Wä, hëx·ᵉidaᵉmēsē Łɛlɛndzɛᵉwēk·ē yīx ăbɛmpasa āł ᵉmāx̣ᵘmɛwēsagɛmaᵉya yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a,qa ᵉmāsēwētsēs wāłdɛmʟaōs, yōʟaxs ᵉnɛᵉmēmotaaxsg·īn xŭnōkŭk· qaxs hëx·säᵉmaēx gwäłēxa wâłdɛmasɛn g·īgɛmaᵉya wŭq!wē Lālak·ots!a yīx ᵉwālasa Kwāx·īlanōkŭmaᵉya yīxs gwāłɛlaᵉmaa ᵉnēk· qa yūᵉmēsɛn xŭnōkwēx ʟ!āyōs. Wä, wag·ax·ins haᵉliᵉläla ᵉmōxsa qɛns lālag·i haᵉyałts!aaqē ᵉnēk·ē Łɛlɛndzɛᵉwēk·ē.

Wä, hëx·ᵉidaᵉmēsē ᵉmōxsasēs ᵉmɛmᵉwāla lāxa x̣wāk!ŭna. Wä, g·īlᵉmēsē ᵉwīlxsa laē ḷɛxᵉīda. Wä, lä lāg·aa lāx Mēmk·ŭmlisaxa la ɛlāq ᵉnāx·ᵉida. Wä, hëx·ᵉidaᵉmēsē Łɛlɛndzɛᵉwēk· ḷɛᵉwis xŭnōkwē ᵉmāx̣ᵘmɛwēsagɛmaᵉyē la hōxᵉwŭsdēs qaᵉs lä hōgwiʟ lāx g·ōkwasa wāwēk·!ɛq!ē Lālak·ots!a. Wä, hëᵉmis k!wāg·alīłē ᵉmāx̣ᵘmɛwēsagɛmaᵉya mak·āła lāx hŏłk·!ōdɛnōʟɛmalīłasēs q!ŭlēᵉyē Lālak·ots!a. Wä, laɛm ḷaāp!ēlīłēda q!ɛyōxwē ʟ!āqwa, yīx Lēta lāxa wāwēk·!ɛq!a g·īgămaᵉya. Wä, lä ḷānōʟɛmalīła ᵉnɛmsgɛmē q!ɛyōx ʟ!āqwaqxa ḷēgadäs Qolōma yīx k·ilk·īlwānɛmas Lālak·ots!a. Wä, g·ḷīlᵉmēsē g·āx ᵉwīᵉ-

now ᵉmāx·mɛwēsaɢɛmēᵉ. And they all came and walked up/the beach and went into the house of ᵉmāx·mɛwēsaɢɛmēᵉ/and they all sat down inside by the door of the house. We all/of us went also into the house to listen why(5)those who came to the beach were very downhearted. Then arose one of them/whose name was Kw!a-ēlask·ɛn, for he was the speaker of chief Lālak·ots!a/the uncle of ᵉmāx·mɛwēsaɢɛmēᵉ. Now K!waēlask·ɛn spoke/and said:" I come, Kwag·uƛ, I come sent by, sent by the/great chief, our great chief, that(10)it may be known to you, strange tribes, Kwag·uƛ, that he who always invited you, strange/tribes, that he is going to sleep in the house, the great chief/Lālak·ots!a. Therefore, he sent us that we should come and get/you, great chief ᵉmāx·mɛ-wēsaɢɛmēᵉ, that you may go and sit down in his former seat, for there is/no one who is the right one to take the seat, other than you, chief. Now let us go back(15)that we may reach there before he dies," said he.

Immediately Ɬɛlɛndzɛᵉwēk·, the mother of the new ᵉmāxmɛwē-saɢɛmēᵉ/spoke and said: " What can you say/you, numaym of my son here? For always were this way the words of the/great chief, of my brother, Lalak·ots!a, that ᵉwālas Kwāx·ɬlanōkŭmēᵉ,(20)for he has already said that my son here shall take his place. Now/ let us quickly load our canoes that we may reach him in time," thus said/Ɬɛlɛndzɛᵉwēk·.

Immediately they loaded their cargo in the canoe and/when the canoe was loaded they started. They arrived at Mēmk·ŭmlis(25) when it was nearly daylight, and immediately Ɬɛlɛndzɛᵉwēk· and her son,/ᵉmāx·mɛwēsaɢɛmēᵉ went up the beach and went into the house of/the dying Lālak·ots!a, and there ᵉmāx·mɛwēsaɢɛmēᵉ sat down/near the right hand side of his uncle, Lālak·ots!a./Behind the head of the dying chief stood the expensive copper Lēta(30) and at the side of his head stood another expensive copper named/ Beaver-Face, which had been bought by Lālak·ots!a. As soon as the

laēlē ᵉnɛᵉmēmotas Lālak·ots!a lāas yāq!ɛg·aᵉɬē ɛlkwās Lālak·ots!a yîx K!waēlask·ɛn. Wä, lä ᵉnēk·a: G·āxᵉmɛnuᵉx̣ᵘ g·Ígămēᵉ g·āxᵉmɛnuᵉx̣ᵘ hɛlā g·Íg̣ămēᶠ. G·āxᵉmōx ᵉmāx̣ᵘmɛwēsag̣ɛmaᵉyēx, g·āxᵉmōx g·Íg̣ămēᶠ. Wä, hëɛm laē walē wāɬdɛmas, lāalasē bɛlasōᵉs Hamdzidē yîx gɛnɛmas Lālak·ots!a. Wä, lāᵉlaē ᵉnēk·ē Hamdzidäxs laē yāq!ɛg·aᵉɬa qaxs lɛᵉmaē ɬɛnēᵉstaēɬē Lālak·ots!a. Wa, g·ōkūlōt. Wa, laᵉmōx, laᵉmōx lādzēᵉmōx x·ōyox̣walisa ᵉwālasdēx g·Íg̣ămaᵉyaxɛn g·Íqēlasōᵉx·dēx ɫɛᵉwūn ōmpēxōx Yāqaɬᵉānlidzēx. Wä, hāg·îɬla g·Íg̣ămēᶠ Lālak·ots!a yōɫ ᵉwālas Kwāx·îlanōkūmēᵉ, hāg·îɬla k·!eāsēg·în māyadɛma qaxg·în âlēk· hēɬāxamas lāxɛn g·Íqēlaēnoyōɫ g·Íg̣ămēᶠ, ᵉnēx·ᵉlaēxs laē dāx·ᵉidɛx Lētaxa ᵉwālasē ɫ!āqwa ɫɛᵉwa ᵉnɛmsg̣ɛmasē yîx Qolōma. Wä, lāᵉlaē ᵉnēk·a: Wä, g̣ēlag·a xūnōkᵘ, g̣ēladzēla yūɫ ᵉmāx̣ᵘmɛwēsag̣ɛmē yūɫ ᵉwālas Kwāx·îlanōkūmē qaxs ᵉnēxᵉmaōx q!ūlēx·dēx qaᵉs hëᵉmaōs g·îl ɫēg̣ɛmē ᵉwālas Kwāx·îlanōkūmaᵉyē. Wä, laɛmxaāwisē lāɫē k!wäx·däsōx lâɫ g·Íg̣ămēᵉ ɫōᵉ k·!ēk·!ɛgᵉōx̣ᵘdäsēx q!ūlēx·dēx lâɫ, yūᵉmesa g·ōxᵘdäxs; wä, g·aᵉmēsēg·ada ɫēɫɛgadɛk· ɫ!āɫ!ɛqwa laɛmk· lāɬ lâɫ, ᵉnēk·ēxs laē ts!âs lāx ᵉmāx̣ᵘmɛwēsag̣ɛmaᵉyē. Wä, laᵉmē k·!ēs q!āq!ēk·ɛlax Lālak·ots!axs lɛᵉmaaxōɫ wēk·!ɛxᵉida.

Wä, laɛmɫa ᵉmāx̣ᵘmɛwēsag̣ɛmaᵉyē ăxᵉēdxa maᵉɬtsɛmē ɫ!āɫ!ɛqwa qaᵉs g·ēxēq lāxa ōts!âlîɬē. Wä, la ᵉmāx̣ᵘmɛwēsag̣ɛmaᵉyē ăxk·!ālax K!waēlask·ɛnxa ɛlkwē qa läs ɫēᵉlālaxa Ɬawits!ēs ɫɛᵉwa Mādiɬbē ɫɛᵉwa Dɛnax·daᵉxᵘ ɫɛᵉwa Aᵉwaîɫɛla ɫɛᵉwa Dzāwadɛg̣noxᵘ ɫɛᵉwa Gwawaēnoxᵘ ɫɛᵉwa Hāx̣wāmis ɫɛᵉwa Qwēqᵘsōt!ēnoxᵘ ɫewa ᵉnɛmg̣is ɫɛᵉwa Gwētɛla ɫɛᵉwa Q!ōmoyâᵉyē ɫɛᵉwa ᵉwālas Kwāg·uɬ ɫɛᵉwa Q!ōmk·!ūt!ɛs qa läs ᵉwîᵉla wūnɛmtaxa g·Íg̣ămex·dē Lālak·ots!ax·dē.

Wä, laᵉmē ɫɛxᵉîdēda mōts!aqē x̣wāx̣wak!ūna qaᵉs lä ɫēᵉlālaxa yūdux̣ᵘsɛᵉmagūg·ɛyowē lēlqwālaɫaᵉya. Wä, g·îlᵉmisē ᵉwîᵉla la ɫɛxᵉîda lāsa waōkwē ămlēx̣ᵘ Mamalɛlēqala hōg̣ūxs laxa ōgūᵉla x̣wāx̣ūx̣wāgūm qaᵉs lä ēkwax ăpsanâᵉyasa ămaᵉyē ɫâtsɛmāla ᵉmɛk·âla lāx ᵉnālanōɫɛmaᵉyas ᵉmēmkūmlis qa dɛk·aatsa g·Íg̣ămēx·dē. Wä, g·îlᵉmisē

(1) whole numaym of Lālak·ōts!a had come in, the speaker of Lālak·ots!a,/Kwaēlask·ɛn, spoke and said, "We come, chief, we come/back, chief. Now ᵉmāx̣ᵘmɛwēsaɡɛmēᵉ has come, he came, chief."/ And there stopped his speech, for Hamdzid, (5) the wife of Lālak·ots!a, forbade him (to go on). Then Hamdzid said as she spoke that/Lālak·ots!a was already unconscious: "Enough, o tribe, enough!/ Now the great one will have a rest, the great chief whom I made a chief/together with my father, Yāqaɬᵉānlidzē, here. Now go away, chief,/Lālak·ots!a, you, ᵉwālas Kwāx·ɬanōkŭmēᵉ, go away. There is nothing (10) for me to regret, for I have done well in making you a chief, chief."/ Thus she said, and she took Lēta, the great copper,and the other copper,/Beaver-Face,and she said: "Now come, child, come,/you ᵉmāx̣ᵘmɛwēsaɡɛmēᵉ, you ᵉwālas Kwax·ɬanōkŭmēᵉ, for/this your late uncle said that your first name is ᵉwālas Kwax·ɬanōkŭmēᵉ.(15) Now his former seat will also go to you, chief, and the former privileges/of your uncle will go to you, and his house, and also these/coppers which have names will go to you", she said as she gave them to ᵉmāx̣ᵘmɛwēsaɡɛmēᵉ./ She did not know that Lālak·ots!a was/already dead.(20)

Then ᵉmāx̣ᵘmɛwēsaɡɛmēᵉ took the two coppers/and put them into the bedroom. Then ᵉmāx̣ᵘmɛwēsaɡɛmēᵉ asked/K!waēlask·ɛn, the speaker, to invite the Lāwits!ēs and the Mādiɬbē/and the Dɛnax·daᵉxᵘ and the Aᵉwaɬɛla and the Dzāwadɛōnoxᵘ and the Gwawaēnoxᵘ/and the Hāx̣wāmis and the Qwēqᵘsōt!ōnoxᵘ and the ᵉnɛmɡis and the (25) Gwētɛla and the Q!ōmcyâᵉyē and the ᵉwālas Kwāg·uɬ and the Q!ōmk·!ūt!ɛs/that all should go to bury the late chief, Lālak·ots!ax·dē./

Then four canoes started and went to invite the/thirteen tribes,and as soon as they all had started/the other Mamalēleqala who were left behind went in other small canoes (30) to clear one side of the island on the south side of/Mēmkŭmlis, which is covered with small trees, for the burial place of the past chief. When

gwāɬ ēkwaxs laē g·ōkwēlaxa g·ōx̣ᵘbidawē. Hayałomalaa gwałamasqēxs k·!ēsᵉmaē g·āxa lēlqwālałaᵉyē g·āxts!â lāx Mēmkūmlis. Wä, laɛmɬ̣ōda nēnâgadē ɬ!ēgūmg·ila qa sāleg·ayayōxa g·Ígămēx·dē. Wä, laɛm qāᵉyasᵉɛnts wāxap!ɛnasas ɬēɬɛlaxa lēlqwālałaᵉyē ɬ̣ōᵉ wāxap!ɛnasas k!wēlatsa ɬ!ēᵉma ɬ̣ōxs mâłp!ɛnaē yāg·ɬɬɛlaxōda ɬ̣ōxs ᵉnɛmp!ɛ̣naē sāk·axōtsa x̣wāx̣ūk!ūna ɬ̣ōxs q!ēnɛmaē t!ɛnsēladzaᵉyas. Wä, lä ɛlxɬ̣aᵉyē q!ɛt!ɛdzaᵉyasēxa ɬ!āɬ!ɛqwa hästaɛm la qāᵉyasᵉɛndaᵉyoxa ɬ!ēgūmasa nēnâgadē. Wä, lä nɛᵉwɪᵉlalē qāᵉyą̄sasa ᵉnɛmsgɛmē ɬ!ēgūm ăxäsa ᵉnɛmōkwē nâgadä g·äg·ɬɬɛla lāx g·ɬlg·alisasa g·Ígămēx·dē g·āxᵉałɛla laqēxs laē wēk·!ɛxᵉɪda.

ɬ!äq!walayo qa Lālak·ots!a.

Hana, hana, hana. Laᵉmē k·oxsɛlēsē qɛlqatawalēsdēs ᵉnāla.

Hana, hana, hana. Laᵉmē qɛltoᵉyak·ɬlisē qɛldɛmx·dēs ᵉnāla.

Hana, hana, hana. Laᵉmē x·ōyox̣walēsɛns g·Ígămēdzēx·dēa.

Hana, hana, hana. Laᵉmē lāx·staalēsɛns g·Ígămēdzēx·dēa,

Hana, hana, hana, xa hälag·ɬlēdzēx·dēa wâx·sbɛndālax·dēa ᵉwāᵉwalasdɛmx·sɪlaxɛns g·Ígămēdzēx·dēa,

Hana, hana, hana, xa p!ēp!adzɛyōsdēa g·Ígămaᵉyaxa q!ūlēxɬɛᵉyaᵉma Lālak·ots!adzēx·dēaxa ᵉwālasa g·Ígămēdzēx·dēa,

Hana, hana, hana, xa ămāx̣ūlałdēa g·Ígămaᵉyaxa q!ūlēxɬɛᵉyaᵉma Ămāx̣ūlałdzēx·dēaxa ᵉwālasa g·Ígămēdzēx·dēa,

Hana, hana, hana, xa sāk·axōdalałdēa g·Ígămaᵉyaxa q!ūlēxɬɛᵉyaᵉma Wɪxwˇqâgămēdzēx·dēaxa ᵉwālasa g·Ígămēdzēx·dēa,

Hana, hana, hana, xa k!wàlasɛlałdzēx·dēa g·Ígămaᵉyaxa q!ūlēxɬɛᵉyaᵉma ᵉwālas Kwāx·ɬlanōkūmēdzēx·dēaxa ᵉwālasa g·Ígămaēdzēx·dēa,

they (1) had cleared it they built a small house and they tried to finish it as quickly as possible/before the tribes came in to Mēmkŭmlis. Then/the song makers made a mourning song to sing for the late chief. They/put words into it (saying) how many times he had invited the tribes, and how many times (5) he had given grease feasts, and how many times he had given away property, and the one time he had given away/canoes, and how many times he had given potlatches to hiw own tribe, and last/how many times he had broken coppers. All these words were put into the mourning song by the/song makers. And the words of another mourning song were the family history, the work of another/song maker, beginning with the first ancestors of the chief and coming down (10) to the time that he died.

Mourning Song for Lālak·ots!a.

Hana, hana, hana. It broke down, the post of the world./

Hana, hana, hana. It fell down to the ground, the post of the world./

Hana, hana, hana. Our great chief has taken a rest.(15)

Hana, hana, hana. Now our past chief has fallen down./

Hana, hana, hana, the great one who continually gave away property at each end of the year,/who made great potlatches, our great chief./

Hana, hana, hana, the one who made potlatches all the time, the chief whose own name was/Lālak·ots!a, the great chief. (20)

Hana, hana, hana, the great chief who danced the potlatch dance, whose own name was/Amāxŭlaƛ, the great chief. /

Hana, hana, hana, the one who gave the Giving-Away-Canoes dance, the chief whose own name was/Wĭxᵉwŭqâgɛmē', the great chief./

Hana,hana, hana, the one who gave the Feast-Giving dance, the chief whose own name was (25) ᵉwālas Kwāx·ĭlanōkŭmē, the great chief.

Hana, hana, hana, xa lāx̣·sᵉɛndaˈałdzēx·dēaxa q!ɛq!ɛltalałdēa g·īg̣ămaᵉyaxa q!ŭlēxʟɛᵉyaᵉma Lāx·sᵉɛndalałdzēx·dēaxa ᵉwālasa g·īg̣ămēdzēx·dēa,

Hana, hana, hana, xa sapstɛndalałdzēx·dēa g·īg̣ămaᵉyaxa q!ulēxʟɛᵉyaᵉma Nɛnōlōx·dēaɛns ᵉwālasa g·īg̣ămēdzēxdēa lēlqwălaʟë,

Hana, hana, hana, xa ʟ!ɛmkwalałdzēx·dēa g·īg̣ămaᵉyaxa q!ūlēxʟɛᵉyaᵉma Yāqaxɛlag·īlisdzēx·dēaxa ᵉwālasa g·ig̣ămēdzēx·dēa,

Hana, hana, hana, xa k·!älak·ɛlałdzēx·dēaxɛns g·īg̣ămaᵉyaxa q!ŭlāxʟɛᵉyaᵉma K·īlɛmg̣ilēdzēx·dēaxa ᵉwālasa g·īg̣ămēdzēx·dēa,

Hana, hana, hana, xa qōtēx·alałdzēx·dēaxɛns g·īg̣ămaᵉyaxa q!ŭlēxʟɛᵉyaᵉma ᵉmāx̣ŭyaᵉlisdzēxdēaxa ᵉwālasa g·īg̣ămēdzēx·dēa,

Hana, hana, hana, xa k·!ēdadaēnoxwalałdzēx·dēaxɛns g·īg̣ămaᵉya x!ŭlēxʟɛᵉyaᵉma G·īg̣ămēdzēx·dēaxa ᵉwālasᵉaxālisa g·īqaxālisdzēx·dēa,

Hana, hana, hana, xa tsōkŭlałdzēx·dēaxɛns g·īg̣ămaᵉyaxa q!ŭlēxʟɛᵉyaᵉma Yäqawīdalałdzēx·dēaxa ᵉwālasᵉaxālisa g·īqaxālisdzēx·dēa,

Hana, hana, hana, xa ᵉyāg·īʟɛlaxōdalałdzēx·dēaxɛns g·īg̣ămaᵉyaxg·īns lēlqwălaʟëxa q!ŭlēxʟɛᵉyaᵉma ʟāʟelīʟalała Haᵉmāseᵉyasdzē Hămdzidēadzēx·dēaxa ᵉwālasᵉaxālisa g·īqaxālisdzēx·dēaxaɛns g·īg̣ămaᵉya. Hăladzē lāg·ax·īns g·īg̣ămēdzēx·dēa, laᵉmē qɛlyax·ᵉālisa ᵉwālasᵉaxalisa g·īg̣ămaᵉyīns lēlqwălaʟë,

Hana, hana, hana, nâya. Hana nâ.

Wä, hëᵉmis g·ālabaᵉya mōsg̣ɛmakwē Kwākwag·ułaxs g·āxaē ᵉyīᵉyɛpɛmāłēs ᵉyaēyats!äxs g·āxaē sɛltāła ēaʟɛx·äla ᵉnāx̣waɛm dɛnxalasēs g·īg·īldzɛᵉyāla ʟ!ēʟ!aq!wala łāxēs ᵉnālᵉnɛmsg̣ɛmakwē. Wä, hëɛm

Hana, hana, hana, the one who gave the Property-Destroying dance, the Copper-Breaking dance,/the chief whose own name was Lāx·-sᵉɛndalał,/the great chief.

Hana, hana, hana, the one who gave the Throwing-into-the-Water dance, the chief whose own name was Nɛnōlo, the great chief of all the/tribes.(7)

Hana, hana, hana, the one who gave the Giving-Away-of-the-Roof-Boards dance, the great chief/whose own name was Yāqaxɛlag·î-lis, the/great chief.(10)

Hana, hana, hana, the one who gave Striking-to-Kill dance,the great chief/whose own name was Kîlɛmg̣ilis, the great/chief./

Hana, hana, hana, the one who gave the Marriage-Debt-Paying dance, our great chief/whose own name was ᵉmax̣wayaᵉlis, the great/chief.(16)

Hana, hana, hana, he who gave the Paying-for-his Princess dance, our great chief/whose own name was G·Īg̣ămēᵉ, the great chief/ who came down from above./

Hana, hana, hana, the one who gave the Canoe-Breaking dance, the great chief whose/own name was Yäqawidalał, the great chief who came/down from above.(22)

Hana, hana, hana, the one who gave the Giving-Away-Bad-Things dance, our chief,/tribes, whose own name was Lāʟēliʟalał, Hamasēᵉya, Hāmdzid, the great chief who came down from above,/ our chief. Go now, great one, go great past chief. Now he is taking a rest/who was really a great chief, who came down from above, tribes.(28)

Hana, hana, hana, nâya. Hana nâ. /

The four tribes of the Kwag·uł were the first to come.(30) When their canoes came abreast they approached slowly singing their/ancestral songs for the dead. That is (1) what is re-

gwũᵉyōsa g·ālē bāk!um g·ēx·gwaᵉlāla ɬ!äq!walē. Wä, g·ɬlᵉmisē g·äxᵉalisa Kwākwag·uɬē g·äxaasa ᵉnɛmgisē mɛxāɬē lāx ɬ!äsēɬaᵉyas. Wä, g·äxēda Ɬāwits!ēs mɛxāɬē lāx ɬ!äsēɬaᵉyasa ᵉnɛmgisē, g·a gwäɬēg·a. Wä, g·ɬlᵉmisē ᵉwīᵉla g·äx mɛxāɬaᵉ-

Kwag·uɬ
ᵉnɛmgis
Ɬāwits!ēs
Mādiɬbē
Dɛnax·daᵉ xᵘ
Aᵉwaĭlɛla
Dzawadɛēnoxᵘ
Gwawaēnoxᵘ
Haxwāmis
Qwēqᵘsōt!ēnoxᵘ

5 ya yūduxᵘsɛ́magŭg·ɛyowē lēlqwālaɬaᵉya laē q!wēɬᵉīd ᵉwīᵉla ɬ!äq!wāla. Wä, hēᵉmis ɬāxᵉũɬɛxs lāxēs ᵉyāᵉyats!ē Nɛqāp!ɛnk·ɛmōɬē. Wä, laᵉmē ts!ɛlqwaqax ᵉmāxᵘmɛwēsaɛmaᵉyē. Wä, laɛm ɬēgadɛs ᵉwālas Kwāx·ilanōkŭmē yīx

10 ᵉnɛmsgɛmē ɬēgɛms Lālak·ots!ax·dē.

Wä, g·ɬlᵉmisē q!ŭlbē ts!ɛlwaq!ēnaᵉyas Nɛqāp!ɛnk·ɛmōɬē lāas ɬaxᵉwũɬɛxsa g· Igămaᵉyē Hāwĭlkŭlaɬwũɬēxa xāmagɛmaᵉyē g·Igămēsa ᵉnɛᵉmēmotasa Kŭkwāk!ŭmasa Q!ōmoyâᵉyē. Wä, lāxaē ts!ɛlwaqax ᵉwālas Kwāx·ɬlanōkŭmē. Wä, g·ɬlᵉmisē q!ŭlbē ts!ɛlwaq!ēnaᵉyas laē

15 ɬāxᵉũɬɛxsa g·Igămaᵉyē Häᵉmasaqoɬē qaᵉs ts!ɛlwaqax ᵉwālas Kwāx·ɬlanōkŭmē; yīx Häᵉmasaqōɬaxs g·āyoɬaē lāx ᵉnɛᵉmēmotasa Wāwŭlibâᵉyē. Wä, lä ᵉnāxwa ᵉnāɬᵉnɛmōkwē ts!ɛlwaqäsa âlak·!āla g·Ig·ɛgămēsa ᵉnāɬᵉnɛmsgɛ́makwē lāxa lēɛlqwālaɬaᵉya.

Hēt! lāg·iɬas lēx·aɛm ts!ɛlwaqēda âlak·!āla g·Ig·ɛgămēxs wīk·!-

20 ɛxᵉēdaēda âlak·!āla g·Igămaᵉyē Lālak·ots!ax·dē. Wä, g·ɬlᵉmisē wīk·!ɛxᵉīdēda k·!ēsē nâxsâla bɛgwānɛma, wä, âᵉmisa âlak·!āla g·Igămē q!wēɬāɬaxs laē ts!ɛlwaqēda k·!ēsē nâxsâla bɛgwānɛmx xũnōxᵘdäsa la wīk·!ɛxᵉīda.

Wä, g·ɬlᵉmisē ᵉwīᵉla gwāɬ ts!ɛlwaqēda g·Ig·ɛgɛmaᵉyasa lēɛl-

25 qwālaɬaᵉyaxs laē ɬēɬwũɬtoᵉyosa ɛlkwas ᵉwālas Kwax·ɬlanōkŭmē yīx K!waēlask·ɛn. Wä, laᵉmē ᵉwīᵉla hōxᵉwũɬtâᵉwa bēbɛgwānɛm lāxēs ᵉyaē'ᵉyats!ē. Wä, laᵉmē lāɬ wũnɛmtaɬxa g·Igămēx·dē lāxa la gwäɬa g·ōxᵘbidoᵉ qaē. Wä, la k·!ēs gäɬēda wũnɛmtäxs g·äxaē aēdaaqa qaxs lɛᵉmaē dzāqwa gaxg·in laᵉmēk· g·iwāla, yīn George Hunt,

30 lāxa wũnɛmtäxa g·Igămaōɬē. Wä, g·ɬlᵉmisē g·āx ᵉwīᵉlēda bēbɛgwānɛmaxs laē äxk·!ālasōᵉ qa läs ᵉwīᵉla hōgwiɬ lāx g·ōkwasa la ɬē-

ferred to by the ancient Indians as the mourning song for a lost chief. And when/the Kwag·uł had come to the beach, there arrived the ᵉnɛmg̣is and stopped outside of them/ And then came the Łāwi-ts!ēs and stopped outside the ᵉnɛmgis in this manner./ And when they had all come and stopped,(5) the thirteen tribes,then they/stopped singing their mourning songs. Then/Nɛqāp!ɛnk·ɛm arose in his canoe/and comforted ᵉmāx̣ᵘmɛwēsag̣ɛmēᵉ,/ whose name was ᵉwālas Kwāx·îlanōkŭmēᵉ, the (10) other name of Lālak·ots!a.

Kwag·uł
ᵉnɛmgis
Łāwits!ēs
Mādiłbē
Dɛnax·daᵉxᵘ
Aᵉwaīɩɛla
Dzawadɛēnoxᵘ
Gwawaēnoxᵘ
Haxwāmis
Qwēqᵘsōt!ēnoxᵘ

As soon as Nɛqāp!ɛnk·ɛm ended his speech,/arose chief Hăwīl-kŭlał, the head chief of the/numaym Kŭkwāk!ŭm of the Q!ōmoyâᵉyē, and he also comforted/ᵉwālas Kwāx·îlanōkŭmēᵉ. And when his comforting was at an end (15) chief Hämasaqa arose and comforted ᵉwālas Kwāx·îlanōkŭmēᵉ;/Hämasaqa came from the numaym Wāwŭlibâ-ᵉya./ And each of the real chiefs/of every tribe spoke comforting words.

The reason why only real chiefs spoke comforting words was that (20) Lālak·ots!a who died was a real chief. When/a man dies who is not noble, then those who are real chiefs/are silent and only men who are not noble speak comforting words/to the children of the deceased.

As soon as thé chiefs of the tribes had finished speaking their words (25) they were called ashore by the speaker of ᵉwālas Kwāx·îlanōkŭmēᵉ, that is/K!waēlask·ɛn. Then all the men went ashore from their/canoes. They were going to bury the chief in the/small house which was now ready for him. It was not long before he was buried and they came/back for it was evening. And I, George Hunt, (30) helped them burying the chief. When all the men came back/they were told to go into the house of him (1) whose name was now

g̣adɛs ᵉwālas Kwax·îlanōkŭmē. Wä, laᵉmē ʟ!ɛx̣wīlag·iła haᵉmāłɛla lēɛlqwălaʟaᵉya. Wä, laᵉmē hëwäxa k!wēᵉlāla dɛnxᵉēda; wä lāxaē hëwäxa ʟ!äq!wāla qaxs aëk·ilaēda g·ālē bāk!um ʟ!äqwālaxa dzāqwa, yîxs ᵉnēk·aēda g·ālē bāk!umqēxs ᵉnɛᵉmāłilaaxa ʟ!āᵉyâxa la łɛᵉlaxs ʟ!äq!wālaēda wŭnɛmdɛʟɛla lēlqwălaʟaᵉyaxa la ɛlāq dzāqwa.

Wä, g·îlᵉmisē g̣wāł ʟ!ɛx̣wīda haᵉmałɛla lēɛlqwălaʟēxs laē ᵉwīᵉla hōqawɛls lāxa g·ōkwa. Wä, lēx·aᵉmis k·!ēs hōqawɛlsa q!āq!astâsa haᵉmałɛla lēɛlqwălaʟaᵉya. Wä, laᵉmē gwēłᵉalēlɛms K!waēlask·ɛn, yîxa ɛlkwa. Wä, lä ăxᵉēdxa k!waxʟāᵉwē ëx·lax xâsɛᵉwē qaᵉs ts!awanaᵉqēs lāxa q!āq!asto. Wä, lēda q!āq!asto xōxox̣ᵘsᵉalaxa k!waxʟāᵉwē. Wä, g·îlᵉmisē k·ōtaq laɛm hëłᵉalis xēxâᵉyaxs laē K!waēlask·ɛn ăxk·!ālaxa q!ēq!āq!asto qa ᵉnɛmāg·îliłēs k·atɛmlīłɛlasa xōkwē k!waxʟâ la ʟ̣ēʟ̣axwaᵉyasa ałogŭq!ɛsē ᵉnāłᵉnɛᵉmēmatsa yūdux̣ᵘsɛᵉmagugɛyowē lēɛlqwălaʟaᵉya. Wä, hëɛmxaāwisē waxokwa q!ēq!aq!astowē yūdugŭg·ɛyâᵉē bēbɛgwānɛma. Wä, la k·!ēs g̣ēg·îlīłɛxs laē g̣wāła.

Wä, lēda ɛlkwē K!waēlask·ɛn nēłax ᵉwālas Kwax·îlanōkŭmēxs lɛᵉmaē g̣wāła q!ēq!āq!asto. Wä, g·āxē ᵉwālas Kwax·îlanōkŭmē k!wāg·aᵉlīł qaᵉs waʟaneqēxa q!ēq!aq!astowē lāx āwāxag̣ɛwasa ʟ̣āʟ̣ɛxwaᵉyasa haᵉmałɛla lēɛlqwalaʟaᵉya. Wä, lä ʟ̣ēxᵉīdɛx·daᵉxŭx aaʟ̣ɛbōp!ɛnyag·ala q!āq!aʟ!ɛsg̣ɛmg·ustâla maᵉłgŭnalokᵘ la haᵉwāsɛwakᵘ hēyag̣owa bēbɛgwānɛmē. Wä, laᵉmē ăxᵉwŭłt!ālīłasɛᵉwa maᵉłp!ɛnx·ᵉīdē lōxsɛmx·ᵉīd p!ɛlxɛlasg̣ɛma qaᵉs g·āxē ᵉmōgwaᵉlīᵉlɛm lāxa hëłk·!ōtiwaliła lōxsɛmx·ᵉīdē; wä, lä ăxᵉaᵉlīᵉlɛma lōxsɛmx·ᵉīdē lāxa g̣ɛmxōtewalīłē. Wä, hëᵉmis la dānɛwēsōᵉsa q!ēq!aq!āstowē qaᵉs yäqomēs lāxēs g·ig·ōkŭlōtē.

Wä, g·îlᵉmisē ᵉwīlxtoᵉwa ᵉnāx̣wa k!wēk!wālasa haᵉmałɛla lēɛlqwălaʟaᵉya lä g·îl ăxᵉēdɛx ᵉyāqŭlaʟaxa māk·!ɛxsdaᵉyē ᵉyāqŭlał p!ɛlxɛlasg̣ɛma qa bɛnaēłēs laē ᵉmōgwaᵉlīłɛlas lāxa nɛqēwaᵉlīłasa g·ōkwē. Wä. lä, ëk·!aᵉlīłē p!ɛlxɛlasg̣ɛmē ᵉyāqŭlałxa ᵉnālīʟɛlāsa g·ālē la ăxᵉaᵉlīᵉlɛma. Wä, lä ëk·!ɛnxaᵉya p!ɛlxɛlasg̣ɛṃē ᵉyāqŭlałxa Gwētɛla. Wä, lä bɛnaᵉyēăxʟasa Q!ōmoyâᵉyē; wä, lä bɛnaᵉyēăxʟasa ᵉwā-

ᵉwālas Kwāx·īlanōkŭmēᵉ. Then they gave food to the different/ tribes. They never sang feasting songs and they/never sang mourning songs, for the ancient Indians were careful not to sing mourning songs in the evening/for the ancient Indians said it would bring short life to the one who takes the place of the dead one when(5) they sing mourning songs at the burying by the tribes when it is near evening.

After the various tribes had eaten they all/went out of the house, and the only ones who did not go out were the name-keepers of the/various tribes. They were distributed in the house by K!waē-lask·ɛn,/the speaker. Then he took cedarsticks which split readily and distributed them (10) among the name-keepers. Then the name-keepers split up the cedar sticks/and as soon as they thought they had split enough K!waēlask·ɛn/told the name-keepers to put down at the same time the split/cedar sticks for the seats of the various numayms of the thirteen/tribes. That is also the number of the name-keepers, who are thirteen (15) men. They did not take long doing this/

Then the speaker, K!waēlask·ɛn, told ᵉwālas Kwāx·īlanōkŭmēᵉ/that the name-keepers had finished. Then ᵉwālas Kwāx·īlanōkŭmēᵉ came and sat down/and asked each of the name-keepers how many seats/there were in the various tribes, and they gave the names of (20) six hundred fifty eight seats, counting/all the men. Then they took two/thousand blankets and put them down, on the right hand side/ one thousand, and one thousand on the left hand side./And the name-keepers took them from there and gave them (25) to their tribes.

When they are giving to all the seats of the different tribes,/ they first take the blankets which are to be given to the last one/ so that they are underneath when they put them down in the rear of the house/and on top of them are the blankets which will be given to those next before those that (30) had first been put down, And the top pile of blankets will be given to the Gwētɛla/and under them are those for the Q!ōmoyâᵉyē, and under them those for the (1)ᵉwālas

las Kwag·uɬē; wä, lǟ bɛna^{ɛ}yēăxɬasa Q!ōmk·!ut!ɛsas ^{ɛ}wālas Kwāg·uɬ; wä, lǟ bɛna^{ɛ}yēăxɬasa ^{ɛ}nɛmg̣is; wä, lǟ bɛna^{ɛ}yēaxɬasa Ɬawits!ēs; wä, lǟ bɛna^{ɛ}yēăxɬasa Mādiɬbē;wä, lǟ bɛna^{ɛ}ya p!ɛlxɛlasg̣ɛmăxɬasa Dɛnax·-da^{ɛ}x^{u}; wä lǟ bɛna^{ɛ}yēăxɬasa A^{ɛ}waɬɬɛla; wä, lǟ bɛna^{ɛ}yēăxɬasa Qwōq^{u}-sōt!ēnox^{u}; wä, lǟ bɛna^{ɛ}yēăxɬasa Dzawadɛēnox^{u}; wä, lä bɛna^{ɛ}yēăxɬasa Hăx̣wāmis; wä, lǟ bɛna^{ɛ}yēăxɬasa Gwawaēnox^{u}. Wä, hĕɛm māg·iɬ bɛnaɬɬɬa Gwawaēnox^{u} qaxs lēx·a^{ɛ}maē ɛlxɬē ^{ɛ}yăx^{ɛ}witsōx laē ^{ɛ}wɬlxtowa ha^{ɛ}maɬɛla lēɛlqwālaɬa^{ɛ}ya. Wä, g·ɬl^{ɛ}mēse g̣wāɬa q!ēq!aq!astōxs laē yāwas^{ɛ}ɬd mēx^{ɛ}ɬda qaxs g̣ag·ustâwiɬē ^{ɛ}wɬ^{ɛ}laɬa ha^{ɛ}maɬɛla lēɛlqwālaɬa-^{ɛ}ya.

Wä, g·ɬl^{ɛ}misē ^{ɛ}nāx·^{ɛ}ɬdxa g̣aāla laē ^{ɛ}wɬ^{ɛ}la ts!ɛx·^{ɛ}ɬdēda ha^{ɛ}maɬɛla lēɛlqwaɬa^{ɛ}ya. Wä, lä hĕɛm g̣aāxstalis g·ɬg·aēɬɛlasē. Wä, g·ɬl^{ɛ}misē g̣wāɬ g̣aāxstalaxs g·āxaē ɬē^{ɛ}lālasō^{ɛ} qa^{ɛ}s lālag·i hōg̣wēla lāx g·ōkwas ^{ɛ}wālas Kwāx·ɬlanokŭmē. Wä, lāx·da^{ɛ}xwē ^{ɛ}wɬ^{ɛ}la hōg̣wiɬa. Wä, g·ɬl^{ɛ}misē ^{ɛ}wɬ^{ɛ}laēɬa laasē K!waēlask·ɛnxa ɛlkwax·dās Lālak·ots!ax·dē yāq!ɛg·a^{ɛ}ɬa. Wä, la^{ɛ}mē mō^{ɛ}lasa ha^{ɛ}maɬɛla lēɛlqwalaɬēxs laē ^{ɛ}wɬ^{ɛ}la hōg̣wɬɬa. Wä, lä g̣wēg̣ɛmx·^{ɛ}ɬd lāxēs g·ōkŭlōta Mamalēleqala yɬxs häē k!ŭs^{ɛ}āɬēda ōgwiwa^{ɛ}lɬɬasa g·ōkwē. Wä, lä ^{ɛ}nēk·a: Wäg·ɬɬla g·ōkŭlōt. Wäg·ɬɬla lādzaqwaɬɛx qa^{ɛ}s ɬ!äq!wālaōs yɬsa g·ɬxgwalala^{ɛ}yâōs g·ōkŭlōt, ^{ɛ}nēk·ē. Wä, lä ăx^{ɛ}ētsɛ^{ɛ}wa q!ēnɛmē k·!ēs ăwâ t!ēsɛma qa^{ɛ}s lä ts!āwanaēdzɛma maēma^{ɛ}ɬtsɛm lāxa ^{ɛ}nāɬ^{ɛ}-nɛmōkwē bēbɛgwānɛmsa Mamalēleqala. Wä, g·ɬl^{ɛ}misē ^{ɛ}wɬlxtosa maēma-^{ɛ}ɬtsɛmē l̥asâlayo t!ēsɛmsa ɬ!äq!wāla laas dâqâlē Ts!ōx^{u}ts!aēsoɬēxa nâg̣adăsa Qwēq^{u}sōt!ēnoxwē. Wä, la^{ɛ}mē ^{ɛ}nāx̣wa̧ dɛnx^{ɛ}ɬdēda Mamalēleqa-läsa nɛwē^{ɛ}laläs g·ɬlg·alisas Lālak·ots!ax·dē ɬ!äq!wāla. Wä, g·ɬl^{ɛ}-misē q!ŭlbēda nɛwē^{ɛ}lalayo ɬ!äq!wāla wä, lǟ dâqâlē Tsātsoyalidēxa nâg̣adăsa ^{ɛ}nɛ^{ɛ}mēmo̧tasa Mamalēleq!ămasa q!ayâläx wāxap!ɛnasas lēɬɛ-laxa ^{ɛ}nāx̣wa lēlqwālaɬa^{ɛ}ya ɬ̣ō^{ɛ} t!ɛnsēlaaxēs g·ōkŭlōtē ɬ̣ō^{ɛ} sāk·!ɛ-dza^{ɛ}yasēsa x̣wāx̣ŭk!ŭna lāxa ^{ɛ}nāx̣wa lēlqwālaɬa^{ɛ}ya ɬ̣ō^{ɛ} wāxap!ɛnasas ɬ!ē^{ɛ}nag·ila k!wēlasa ɬ̣ō^{ɛ} wāxap!ɛnasas q!ɛltaxa ɬ!ā̄ɬ!ɛqwa ɬ̣ō^{ɛ} wāxa-p!ɛnasas ɬ!ɛmkwas sälăsēs g·ōkwē ɬ̣ō^{ɛ} wāxap!ɛnasas yäwix·ɬla qaēda

Kwāg·uƛ, and under them those for the Q!ōmk·!ūt!ɛ̄s of the ᶜwālas Kwāg·uƛ,/and under them those for the ᶜnɛmgis, and under them those for the ƛāwits!ōs, and/under them those for the Mādiɬbē, and under them those for the Dɛnax·daᶜxᵘ,/and under them those for the AᶜwaÏ-ɬɛla, and under them those for the Qwēqᵘsōt!ēnoxᵘ,(5) and under them those for the Dzāwadɛēnoxᵘ, and under them those for the/Hāx̣wāmis, and under them those for the Gwawaēnoxᵘ, and nearest to the floor are those for the/Gwawaēnoxᵘ, for they are the last to whom it is given when it is given to all the different/tribes. And when the name-keepers are ready, they/sleep for a little while, for all of the tribes are going to rise early in the morning.(10) —/

As soon as it becomes day in the morning, the various tribes awake/and they eat their breakfast, and after/they have finished taking their breakfast, they are called to go into/the house of ᶜwā-las Kwāx·Ïlanōkŭmēᶜ, and they all go in.(15) And when they were all in K!waēlask·ɛn, the speaker of the late Lālak·ots!a,/spoke and thanked the various tribes/that they all had come inside. Then he turned his face to his tribe, the Mamalēleqala,/who were sitting in the rear of the house, and he said,/"Now, my tribe, cry and sing the mourning song of/(20) your lost chief, my tribe,"said he. Then were taken many/stones that were not large, and two were given to each/of the men of the Mamalēleqala, and as soon as each had two/"time keeping stones for the mourning song", then Ts!ox̣ᵘts!aēs,/the song maker of the Qwēqᵘsōt!ēnoxᵘ, began a song and all the Ma-malēleqala sang (25) the family history about the first Lālak·ots!a as a mourning song. And when the/family history mourning song was at an end, then Tsātsoᶜyalid/the song maker of the numaym Mamalēleq!-ăm, began a song counting the number of times he had invited/all the tribes, and given away property to his own tribe, and given away/canoes to all the tribes; and the number of times (30) he had given grease feasts; and the number of times he had broken coppers; and the number of times/he had given away the roof of his house; and

ᵉnāx̣wa lēlqwălaʟaᵉya ʟ̣ōᵉ wāxap!ᵉnasas t!ᵉnsila yäwix·îla; wä, hëᵉmis wāxap!ᵉnasas ałōsg̣ᵉma ʟēłᵉlaxa ᵉnᵉmsg̣ᵉᵉmakwē lāxa lēlqwălaʟaᵉyē; wä, hëᵉmis wāxap!ᵉnasas ałōsg̣ᵉma yäwix·îla qaēda ᵉnᵉmsg̣ᵉᵉmakwē lāxa lēlqwălaʟaᵉyē; wä, hëᵉmisē wāxap!ᵉnasas ałōsg̣ᵉma sāk·axōtsa x̣wāx̣ŭk!ŭna lāxa ᵉnᵉmsg̣ᵉᵉmakwē lēlqwălaʟaᵉya; wä,hëᵉmisē wāxap!ᵉnasas ałōsg̣ᵉma ʟ!ēᵉnag·ila k!wēlas qaēda ᵉnᵉmsg̣ᵉᵉmakwē lēlqwălaʟaᵉyē;wä, hëᵉmisē wāxap!ᵉnasas ʟ!ᵉmkwax säläsēs g·ōkwē qaēda ᵉnᵉmsg̣ᵉᵉmakwē lēlqwălaʟaᵉya ʟ̣ᵉᵉwis ʟ!ᵉmk!ŭdzaᵉyē qaēs g·ōkŭlōt. Wä, g·îlᵉmisē ᵉwīᵉla la qāᵉyatsa ʟ!äq!wāla yîxg·ada lāk· k·!ātała, laē ᵉlxʟ̣ē qaᵉyasᵉᵉndayuwē wāxap!ᵉnasas qotēx·a ʟ̣ōᵉ ʟ̣āk·ᵉᵉyaᵉyas q!ēq!ᵉyox ʟ!āʟ!ᵉqwa ʟ̣ōᵉ wāxats!ag̣asasa k!wāxsạlats!ē x̣wāx̣ŭk!ŭna. Wä, g·îlᵉmisē ᵉwīᵉlaxs laē âᵉm la q!wēłᵉidēda dᵉnxᵉläsa ʟ!äq!wālaxa âlä g·îlsg·ilt!a ʟ!ēʟ!äq!wāla.

Wä, g·îlᵉmisē q!ŭlbēda maᵉłtsᵉmē ʟēʟ!äq!wāla laas ʟ̣āxᵉwalīłē K!waēlask·ᵉnxa ᵉlkwäs Lālak·ots!ax·dē. Wä, lä yāq!ᵉg·aᵉłą. Wä, lä ᵉnēk·a: ᵉya, haᵉmałᵉł lēᵉlqwălaʟē, lᵉᵉmas wŭlᵉlax g̣wälag·ilīdzasasa ᵉwālasdä g·īg̣ᵉmaᵉyē Lālak·ots!ax·dä yîx ᵉwalas Kwax·îlanōkŭmaᵉya ᵉnēk·ēxs laē ʟēᵉlālax ᵉmax̣ᵘmᵉwēsag̣ᵉmaᵉyē, yîx ʟ̣ōlēx·däs Lālak·ots!ax·dē. Wä, hëx·ᵉidaᵉmisē ᵉmax̣ᵘmᵉwēsag̣ᵉmaᵉyē la ʟ̣aᵉwŭnodzᵉlīłax K!waēlask·ᵉn. Wä, lä K!waēlask·ᵉn ᵉnēk·a: Wëg·a dōxᵉwidᵉx haᵉmałᵉl lēᵉlqwălaʟē, g·āxᵉᵉmk· g·āxᵉᵉng·în g·īg̣ămēk· alōlxᵉwida. G·āxᵉᵉmg·a ᵉwālasᵉk· Kwax·îlanōkŭmaᵉya; âᵉmk· alōmasᵉīd g·īg̣ămaᵉya; âᵉmk· la ëk·g·în nâqēk·, haᵉmałᵉl lēᵉlqwălaʟai. Laᵉmʟ̣ᵉns wāx·sadzᵉn ʟ̣ōᵉ Lālak·ots!ä lāxēs lä laasa. Wä, laᵉmēsᵉn lāł ăxᵉēdᵉłxa yāq!ᵉntp!ēqasa g·īg̣ămēx·dä qā lālag·isē lāxg·a ᵉwālasᵉk· Kwax·îlanokŭmaᵉya, ᵉnēk·ēxs laē lats!âlīł lāxa ōts!âlīłē. Wä, k·!ēst!a g̣äłaxs g·āxaē dālaxa yāq!ᵉntp!ēqē ʟōᵉ Qolōma ʟ̣ōᵉ Lēta qaᵉs lä ts!âs lāxa la ʟ̣ēg̣adᵉs ᵉwālas Kwax·îlanokŭmē, yîx ᵉmax̣ᵘmᵉwēsag̣ᵉmaᵉyē. Wä, la ᵉwālas Kwax·îlanokŭmē dāx·ᵉīdxa maᵉłtsᵉmē ʟ!āʟ!ᵉqwa ʟᵉᵉwa k·!ēg·edᵉkwē yāq!ᵉntp!ēqa, wä, lä xāʟ!ᵉx·ᵉīd yāq!ᵉg·aᵉła. Wä, lä ᵉnēk·a: ᵉya, lēlqwălaʟai, wäʟ!ēmasʟaᵉwēsᵉn qᵉn ᵉnᵉmx·ᵉida-

the number of times he had given a winter dance to (1) all the tribes; and the number of times he had given a winter dance to his own tribe; and/the number of times he had invited each one of the other tribes;/and the number of times he had given a winter dance to each of the other/tribes; and the number of times he had given canoes (5) to each of the other tribes; and the number of times/he had given a grease feast for each of the other tribes;/and the number of times he had given away the roof of his house to each/of the other tribes; and the number of times he had given away the roof of his house to his own tribe. And/all of this was in the words of the mourning song that is now written down here. Then the last (10) words were the number of times he had paid the marriage debt, and when he had put up an expensive copper as a mast/and when his princess had been sitting in the canoe. And when/all of this was done, only then stopped the singing of the mourning songs. They are really long/the mourning songs for the dead.

As soon as the two mourning songs were at an end/K!waēlask·ɛn, the speaker of Lālak·ots!a, arose, and he spoke and (15) said: "Oh, tribes, did you hear what was done/by the great chief, Lālak·ots!a, that ᵋwālas Kwāx·ɬanōkŭmēᵋ?"/said he as he called ᵋmāx̣ᵘmɛwēsagɛmēᵋ, the nephew of/Lālak·ots!a. Immediately ᵋmāx̣ᵘmɛwēsagɛmēᵋ went and stood alongside of (20) K!waēlask·ɛn. Then K!waēlask·ɛn said,"Look at him/tribes, he came, he came, my new chief./ Now come, ᵋwālas Kwāx·ɬanōkŭmēᵋ, it is only a new chief./ Now my heart feels glad, tribes. Now we are/parted on each side from Lālak·ots!a, from the place where he has gone to. Now I shall go and take the (25) speaker's staff of the late chief that it may go to ᵋwālas/Kwāx·ɬanōkŭmēᵋ! " Thus he said and went into the bedroom. It/was not long before he came out carrying the speaker's staff and the (coppers) Beaver and Lēta, and/gave them to him whose name was now ᵋwālas Kwāx·ɬanōkŭmēᵋ, that is ᵋmāx̣ᵘmɛwēsagɛmēᵋ./ Then ᵋwālas Kwāx·ɬanōkŭmēᵋ took the two coppers (30) and the carved speaker's staff and he spoke

ɬōsɛn lâḷanɛmɬa lāx gwälag·ɬlidzasasɛn g·ɪgämēx·dä q!ŭlē^{ɛ}ya, ^{ɛ}nēk·ē. Wä, la^{ɛ}mē q!wēɬ^{ɛ}id lāxēq. Wä, la^{ɛ}mē ^{ɛ}yax^{ɛ}widayowa p!ɛlxɛlasgɛmē lāxēq lāxa ha^{ɛ}maɬɛla lēɛlqwälalaɬa^{ɛ}ya. Wä, la^{ɛ}mēda ɛlkwa, yîx K!waē-lask·ɛn la ɛlkwas ^{ɛ}wālas Kwax·ɬlanokŭma^{ɛ}yē, wä la^{ɛ}mē K!waēlas-k·ɛn nēɬaxa g·ɪg·ɛgämaɛyasa ha^{ɛ}maɬɛla lēɛlqwälalaɬēs wāɬdɛmxḷäs Lālak·ots!ax·dē, yîxs laē wāwēk·!ɛq!a qaēs kēk·!ɛs^{ɛ}ōx·dēxa ^{ɛ}wɪ^{ɛ}laɛm gwŭ^{ɛ}yōs qa lēs lāxa la ḷēgadɛs ^{ɛ}wālas Kwax·ɬlanōkŭmē lāxēs mag·ɪɬdē ḷōlē^{ɛ}ya.

Wä, la wuɬasō^{ɛ}s Nɛqāp!ɛnk·ɛm: ^{ɛ}masē gwŭ^{ɛ}yâsɛn ^{ɛ}nɛmōx^{u}dē qa lēs lāxōx ^{ɛ}māx^{u}mɛwēsagɛma^{ɛ}yēxwa lāx ḷēgadɛs ^{ɛ}wālas Kwax·ɬlanōkŭmē qa^{ɛ}s ^{ɛ}nāxwa^{ɛ}maōs ḷēḷɛqɛlaq ^{ɛ}nēk·ē. Wä, hët! ^{ɛ}nēnak·its Nɛqāp!ɛnk·ɛmōɬē yîx lāg·ɪɬas xɛmɬɛla ts!āsāɬa lāxēs gwēk!ālag·ɬlɪlas qaxs hë^{ɛ}maē q!ɛltap!ōts Nɛqāp!ɛnk·ɛmōɬē Lālak·ots!ōɬē lāg·ɪɬas ^{ɛ}nɛmālasē g·ɪ-q!ēna^{ɛ}yas. Wä, la^{ɛ}mē K!waēlask·ɛnxa ɛlkwa ^{ɛ}nēx·xa a^{ɛ}lɪɬɛlas wāɬdɛ-mē läɛläs Lālak·ots!ax·dē qa lēsa k·!ēk·!ɛs^{ɛ}ās lāx ^{ɛ}wālas Kwax·-ɬlanōkŭmē.Wä, la K!waēlask·ɛn yāq!ɛg·aɛɬa.Wä,lä ^{ɛ}nēk·a: Hëɛm gwŭ^{ɛ}-yâsɛn g·ɪgämēx·dä qa lēs lāxōx ^{ɛ}wālas Kwax·ɬlanōkŭma^{ɛ}ya dāgɛma^{ɛ}yē ḷɛ^{ɛ}wa g·ōkwēx ḷɛ^{ɛ}wa ɬōɛlqwalɪɬēxwa nānēx ɬōqwalɪɬa, yū^{ɛ}mēsa sɪsɛ-yuɬēx ɬōqwalɪɬa, yū^{ɛ}mɪsa ts!awēx ɬōqwalɪɬa,yū^{ɛ}mēsa dzōnoq!wax ɬōqwa-lɪɬa; wä, hë^{ɛ}mɪs k!wa^{ɛ}yas; hë^{ɛ}mēsa g·āg·ɪgɛlaqŭla dzōnoq!wāla; hë^{ɛ}-mɪsa g·āg·ɪgɛlaqŭla xāxalōlaqwala; hë^{ɛ}mɪsa yāq!ānt!ālasa yāq!ɛnt-p!ēq; hë^{ɛ}mɪsa yālaxɛnē lāxa bāx^{u}sē; wä, hë^{ɛ}mɪsa q!ɛlt^{ɛ}lg·ɪsxa ɬ!ā-qwasa g·ɪg·ɪgämaɛyē; wä, hë^{ɛ}mɪsa q!ap!ēnox^{u} lāxa ts!ēts!ēqa ḷɛ^{ɛ}wɪs yɪyälaxɛnē; wä, yūdzē^{ɛ}mɪsōx Lētax ḷɛ^{ɛ}wōx Qōlomaxwa ăwā^{ɛ}wēx ɬ!ā-ɬ!ɛqwa, ɬ!āqwaɪɬ^{ɛ}awēsɛn g·ɪgämēx·dä, ^{ɛ}nēk·ē. Wä, la^{ɛ}mē ^{ɛ}wālas Kwax·ɬlanokŭmē hëɛm dāgɛmēxēs yāqwala p!ɛlxɛlasgɛma lāxa ha^{ɛ}maɬɛla lēɛlqwalaɬa^{ɛ}ya. Wä, la^{ɛ}mē yāx^{ɛ}witsa p!ɛlxɛlasgɛmē lāxēs ḷēgɛmē ^{ɛ}mā-x^{u}mɛwēsagɛma^{ɛ}yē lāxēs ^{ɛ}nɛmēmota Dzɛndzɛnx·q!ayo qaxs hë^{ɛ}maē ḷēgɛ-mas dāɬax k!wa^{ɛ}yas lāxēs ^{ɛ}nɛ^{ɛ}mēmotē. Wä, g·ɬl^{ɛ}misē g·āx nä^{ɛ}nak^{u} lāxg·a Tsāxisɛk· lāxaē dāgɛmēsēs ^{ɛ}nɛ^{ɛ}mēmota Dzɛndzɛnx·q!ayâx yāqwa-asa p!ɛlxɛlasgɛmē ḷōxs k·ak·!ālaē yîsa ɬōq!wē lāxa ^{ɛ}walas k!wē^{ɛ}la-

a few words./He said: "Oh tribes, I shall not be weak, that I may equal (1) what was done by my chief, my uncle,' said he./After this he stopped speaking. Then the blankets were given away/to the different tribes. Then Kwaēlask·ɛn,/the speaker of ɛwālas Kwāx·ɬanōkumēɛ,(5)told the chiefs of the various tribes the last words of Lālak·ots!a/when he was dying, referring to the privileges and all/he had wished to give to him whose name was now ɛwālas Kwax·ɬanōkumēɛ, the next one in his house,/his nephew.

Then he was asked by Nɛqāp!ɛnk·ɛm: "What did my past friend refer to (10) that should go to ɛmāx̣ᵘmɛwēsaɣɛmēɛ here, he who is now called ɛwālas Kwāx·ɬanōkūmēɛ, that/you all give him that name," said he. And this was what Nɛqāp!ɛnk·ɛm meant,/the reason why he urged very strongly what he was speaking about was because/Nɛqāp!ɛnk·ɛm was the rival in copper breaking of the late Lālak·ots!a. Therefore their chief's rank was of equal value./ Now K!waēlask·ɛn, the speaker, told them the various (15) wishes of Lālak·ots!a that his privileges should go to ɛwalas Kwāx·ɬanōkūmēɛ./ Then K!waēlask·ɛn spoke and said, "This was referred to/by my past chief, that it should go to ɛwālas Kwāx·ɬanōkūmēɛ the office of giving away property,/and this house and these house dishes, the Grizzly-Bear house dish and also the Double-Headed-Serpent/house dish, and the Beaver house dish and the Dzōnoq!wa dish (20) and also his seat, and the Dzōnoq!wa cry and also/the cry of Driving-Away, and also the speaking with the speaker's staff,/and also the secret song of the secular season, and also the copper breaking of the coppers/of other chiefs, and the Gatherer of the winter ceremonial, and his/ secret songs, and also this great Lēta and Beaver, the great coppers (25) left behind by my past chief,"/said he. Now ɛwālas Kwāx·ɬanōkūmēɛ had the office of giving away property and the giving away of blankets to the different/tribes. And he gave away blankets to his own name ɛmāx̣ᵘmɛwēsaɣɛmōɛ/in the numaym Dzɛndzɛnx·q!ayo, that is, his name/in which he holds the seat in his numaym. As soon as he

ts!a ɬ!ēᵉna. Hāsemxaēx ᵉmāx̣ᵘmɛwēsagɛmaᵉyē k·!ēsᵉâ g·äg·ɬɬɛlaxs g·ālaē bɛkŭmg·alisa nūx̣ᵘnemisē.

Wä, hĕɛm k·!ēs q!ŭnāla lā lāxa ts!āᵉyaxa dāgɛmaᵉyē qaxs lēx·-aᵉmaēda ᵉnōlast!ɛgɛmaᵉyē xŭnōx̣ᵘ ăxᵉēdxa dāgɛmaᵉyasa ᵉnāɬᵉnɛmēmasasa ᵉnāx̣wa lēlqwālaɬaᵉya, wāx·ᵉɛm ts!ɛdāqa ᵉnōlast!ɛgɛmaᵉyas sāsɛmasa dāgɛmaᵉyē, lē ăxᵉēdaɛmqēxs wāx·ᵉmaē ts!edāqa. Wä, lä q!ŭnāla wāx·a bɛgwānɛmē ts!āᵉyasa ᵉnōlast!ɛgɛmaᵉyē ts!ɛdāq ɬēnɛmaēxsdxa dāgɛmaᵉyē lāxēs ᵉnōla. Wä, lä ᵉnāx̣waᵉma g·Ig·ɛgămaᵉyē yäx·stōts qaxs k·!ēsaē lāyo lāxa māk·ɬläxa ᵉnōlast!ɛgɛmaᵉyē. Wä, lēx·aᵉmis lāx·dɛmsa dāgɛmaᵉyē lāxa ts!āᵉyäxs ɬɛᵉlaēs ᵉnōlast!ɛgɛmaᵉyē. Wä, laɛm k·!ēs hēnax·ᵉīdayo lāq. Wä, hĕɛm hĕx·dɛms gwēx·ᵉīdɛxs k·!ēsaē hĕɬomāla xŭngwadɛx·ᵉīdē ᵉnōlast!ɛgɛmaᵉyasēxs laē ɬɛᵉla. Wä, g·ɬlᵉmis hĕwäxa xŭngwadɛx·ᵉīdēda dāgɛmaᵉyē laē âɛm xwāyɛnk!wax ᵉnōlast!ɛgɛmaᵉyas sāsɛmasēs māg·iɬē ɬēɬɛɬâlaxa nâxsâla bɛgwānɛma. Wä, laᵉmē la ᵉwīᵉlasēs k·!ēk·!ɛsᵉo lāq ɬɛᵉwa dāgɛmaᵉyē qäɬaxs lɛᵉ-maē xŭngwadɛs. Wä, la k·!eâs ᵉyax·sɛm waɬdems ts!āts!aᵉyasa dāgɛ-maᵉyē.lāxēq.

Wä, laᵉmē ᵉwālas Kwax·ɬlanōkŭmaᵉyē haᵉnīɬâlaxa ᵉwālasē g·il-das lāxēs g·ōkwē lāx Mēmkŭmlis. Wä, g·ɬlᵉmisē yāqwasōᵉsa p!ɛlxɛ-lasgɛmasēs g·ōkŭlōtē la ɬēɬɛɬâläs ăxᵉēdxa yaq!wēmäs p!ɛlxɛlasgɛm qaᵉs lä ăxts!ōts lāxa ᵉwālasē g·ɬldasa. Wä, lä q!ŭnāla hĕᵉmē ɛlkwäsē K!waēlask·ɛn ăxᵉēdɛx yāq!wēmäs ᵉwālas Kwax·ɬlanōkŭmē qaᵉs lē lats!ōts lāxa ᵉwālasē g·ɬldasa qaxs hĕᵉmaē g·ōkŭmts!âlīɬē K!waēlask·ɛnē g·ōkwas ᵉwālas Kwax·ɬlanōkŭmaᵉyē. Wä, hĕɛm hĕx·-dɛms gwēg·ilatsēxs g·āxaē ᵉwālas Kwax·ɬlanōkŭmaᵉyē lāxg·a Tsāxi-sɛk·. Wä, g·ɬlᵉmisē g·āx lāxg·a Tsāxisɛk·, wä, lä yāqwanokwē ᵉnɛᵉmēmotas ᵉwālas Kwax·ɬlanōkŭmaᵉyasa p!ɛlxɛlasgɛmē lāx Mēmkum-lis. Wä, lä hĕᵉmē ɛlkwäs, yix K!waēlask·ɛn dāgɛmēxa p!ɛlxɛlas-gɛmē. Wä, laɛm mɛx̣ᵘstɛᵉwēs ᵉwālas Kwax·ɬlanōkŭmaᵉyē.lāxēq. Wä,

comes home (30) here to Fort Rupert he has also the office of giving away property to his numaym Dzɛndzɛnx·q!ayo when they give away / blankets and when they give feasting dishes in a great grease feast (1). It is also ɛmāx̣ᵘmɛwēsaɢɛmēɛ's privilege coming from the/time of the myth people./

This office of giving away property never goes to a younger brother; it is only/the eldest child that takes the office of giving away property to all the different (5) tribes. Even if a girl is the eldest one of the children/of the one whose office is to give away property, she takes it although she is a woman. Often/the younger brother of the eldest sister tries to take away/the office of giving away property from his elder sister, but all the chiefs do not agree/ because it never goes to the next one to the eldest. The only time (10) the office of giving away property is given to the younger brother is when the eldest one dies, then/it cannot be denied him. The time when this is done is when/ the eldest one does not live long enough to have a child before he dies./ When the one whose office is this,to give away property, never had a child, he adopts the/eldest one among the children of his nearest relative, a nobleman.(15) Then all his privileges go to him and also the office of giving away property, for indeed he is/now his child. Then no bad word is said by the younger brother of him whose office is this to give away property/ after this./

Now ɛwālas Kwāx·ɬanōkŭmēɛ left a very large box/in his house at Mēmkŭmlis and when his tribe came to give him blankets(20) then his relatives took the blankets that were given to him/and put them into the large box, and often it is/the speaker K!waēlask·ɛn who takes what is given to ɛwālas Kwāx·ɬanōkŭmēɛ and/puts it into the large box, for/ K!waēlask·ɛn lives in the house of ɛwālas Kwāx·ɬanōkŭmēɛ. The time he does (25) this is when ɛwālas Kwāx·ɬanōkŭmēɛ goes to Fort Rupert./ And when he comes here to Fort Rupert and one of the/numaym of ɛwālas Kwāx·ɬanōkŭmēɛ gives away blankets at Mēm-

lāxaē haᵉnīƛa ᵉwālas g·îldas lāx g·ōkwas lāxg·a Tsāxistk· qa ăx-
ts!âlats yaq!wēmās p!ᴇlxᴇlasgᴇm lāxēs ᵉnᴇmsgᴇmē ɫēgᴇmē ᵉmāxᵘmᴇ-
wēsagᴇmaᵉyē, lāxēs ᵉnᴇᵉmēmota Dzᴇndzᴇnx·qɫayowē.

Wä, laᵉmᴇn lâsɫ lāx ᵉwālas Kwax·îlanōkŭmaᵉyaxs ɫaē wīk·!ᴇxᵉ-
îdēda bᴇgwānᴇmq!ālamēxa ɫēgadās Hawasᴇlaƛxa g·ayoƛē lāx ᵉnᴇᵉmēmo-
tasa Wīwomasgᴇmasa Mamalēleqala. Wä, la gᴇg·adē Hawasᴇlaƛas Hä-
k!ŭg·ilaōgwaxa ts!ᴇdāqē xŭnōxᵘs Ts!ᴇxᵉwīdēxa g·ayoƛē lāx ᵉnᴇᵉmē-
motasa Sīsᴇnlaᵉyasa Mamalēlaqala. Wä, la sāsᴇmnokwē Häk!ŭg·ilaō-
gwasa yūdukwē eᵉëx·sokᵘ ts!ᴇdāqa lāxēs g·ālē ƛāᵉwŭnᴇmē Gwaᵉwīnaxa
g·ayoƛē lāx ᵉnᴇᵉmēmotasa Mamalēleq!ăm. Wä, laᴇmxaē bᴇgwānᴇmq!ā-
lamē Gwaᵉwina. Wä, la wāɫadē Hawāsᴇlaƛas Häk!ŭg·ilaōgwa. Wä, â̂ᵉ-
mis la k!watoxstē Hawasᴇlaƛē ɫᴇᵉwis ɫâlē Häk!ŭg·ilaōgwa. Wä, la-
ᵉmē māwa Häk!ŭg·ilaōgwa ɫᴇᵉwis yūdukwē ts!ēdaq sāsᴇm lāx g·ōkwas
Hawasᴇlaƛ lāx g·ōkwas ᵉwālas Kwax·îlanōkŭmaᵉyē. Wä, laᵉmē Hawasᴇ-
laƛ k·!ēs p!ᴇts!ēnoxwa k·!ēsxat! k!wēlats!ēnoxwa. Wä, hëᵉmis lā-
g·iƛas ɫēqălasōᵉs q!ŭlsᴇm lāx gwēk·!alasaxa k·!ēs k!wēlats!ēnoxᵘ-
xēs g·ōkŭlōtō.Wä,ᵉnᴇmp!ᴇnaᴇmᵉlaē p!ᴇsaxēs g·ōkŭlotaxa Mamalēleqala;
lāg·iƛas ɫēgadᴇs Hawasᴇlaƛ.. Wä, laᵉmē nâqᴇg·ilag·iƛtsēs k!watoxs-
dotē Häk!ŭg·ilaōgwa. Wä, laᵉmē ᵉnēk·ē Häk!ŭg·ilaōgwa qaᵉs lālag·i
ᵉnᴇlk·ila lāxa Ts!āmasē yîsēs yūdukwē eᵉëx·sōkᵘ ts!ēdaqa qa lās
ʟ!ᴇtasōᵉsa māmaƛᵉa qaxs k·!eâsᵉmaē laᴇm ƛāᵉwadᴇsa yūdukwē xŭnyîn-
g·ōs Hawasᴇlaƛē. Wä, laᵉmē lā lāxa Ts!āmas sᴇk·!ālaxa xwēdᴇkwē
xwāk!ŭna. Wä, laᵉmē lāg·aa lāxa Ts!āmas. Wä, laᵉmē ʟ!ēʟ!âsgasᵉ-
idēda yūdukwē eᵉëx·sōkᵘ ᵉnᴇmēmagas ts!ēdaqa ɫoᵉmis ăbᴇmpē Häk!ŭ-
g·ilaōgwa. Wä, ᵉnᴇmxᵉᴇnxē ts!ăwŭnxas hëlēda Ts!āmasaxs g·āxaē nä-
ᵉnakwa. Wä, laᵉmē q!ᴇyōʟē Hawasᴇlaƛaxa dāla. Wä, hëx·ᵉidaᵉmisē
k·îlxwax Sēxᵉetg·ila Max·ts!ōlᴇmxa q!ᴇyōxwē ʟ!āqwa. Wä, laᴇm k·î-
lxwē Häk!ŭg·ilaōgwa ɫᴇᵉwis yūdukwē ts!ēdaq sāsᴇmxa ʟ!āqwa. Wä,
lä sᴇp!ēts lāx Hawasᴇlaƛ. Wä, lä ts!ᴇxq!ᴇx·ᵉidēda ămaᵉyînxaᵉyasa
yūdukwē ᵉnᴇmēmagasa. Wä, lä k·!ēs gaēƛ qᴇlgwīƛaxs laē wīk·!ᴇxᵉîda.
Wä, lāxaē wīk·!ᴇxᵉîdēda q!âyîwēx·däs sāsᴇmas Häk!ûg·ilaōgwa. Wä,

kūmlis,/then it is that the speaker K!waēlask·ɛn, performs the office of giving away property with the blankets./ He is the representative of ɛwālas Kwāx·ilanōkūmēɛ in this way. And (1) he also has a large box in his house here in Fort Rupert, to put into it/the blánkets that are given to him in his other name ɛmāx̣umɛwēsagɛmēɛ/ in the numaym Dzɛndxɛnx·q!ayo./

Now I will pass over from ɛwālas Kwāx·ilanōkūmēɛ.(5) There died a common man whose name was Hawasɛlaƛ, who belonged to the numaym/ Wīwomasgɛm of the Mamalēleqala. Hawasɛlaƛ had for his wife Häk!ŭg·ilaōgwa/the daughter of Ts!ɛxɛwīd who came from the numaym/Sīsɛnɬ!ēɛ of the Mamalēlaqala. Now Häk!ŭg·ilaōgwa had three pretty girls as children from her first husband,Gwaɛwīna, (10) who belonged to the numaym Mamalēleq!ăm, and Gwaɛwina was also a common man./ Then Hawasɛlaƛ had Häk!ŭg·ilaōgwa as his sweetheart, and they just/ lived together, Hawasɛlaƛ and his sweetheart Häk!ŭg·ilaōgwa. Then/ Häk!ŭg·ilaōgwa moved with her three daughters to the house of/Hawasɛlaƛ, in the house of ɛwālas Kwāx·ilanōkūmēɛ. And Hawasɛlaƛ (15) never gave a potlatch and never gave a feast, and therefore/he was called "clay-face", as they call those who never give a feast/to their tribe. Only once he gave a potlatch to his tribe,the Mamalēleqala,/and therefore his name was Hawasɛlaƛ. Now he was instructed by/Häk!ŭg·ilaōgwa with whom he lived,and Häk!ŭg·ilaōgwa said that they should go (20) south to Victoria with her three pretty girls that they should be/prostitutes among the whites, for none of them had a husband, the three step-daughters/of Hawasɛlaƛ. Now they went to Victoria, five in a long-nosed/canoe. Now they arrived in Victoria,and they became prostitutes,/the three pretty sisters and their mother, Häk!ŭg·ilaōgwa.(25) They stayed one winter in Victoria and then they went home./ Now Hawasɛlaƛ obtained much money from this and immediately they/bought the expensive copper, 'Dry-Mouth-Maker-Cause-of-Shame.' Then/Häk!ŭg·ilaōgwa and her three daughters bought the copper and/gave it to Hawasɛlaƛ. Now the youngest of the (30) three daughters

lāxaēda ᵉnōlast!ᴇgᴇmēx·dē wĭk·!ᴇxᵉĭda. Wä, laᵉmē ᵉwĭᵉla ɬēɬᴇᵉlēda yūduẋᵘdē ts!ēdaq sāsems Häk!ŭg·ilaōgwa. Wä, la Häk!ŭg·ilaōgwa wᴇq!wanuẋᵘsa ɫēgadäs T!ēqwap. Wä, laᵉmē T!ēqwap ᵉnēx·qēxs ēqasᴇᵉwaēs ɫōɫalēgasdē qaēs gwēx·ᵉidaasaxs laē k·ĭlẋwax Sēxᵉētg·ila Max·-ts!ōlᴇma qa Hawasᴇlaɬ qaxs âᵉmaē bᴇgwānᴇmq!ālᴇma qaxs k·!ēsaēda âlak·!āla g·ĭg·ᴇgămē hĕɬq!ālaxa bᴇgwānᴇmq!ālᴇmē k·ĭlẋwaxa q!ēq!ᴇyoẋwē ʟ!āʟ!ᴇqwa. Wä, hĕᵉmis ᵉnēnak·iɬts T!ēqwapaq ēgᴇkwēs ɫōɫalēgasdē. Wä, laᵉmē k·ĭɬᵉĭdē Hawasᴇlaɬ lāxēq qaxs lᴇᵉmaē ts!ᴇx·-q!ᴇx·ᵉĭd ōgwaqa. Wä,laᵉmē ʟēᵉlālaxēs ᵉnᴇᵉmēmōtaxa Wĭwomasgᴇmē. Wä, g·ĭlᵉmisē g·āx ᵉwĭᵉlaēʟa lāx g·ōkwas ᵉwālas Kwax·ĭlanōkŭmaᵉyē, wä lä yāqᴇg·aᵉɬē Hawasᴇlaɬ. Wä, la ᵉnēk·a: Ĕx·ᵉma lāx k·!ēs gäɬa sᴇraxᴇn lāg·iɬa ʟēᵉlalōʟ ᵉnᴇᵉmēmot. Hĕdᴇn lāg·iɬa ʟēᵉlālōʟ qaᵉs g·āxaōs hōlēlaxg·ĭn wāɬdᴇmʟᴇk·, ᵉnēk·ēxs laē dāxᵉĭdᴇx Sēxᵉētg·ila Māx·ts!ōlᴇmxēs āɬᵉᴇm k·ĭlwānᴇm ʟ!āqwa. Wä, lä ᵉnēk·a: Dōqŭlaᵉ-maaqōs g·āxᴇn yūʟ ᵉwālatsᴇm ᵉnᴇᵉmēmot, yūʟ Wĭwomasgᴇmxg·ĭn k·!eâsēk· xŭnōkwa qa ăxᵉēdᴇxg·ada ᵉwalasᴇk· ɫēgad ʟ!āqwa. Wä, lēx·aᵉmĭsᴇn dōgŭɬ ĕx· laatsᴇk· lāxōx ᵉwālasēx Kwax·ĭlanōkŭmaᵉya ɫᴇᵉwŭn ɫāxwaᵉyē ɫōᵉgŭn ɫēgᴇmg·ĭn. Wä, gēlag·a xŭnōẋᵘ yūʟ ᵉwālas Kwax·ĭ-lanōkŭmē dāx·ᵉĭdg·as ʟ!āqwag·ōs. Laᴇms ɫēgadᴇɬts Seẋŭqâla lāx ᵉnᴇᵉmēmotasa Wĭwomasgᴇmē, ᵉnēk·ē. Wä, hĕx·ᵉidaᵉmisē ᵉwālas Kwax·ĭlanōkŭmaᵉyē la dāx·ᵉĭdxa ʟ!āqwa qaᵉs mōlēs wāɬdᴇmas Hawasᴇlaɬ-xa laᴇm xᴇnʟᴇla ts!ᴇx·q!a. Wä, k·!ēst!a gäɬaxs laē wĭk·!ᴇxᵉĭda. Wä,g·ĭlᵉmisē g·āx näᵉnakwa wŭnᴇmtäx Hawasᴇlaɬdē laē ᵉwālas Kwax·ĭ-lanōkŭmaᵉyē p!ᴇsasa p!ᴇlxᴇlasgᴇmē lāxa Mamalēleqala. Wä, laᵉmē g·a-ᵉyoqâ lāxēs āɬē ᵉnᴇᵉmēmotaxa Wĭwomasgᴇmē. Wä, laᵉmē ɫēgadᴇs Sēxŭqâla lāxēq. Wä, la k·!ēs dāgᴇmaᵉyē Sēxŭqâla lāxēs yāqŭlaxa p!ᴇlxᴇlasgᴇma qaxs k·!ēsaē Hawasᴇlaɬdē dāgᴇmēsēs ᵉnᴇᵉmēmotasa Wĭwomasgᴇmē qaxs âᵉmaē bᴇgwānᴇmq!ālᴇma, yĭxs hää. Nᴇg·ä dāgᴇmäsa ᵉnᴇᵉmēmotasa Wĭwomasgᴇmē. Wä, laᵉmē yūduẋᵘsᴇmē ɫēɫᴇgᴇmas, wä, lā yūduẋwē k!wēk!waᵉyasxᴇns gwŭᵉyō ɫēɫaxwaᵉya lāxa yūduẋᵘsᴇᵉmak!ŭsē ᵉnāɬᵉnᴇmēmasa. Wä, la maᵉɬa dāgᴇmaᵉyē la ăaxsĭlaẋᵘa. Wä, lä mak·!ᴇxsdaᵉyē ɫāx-

became sick and she was not long sick in bed before she died./And then the second of the children of Hāk!ŭg·ilaōgwa died, and (1) then the eldest one also died. All died, the/three daughters of Hāk!ŭg·ilaōgwa. Now Hāk!ŭg·ilaōgwa/had a brother whose name was T!ōqwap. Now T!ōqwap said his nieces had been bewitched/on account of what they had done in buying the copper, 'Dry-Mouth-Maker-Cause-of-Shame" (5) for Hawasɛlaẋ, for he was only a common man and/the real chiefs do not allow a common man to buy expensive/coppers. That is what T!ōqwap meant when he said that his nieces had been bewitched./ Now Hawasɛlaẋ became afraid after this, for he became sick/also. Then he called his numaym, the WĪwomasgɛm,(10) and as soon as they were all in the house of ɛwālas Kwāx·ĭlanōkŭmēɛ,/Hawasɛlaẋ spoke and said: "It is good that you do not long/guess the reason why I called you,/that you may come to listen to what I say." Thus he said and took 'Dry-Mouth-Maker-/Cause-of-Shame' , the copper he had just bought, and he said, "Look at me,(15) you great numaym, you WĪwomasgɛm, that I have no/child to take this great copper which has a name. Now I shall only/see that it will best go to this ɛwālas Kwāx·ĭlanōkŭmēɛ, and/also my seat and my name. Go child, you ɛwālas Kwāx·ĭlanōkŭmēɛ,/take hold of your copper. Now your name shaĭl be Sēx̣ŭqâla in the (20) numaym WĪwomasgɛm." So he said, and immediately ɛwālas Kwāx·ĭlanokŭmēɛ/took the copper and thanked for his speech Hawasɛlaẋ/who was now very sick. He was not long in this way before he died./ And as soon as those came home who had buried Hawasɛlaẋ, then ɛwālas Kwāx·ĭlanōkŭmēɛ/gave away blankets to the Mamalēleqala. He gave these out (25) of his new numaym, WĪwomasgɛm. And now his name was Sēx̣ŭqâla/after this. Now Sēx̣ŭqâla has not the office of giving away property when he gives away blankets,/for Hāwasɛlaẋ had not the office of giving away/property to his numaym, the WĪwomasgɛm,/for he was only a common man, and it was Nɛg·ă who had the office of giving away property in the numaym WĪwomasgɛm./ Now he had three names and three seats,(30) that we call standing places, in the three

waᵉyas lāxa ᵉnᵉᵉmēmotasa Wīwomasg̣ᵉm, yîx ḷāxwaᵉyas Hawasᵉlałdē. Wä, laᵉm yawasᵉīd lāba.

Wä, laᵉmēsᵉn g̣wāg̣wēx·sᵉalał lāx T!ēqwapxa g·āyołē lāx ᵉnᵉᵉmēmotasa Sīsᵉnʟ!aᵉyasa Mamalēleqala yîx wᵉq!wäs Häk!ŭg·ilaōg̣wa yîx k!watoxsdōtas Hawasᵉlałdē yîxs ts!āᵉyaē T!ēqwapas Häk!ŭg·ilaōg̣wa. Wä, lāx·daᵉxwē sāsᵉmsa ḷēg̣adä Hayałk·ᵉnxa bᵉgwānᵉmq!ālᵉmē g·ayōł lāx ᵉnᵉᵉmēmotasa Sīsᵉnʟ!ēᵉ. Wä, lä g̣ᵉg·adē Hayałk·ᵉnas Qwāqwanēdzᵉmg̣axa âᵉmaxat! ts!ᵉdāqax·sāla. Wä, laᵉmē T!ēqwap nâg̣adēs begwānᵉᵉmēnaᵉyē yîxs q!ēq!ädaaxa dādᵉk·asē. Wä, lä hëwäxa g̣ᵉg·adaxēs ᵉwāᵉwasdᵉmē bᵉgwānᵉma g·āxᵉaʟᵉlaqēxs laē łᵉᵉla. Wä, laᵉmisē T!ēqwapē hëmᵉnāłaᵉm p!ᵉsa laxaē hëmᵉnałaᵉm bābaxᵘsᵉg̣olił k!wēlasxa lēlqwälaʟaᵉyē. Wä, lä ḷēg̣adᵉs T!ēqwap lāxa k!wēlas. Wä, lä ḷēg̣adᵉs Wāmis lāxap!ᵉsäsa p!ᵉlxᵉlasg̣ᵉmē. Wä, hëᵉmisᵉn lāł ḷēqᵉlayuqē Wāmisē lāxᵉn k·!āt!ēnaᵉyas. Wä, laᵉmxaē Wāmisē ʟ!ēdzᵉłtsa g·īg·ᵉg̣ămaᵉyasa Mamalēleqala qaxs g·îlᵉmaē p!ᵉsēda ᵉnᵉmōkwē lāxa g·īg·ᵉg̣ămaᵉyē laē Wāmis ōgwaqa p!ᵉsasa p!ᵉlxᵉlasg̣ᵉmē, hë g̣wēx·s aᵉmłałasēs g·īg·ᵉg̣ᵉmaᵉyē lāxēs g̣wēg·ilasē. Wä, lēx·aᵉmēs ḷēḷᵉḷâlasa Wāmisē ᵉwālas Kwax·îlanōkŭmaᵉyē. Wä, lä axīla Wāmisax K·!āᵉnaxa q!ᵉyōxwē ʟ!āqwa. Wä,lāᵉlaē k·îłᵉīdē Wāmisas g·īg·ᵉg̣ămaᵉyasēs g·ōkŭlōtaxs hëmᵉnałaᵉmaē g̣ᵉnāłasōᵉ qa łᵉᵉlēs. Wä, hëᵉmis lāg·iłas ʟēᵉlālē Wāmisaxa Mamalēleqāla qa läs ᵉwīᵉla hōg̣wiʟ lāx g·ōkwas. Wä, g·îlᵉmisē g·āx ᵉwīᵉlaēʟa laas hămg·īlaq. Wä, g·îlᵉmisē g̣wāł haᵉmāpa k!wēłaxs laē yāq!ᵉg·aᵉłē Wāmis. Wä, lä ᵉnēk·a: Wäᵉntsōs hōʟēlaxg·īn wāłdᵉmʟᵉk· lâʟ, g·ōkŭlōt qa g̣wäłaasasēs nēnâqayōs qaᵉn yîxs wāłaqēlaaqōs qᵉn k·!ēaxᵘᵉwide lāxwa ᵉnālax,yŭʟaxa g·īg·ᵉg̣ᵉmaᵉyaaqōs. Wä, la ëx·ᵉmis wāłag̣ᵉłōs, ᵉnēk·ēxs laē dāx·ᵉidxēs ʟ!āqwē K·!āna. Wä, lä ᵉnēk·a: Ḡēla xŭnōkᵘ, yōʟ ᵉwālas Kwax·îlanōkŭmēᶠ qᵉns g·āxē q!waēł lāxg·a, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisē ᵉwālas Kwax·îlanōkŭmaᵉyē la ḷaᵉwᵉnōdzᵉlīłax Wāmisē. Wä, la Wāmis ts!âsa ʟ!āqwa lāx ᵉwālas Kwax·îlanōkŭmaᵉyē. Wä, lä ᵉnēk·ē Wāmisax ᵉwālas Kwax·îlanōkŭmaᵉyē: Wëg·a dāx·ᵉīdᵉxg·as k·!ōtᵉlag·ōs, g·īg̣ămēᶠ lāxg·a

tribes,/and he had two offices of giving away property to take care of, and his last(1)seat was in the numaym WĪwomasgɛm. It was the seat of Hawasɛlaẋ. Now/for a while this is ended./

Now I will talk about T!ēqwap who belonged to the numaym/SĪsɛnL!ē^{ɛ} of the Mamalēleqala, who was a brother of Häk!ŭg·ilaōgwa who (5) lived together with Hawasɛlaẋ. Now T!ēqwap was the younger brother of Häk!ŭg·ilaōgwa/and they were the children of one whose name was Hayaẋk·ɛn, a common man of the/numaym SĪsɛnL!ē^{ɛ}. And Hayaẋk·ɛn had for his wife Qwāqwanēdzɛmga/who was also only a common woman. Now T!ēqwap was clever in his ways,/for he had much property. And he never had a wife (10) in his lifetime, from the time when he became a man until he died. And then/T!ēqwap always gave potlatches and he also gave feasts to the tribes, although he had no wife./ And he had the name T!ēqwap for the feasts and the name/Wāmis for the giving away of blankets, and I shall call him hereafter/Wāmis in my writing about him. Now Wāmis was also hated by the chiefs (15) of the Mamalēleqala, for when one of the chiefs gave away property/then Wāmis also gave away blankets, just as if he were making fun of/the chief in doing so. The only friend of Wāmis/was ^{ɛ}wālas Kwāx·ſlanōkŭmē^{ɛ}. Now Wāmis kept Crow,/the expensive copper. Then Wāmis became afraid of the chiefs of his tribe (20) for they kept on threatening to kill him. Therefore,/Wāmis called the Mamalēleqala to come all into his house. And/when they were all inside he gave them to eat and after the guests had eaten/Wāmis spoke and said: "Now listen/to what I say to you,my tribe, on account of the way your hearts are all against (25) me, for you wish me to disappear from the world, you chiefs./ Now your wish is good," said he and he took his copper/Crow and he said: "Come, you child, you ^{ɛ}wālas Kwāx·ſlanōkŭmē^{ɛ},/and let us stand here," said he. Immediately ^{ɛ}wālas Kwāx·ſlanōkŭmē^{ɛ}/stood by the side of Wāmis. Then Wāmis gave the copper (30) to ^{ɛ}wālas Kwāx·ſlanōkŭmē^{ɛ}./ Then Wāmis said to ^{ɛ}wālas Kwāx·ſlanōkŭmē^{ɛ}: "Take hold of your salmon chief, of this (1) Crow. Now you will go to my seat, which will be

K·!ānak·. Laems lāɬ lāxen ɫāxwaᵉyē lāxēs lālōs ᵉnɛᵉmēmota Sîsenɫ!aᵉyē. Wä, lāles lāxōteɬxōx K·!ānax qaᵉs p!ɛsaōsas k·îlwayolaqᵘ lāxēs gwūᵉyōlaōs qaᵉs p!ɛsasōᵉlōs. Wä, lä gwēgɛmx·ᵉîd lāxa Mamaɫēleqala. Wä, g·ōkŭlōt, laᵉmɛn ɬɛᵉla lāxēs wāɬagɛɬōs , g·ōkŭlōt. Wä, laᵉmɛn ăxᵉēdɛxg·ada g·îgămēk· lāxg·a Wāmisɛk· qa lēs lāxɛn k!wäx·dē. Wä, hēᵉmēq, ᵉnēk·ē. Wä, laᵉmē mōlē ᵉwālas Kwax·îlanokŭmaᵉyas wāɬdɛmas. Wä, laɛm la k·!eās ɫāxwēs T!ēqwapē yîxa ɫēgadx·dä Wamisē lāxēq qaxs laē ᵉwîᵉlasēs ɫ!āqwax·dē k·!āna ɫɛᵉwēs ɫāxwēx·dē lāx ᵉwālas Kwax·îlanōkŭmaᵉyē. Wä, ăᵉmisē ts!ăwŭnxᵉîdɛxs laē wîk·!ɛxᵉîdē T!ēqwapdē. Wä, laᵉmē mōwē k!wēk!waᵉyas ᵉwalas Kwax·îlanōkŭmaᵉyē lāxēq, yîxs k·!ēsaē ɫēɫɛɫâlē ᵉwālas Kwax·îlanokŭmaᵉyē lāx T!ēqapdē yîxs lēx·aᵉmaē lāg·iɬas hē gwēx·ᵉîdē qaxs lēx·aᵉmaē ᵉwālas Kwax·îlanōkŭmaᵉyē k·!ēs mōmaᵉyālax T!ēqwapdē. Wä, laɛmxaē yāwasᵉîd lāba.

Wä, laᵉmē mōxᵉwidāɬa k!wēk!waᵉyas ᵉwālas Kwax·îlanōkŭmē lāxēq. Wä, lɛn k·!ēs q!âɬɛlax lāg·iɬas la ɫâgēx ᵉnɛᵉmēmotasa Lēlɛᵉwag·îlasa Dzāwadɛēnoxᵘ yîxs ɫēgadaē ᵉwālas Kwax·îlanokŭmaᵉyas Yäqâlasē lāxēs ᵉnɛᵉmēmota Lēlɛᵉwag·îla. Wä, laɛmxaē dāgɛmēsa ᵉnɛᵉmēmotasa Lēleᵉwag·îla. Hēᵉmēsɛn lāg·iɬa k·ōtaqē g·îgămaᵉyē lä ɫāxsteᵉwēsōs lāx ᵉnɛᵉmēmotasa Lēlɛᵉwag·îla qaxs hēᵉmaē māmaɬt!ēk·!ēsa bāk!ŭmaqēxs g·îgămaēda dāgɛmaᵉyaxa ᵉnāxwa lēlqwālalaᵉya. Wä, laᵉmē sɛk·!ax·ᵉîdāɬa k!waᵉyas ᵉwālas Kwax·îlanōkŭmaᵉyē lāxēq. Wä, lä ᵉnāxwaɛm hăx·hanᵉēɬa ăwaᵉwē g·îlg·îldas lāxa g·og·ōkwas lāxēs ᵉnēᵉnɛᵉmēmotē qa ăxts!âlasɛx yāq!wēmās p!ɛlxɛlasgɛm ɫɛᵉwa q!ɛng·äxtâla ɫɛᵉwa dālēg·a k·!ōkwala. Hēɛm ᵉwîᵉla la ăxts!âlayo lāxa g·îlg·îldas yîxs k·!ēsaē nɛgēsē ᵉwālas Kwax·îlanōkŭmēᵋ lāx g·ōxᵘdɛmsasēs ᵉnāɬᵉnɛᵉmēmasē qaxs hēᵉmaēda g·îlg·îldasē ɫɛᵉwa ɫēɫɛgɛmas dāɬax k!wēk!waᵉyas lāxa sɛk·!ax·ᵉîdāɬa k!wēk!wäs lāxa sɛk·!āsgɛᵉmak!ŭsē ᵉnāɬᵉnɛᵉmēmasa.

Wä, la gɛg·adē ᵉwālas Kwax·îlanōkŭmēs K·ōgwisilaogwa yîx k·!ēdēɬas G·ēxk·ɛnxa g·āyoɬē lāx ᵉnɛᵉmemotasa ɫ!āɫ!ɛlāminasa ᵉnɛmgēs. Wä, la xŭngwadɛx·ᵉîtsa bābagŭmē. Wä, la G·ēxk·ɛn ɫēgɛmg·îlxɫālax Wāsaɬaas qa ɫēgɛmsēs ts!ōxᵘlɛma. Wä, laᵉmē ɫēgɛmsa bābagŭmē Wāsa-

yours in the numaym SīsɛnL!ōɛ;/and you will sell this Crow to give away the price/to whomever you wish it to be given." And he turned his face to the Mamalēleqala:/ "Now, tribe, now I am dead, according to your wish, tribe. Now I (5) take this chief here, this Wāmis,to go to my seat./ ' This is all,' said he. Then ɛwālas Kwāx·ſlanokŭmēɛ thanked him for what he had said./ Now T!ēqwap had no seat after that, he whose name had been Wāmis, for he had given/everything,his copper Crow and his seat to ɛwālas Kwāx·ſlanokŭmēɛ./ When winter came T!ēqwap died,(10) and now ɛwālas Kwāx·ſlanokŭmēɛ had four seats after this. But/ɛwālas Kwāx·ſlanokŭmēɛ was no relative of T!ēqwap. It was only/because ɛwālas Kwāx·ſlanokŭmēɛ did not hurt with words T!ēqwap. Now this is at an end for a while.

Now ɛwālas Kwāx·ſlanokŭme had four seats after this.(15) I do not know why he stands among the numaym Lēlɛɛwag·ila/of the Dzāwadɛēnoxᵘ, for ɛwālas Kwāx·ſlanokŭme has the name Yäqâlas/in the numaym Lēlɛɛwag·ila, and he has also the office of giving away property in the/Lēlɛɛwag·ila. Therefore I suppose that it was the chief whose seat was given to him/in the numaym Lēlɛɛwag·ila, for it is a sign among the Indians (20) that he is a chief, the one who has the office of giving away property among the tribes. Now/ɛwālas Kwāx·ſlanokŭmēɛ had five seats after this, and they/kept large boxes in his houses in his numayms/and put into them the blankets that were given to him and the button blankets and the silver/bracelets. All these were put into the boxes when (25) ɛwālas Kwāx·ſlanokŭmēɛ was not present in the villages of the numayms,/for the boxes are for the names of his different seats/in the five different numayms.

Now ɛwālas Kwāx·ſlanokŭmēɛ had for his wife K·ōgwisilaoġwa, the princess/of G·ēxk·ɛn of the numaym L!āL!ɛlāmin of the ɛnɛmgēs. (30) Then they had a child, a boy, and G·ēxk·ɛn gave the marriage name/Wāsaɬaas for the name of his grandchild, and the name of the boy was Wāsaɬaas.(1) Then they had again a child, a girl, and ɛwā-

laasē. Wä, lä ēt!ēd xŭngwadɛx·ᵉītsa ts!āts!adaǥɛmē. Wä, lä ᵉwālas Kwax·îlanōkŭmaᵉyē ḷēxᵉēts Yāsɛkwē lāq. Wä, lāḷa G·ēxk·ɛnē ḷēǥɛm-g·îlxḷālax Mɛᵉlēdē qa ḷēǥɛmsēs ts!ōx̣ᵘʟɛmaǥasē. Wä, laᵉmē ḷēǥɛmē Mɛᵉlēdäsa ts!āts!adaǥɛmē. Wä maᵉlōkwē sāsɛmas ᵉwālas Kwax·îlanō-kŭmaᵉyē ḷɛᵉwis ǥɛnɛmē K·ōgwisilaoǥwa. Wä, g·îlᵉɛmłwisē łɛᵉlʟē ᵉwālas Kwax·îlanōkŭmaᵉyē lāʟē Wasałaasē ᵉwīᵉla axᵉēdɛłxa sɛk·!ā-x·ᵉidāła k!wēk!wäsēs ōmpē ḷōᵉ ᵉnāx̣wa k·!ēk·!ɛsᵉōs. Wä, hëstaɛm k·!eâs ǥwēx·ᵉidaats la k·!ēsᵉogŭlxḷēs ᵉwālas Kwax·îlanōkŭmaᵉyēs g·äg·îʟɛla ḷēḷɛǥɛm lāxēs g·îlg·alisē lāxēs nɛgŭmpē ḷɛᵉwis g·ōkwē ḷɛᵉwa łōɛlqwălīłē. Wä, lēx·aᵉmis la k·!ēsᵉogŭlxḷēsēda k·!ēsᵉōgŭ-lxḷaᵉyasēs nɛgŭmpē lāq.

Wä,hëᵉmaē ᵉwālas Kwax·îlanōkŭmaᵉyē yîxs häaɛl ǥwēᵉnakŭla g·ä-g·îʟɛlaxs g·ālaē bɛgwānɛmx·ᵉīdē Dzɛnx·q!ayōwē lāx Tayaǥwołē,yîxs hë-wäxaē k·!ēs xŭngwadɛx·ᵉīdēda g·aläs ᵉmāx̣ᵘmɛwēsaǥɛmēsa ᵉnɛmōkwē bāba-gŭmē hëᵉmisa ᵉnɛmōkwē ts!āts!adaǥɛmē. Wä hët!a q!ŭnālatsēxs ᵉnemōx̣ᵘᵉ-maēda bābagŭmē xŭnōx̣ᵘs. Wä,g·îlᵉmisē maᵉlōkwē sāsɛmas lä hëx·säᵉma bābagŭmē ᵉnōla. Wä, lä ts!aᵉyēda ts!āts!adaǥɛmē qaxs k·!ēsᵉmaaɛl ᵉnɛmp!ɛna maᵉlōkᵘ bɛgwānɛmx·sä sāsɛmas ᵉmāx̣ᵘmɛwēsaǥɛmaᵉyē yîxs âᵉmaē bɛx̣ᵘk·!ōdɛqɛlēda ts!ɛdāqē. Wä, hëᵉmis hëwaxag·iłts x·îsᵉīdē ḷēǥɛmas qaxs hëłomālaē xŭngwadɛx·ᵉīdɛxs k·!ēsᵉmaē łɛᵉla.

Wä, laᵉmisɛn ǥwaǥwēx·sᵉalał lāx ᵉwalasʟāla, yîx wŭq!wäs ᵉmāx̣ᵘmɛwēsaǥɛmaᵉyē, yîxs laē łāᵉwadɛs Häwīlkŭlałxa xamaǥɛmaᵉyē g·īǥămēsa ᵉnɛᵉmēmotasa Kŭkwāk!ŭmasa Qōmoyâᵉyē. Wä, lä xŭngwadɛ-x·ᵉītsa bābagŭmē. Wä, lä Häwīlkŭlał ḷēxᵉēts Ādag·iᵉlakᵘ lāxēs xŭnōkwē. Wä, laɛm g·înłɛxʟälax Ādag·iᵉlakᵘ. Wä, la ᵉmāx̣ᵘmɛwēsa-ǥɛmaᵉyē, yîx ᵉwālas Kwax·îlanōkŭmaᵉyē ḷēǥɛmg·îlxḷālax Wābidoᵉ qa ḷēǥɛmsēs ḷōlēᵉyē, Wä, laᵉmē ᵉnɛmōx̣ᵘᵉɛm xŭnōx̣ᵉs Hawīlkŭlał ḷɛᵉwis ǥɛnɛmē ᵉwālasʟāla. Wä, g·îlᵉmisē ɛlāq nɛxʟaax·ᵉīd bɛgwānɛmxs laē Hawīlkŭlał ḷēxᵉīts Häxŭyōsɛmaᵉyē lāx Ādag·iᵉlakᵘ. Wä, laɛm hăsᵉɛm Hawīlkŭlałē ḷēxḷɛǥɛmiła yîx Häxŭyōsɛmaᵉyē. Wä, lä ts!ɛx·q!ɛx·ᵉīdē ᵉwālasʟāla. Wä, lä wīk·!ɛxᵉīda. Wä, lāxaē ts!ɛx·q!ɛx·ᵉīdē Häxŭ-

las/Kwāx·ɬanokŭmēᵋ called her Yāsɛkᵘ. But G·ēxk·ɛn gave the name/ Mɛᵋlēd as a name for his granddaughter. Then the name/of the girl was Mɛᵋlēd. Two children had ᵋwālas Kwāx·ɬanokŭmēᵋ (5) and his wife, K·ōgwisilaoġwa, and when he is dead/that is ᵋwālas Kwāx·ɬanokŭmēᵋ, then Wāsaɫaas will take all the five/seats of his father and all his privileges, but there is/no way for ᵋwālas Kwāx·ɬanokŭmēᵋ to give these privileges in marriage to his son-in-law, the names which came down from his ancestors and his house (10) and the house dishes. The only privileges he can give away are the privileges given to him/by his father-in-law./

And thus it is about ᵋwālas Kwāx·ɬanokŭmēᵋ, for it is said that it happened this way/from the beginning when first Dzɛnx·q!ayu became a man at Tayaġwoɫ, that/never once did ᵋmāẋᵘmɛwēsaġɛmēᵋ have no child, but that he had one boy (15) and also one girl. But generally they had only one/son, and when there were two children, always/the elder one was a boy and the younger one a girl. For not once,/it is said, were both children of ᵋmāẋᵘmɛwēsaġɛmēᵋ boys, but it was/a boy alongside of a girl. And therefore the name has never disappeared,(20) for they came to have children before they died./

Now I shall talk about ᵋwālasʟāla, the sister of/ᵋmāxᵘmɛwēsaġɛmēᵋ, for she had as husband Hawīlkŭlaɫ, the head chief/of the numaym Kŭkwāk!ŭm of the Q!ōmoyâᵋyē. They had a child,/a boy, and Hawīlkŭlaɫ gave the name Ādag·iᵋlakᵘ to his (25) child. Now Adag·iᵋlakᵘ is his child's name. Then ᵋmāẋᵘmɛwēsaġɛmēᵋ/that is, ᵋwālas Kwāx·ɬanokŭmēᵋ, gave the marriage name Wābidōᵋ for/the name of his nephew. Now he was the only child of Hawīlkŭlaɫ and his wife, ᵋwālasʟāla. Now when he was nearly a grown man,/Hawīlkŭlaɫ gave Ādag·iᵋlakᵘ the name Häxŭyosɛmēᵋ. This (30) Häxŭyosɛmēᵋ was Hawīkŭlaɫ's family name. Then ᵋwālasʟāla became sick/and she died. Then Häxŭyosɛmēᵋ became sick (1) and he also died. Then Hawīlkŭlaɫ

yōsɛmaᵉyē. Wä, lāxaē wīk·!ɛxᵉīda. Wä, laᵉmē Hawīlkŭlałē g̣ɛg·adɛ-x·ᵉīts Tɛlēg·alīdzɛmg̣a, yîx k·!ēdēłas Wanukᵘxa g·ayōłē lāx ᵉnɛᵉmē-motasa Wawŭlibâyēᵉ. Wä, la g̣ɛg·adē Wanukwas Wäḷidēxa k·!ēdēłas Lɛk·âsaxa g·ayōłē lāx ᵉnɛᵉmēmotasa Mamalēleq!ăm. Wä, lä xŭngwadē Wanukwas Hämasaqa lāxēs g·alōła g̣ɛnɛmē Ts!ɛts!âlałxa k·!ēdēłas Hē-mōtɛlasōᵉxa g·ayōłē lāx ᵉnɛᵉmēmotasa Dzɛndzɛnx·q!ayo. Wä, la g̣ɛ-g·adē Hämasaqäs Hânōsɛnāg̣axa ts!ɛdāqē xŭnōx̣ᵘs Łālag̣anōgwiᵉlakwēxa g·ayōłē lāx ᵉnɛᵉmēmotasa Kŭkwāk!ŭmasa Q!ōmoyâᵉyē. Wä, laᵉmē hëwä-xa xŭngwadɛx·ᵉīdē Hämasaqōłē ḷɛᵉwis g̣ɛnɛmōłē Hânosɛnāg̣ōłē. Wä, lāxaē hëwäxa xŭngwadɛx·ᵉīdē Lɛk·âsōłē ḷɛᵉwis g̣ɛnɛmōłē X̣wēlag̣ēḷas-wŭłēxa ts!ɛdāqē xŭnōx̣ᵘs G·ayōsdäswŭłēxa g·ayōłē lāx ᵉnɛᵉmēmotasa Wīwomasg̣ɛmasa Mamalēleqala. Wä, lāḷa Hawīlkŭlał ḷɛᵉwis g̣ɛnɛmē Tɛ-lēg·alīdzɛmg̣a xŭngwadɛx·ᵉītsa ts!āts!adag̣ɛmē. Wä, la Wanukwŭłē ḷēg̣ɛmg·îlxḷālax l!āłɛyīg·îlisē qa ḷēg̣ɛmsēs ts!ōx̣ᵘlɛmag̣asē. Wä, la-ᵉmē ḷēg̣ɛmsa ts!āts!adag̣ɛmē l!āłɛyīg·îlisē lāxēq. Wä, laᵉmē ᵉnɛmōx̣-ᵉŭm xŭnōx̣ᵘs Hawīlkŭlałē l!āłɛyīg·îlisē. Wä, laᵉmē wīk·!ɛxᵉīdē Wa-nux̣ᵘdē. Wä, lä Hamasaqōł hëɛm ăxᵉēd ᵉwīᵉlax k·!ēk·!ɛsᵉōx̣ᵘdäsēs ōmpde ḷōᵉ k!wäx·däs. Wä, lāxaē wīk·!ɛxᵉīdē Lɛk·âsax·dē lāx ᵉmĕmkŭm-lis. Wä, yîxs häē g·ālag̣awē wīk·!ɛxᵘīdē. Wäḷidäsēs ōmpdē Lɛk·âsax·dē. Wä, hëᵉmis lāg·iłas hëᵉmē Tɛlēg·alīdzɛmg̣a ᵉwiᵉla ăxᵉēdɛx k·!ēk·!ɛs-ᵉâs ḷɛᵉwis k!waᵉyē. Wä, laɛm ḷēgadē Tɛlēg·alīdzɛmg̣äs Lɛk·âsa lā-xēq. Wä, la Hämasaqa ḷēg̣adɛs Wāk·adzē, yîx ᵉnɛmsg̣ɛmx·dē ḷēg̣ɛms Wa-nux̣ᵘdē. Wä, lä wīk·!ɛxᵉīdē Tɛlēg·alīdzɛmg̣ax·dxa lāx·dē ḷēg̣adɛs Lɛ-k·âsa lāxēs ᵉnɛᵉmēmotasa Mamalēleq!ăm. Wä, la l!āłɛyīg·îlisē ḷax-stōdxēs ăbɛmpdē lāx Lɛk·âsa lāxa ᵉnɛᵉmēmotasa Mamalēleq!ăm. Wä, laᵉmē l!āłɛyīg·îlisē bɛgŭxlälax Lɛk·âsa. Wä, laɛm ᵉwīᵉla ăxᵉēdēda āłē Lɛk·âsax k·!ēk·!ɛsᵉâs Lɛk·asōłē ḷōᵉ ḷēg̣ɛmas. Wä, lä wīk·!ɛ-xᵉīdē Wāk·adzē, yîx Hämasaqa, laas Lɛk·âsa, yîx l!āłɛyīg·îlisē ᵉwīᵉla ăxᵉēdɛx ḷēg̣ɛmas Hämasaqa, yîxs ōgŭᵉlaᵉmaē k!waᵉyas lāx k!wa-ᵉyas Wanukwŭłē lāxēs ᵉnɛmēmotasa Wawŭlibâᵉyē, yîxs g·îlᵉmaē wīk·!-ɛxᵉīdē Wanukwŭłē laē Hämasaqa ăxᵉēdɛx k!waᵉyas ḷōᵉ ᵉnɛmsg̣ɛmē ḷēg̣ɛms

took for his wife/Tɛlēg·alīdzɛmg̣a, the princess of Wanukᵘ who came from the numaym/Wawūlibā^{ɛ}yē. And Wanukᵘ had for his wife Wä!id, the princess of/Lɛk·âs who came from the numaym Mamalēleq!ăm. Now Wanukᵘ had a child, (5) Hämasaqa, by his first wife, Ts!ɛts!âlaƛ, the princess of/Hēmōtɛlasō^{ɛ} who came from the numaym Dzɛndzɛnx·q!ayo. And/Hämasaqa had for his wife Hânosɛmāga, the daughter of Lālaganō-gwi^{ɛ}lakᵘ/from the numaym Kūkwāk!ŭm of the Q!ōmoyâ^{ɛ}yē. Now they never/had a child, Hämasaqa and his wife Hânosɛnāga, and (10) Lɛk·âs also never had a child with his wife Ẋwēlagē!as,/the daughter of G·ayōsdäs who came from the numaym/Wīwomasgɛm of the Mamalēleqala. But Hawīlkūlaƛ and his wife,Tɛlēg·alīdzɛmg̣a,/had a child, a girl, and Wanukᵘ/gave the name !āƛɛyīg·flis as a name to his granddaughter. Now (15) the name of the girl was !āƛɛyīg·flis after this. Now/!āƛɛyīg·flis was the only child of Hawīlkūlaƛ. Then Wanukᵘ died/and Hämasaqa took all the privileges of his late/father and his seat. Then Lɛk·âs died at ^{ɛ}mēmkūmlis,/and Wä!id had died before her father, Lɛk·âs; (20) therefore, Tɛlēg·alīdzɛmg̣a took his privileges/and his seat, and now the name of Tɛlēg·alīdzɛmg̣a was Lɛk·âs after this./ Then Hämasaqa had the name Wāk·adzē, one of the other names of Wanukᵘ./ Then Tɛlēg·alīdzɛmg̣a died, whose name was now Lɛk·âs/in the numaym Mamalēleq!ăm. Then !āƛɛyīg·flis took the place of her (25) mother, Lɛk·âs, in the numaym Mamalēleq!ăm. Now/!āƛɛyīg·flis had the man's name Lɛk·âs. Now the new Lɛk·âs took all/the privileges of the late Lɛk·âs and her name. Then died/Wāk·adzē, namely Hämasaqa, and Lɛk·âs, namely !āƛɛyīg·flis,/took all the names of Hämasaqa, for his seat was different from the seat of (30) Wanukᵘ in the numaym Wawūlibā^{ɛ}yē, for when Wanukᵘ died Hämasaqa took his seat and another name (1) of Wanukᵘ, that is Wāk·a-

Wanukwŭłē Wāk·adzē ḷōᵉ ᵉwīᵉlē k·!ēk·!ᴇsᵉâs. Wä, laᵉmē maᵉlōx̣ᵘ la bᴇgwānᴇmē Hämasaqa ḷōᵉ Wāk·adzē. Wä, g·îlᵉmisē yāqwēda p!ᴇsäsa p!ᴇlxᴇlasg̣ᴇm laē yāxᵉwītsᴇᵉwē Wāk·adzē. Wä, lä ēt!ēd yāxᵉwītsᴇᵉwē Hämasaqa lāx gwäʟᴇläs. Wä, laᵉmē yūdux̣ᵘsᵉāła lä ʟ!āłᴇyīg·îlis laᵉmē ḷēg̣adᴇs Lᴇk·âsa lāxa Mamalēleq!ăm; wä, lä ḷēg̣adᴇs Wāk·adzē ḷōᵉ Hämasaqa lāxēs ᵉnᴇᵉmēmotasa Wāwŭlibâᵉyē. Wä, lä wīk·!ᴇxᵉīdē Hawīlkŭlałdē yîx ōmpdäs ʟ!āłᴇyīg·îlisxa xamag̣ᴇmaᵉyē g·īg̣ămēsa Kŭkwāk!ŭmasa Q!ōmoyâᵉyē. Wä, laᵉmē ḷēg̣adē ʟ!āłᴇyīg·îlisas Hawīlkŭlał lāxēq. Wä, laᵉmē ăxᵉēdē ʟ!āłᴇyīg·îlisaxa hōqustâla g·ōkwa ḷᴇᵉwa ᵉnāx̣wa k·!ēk·!ᴇsᵉo g·īx·g·aēłᴇq ḷᴇᵉwa dāg̣ᴇmaᵉyē. Wä,laᴇm ḷāxomaᵉya āłē Hawīlkŭlałtsa ᵉmᴇkŭmaᵉyas ᵉnālᵉnᴇᵉmēmasasa Q!ōmoyâᵉyēxa Kŭkwāk!ŭmē. Wä, laᴇm ts!ᴇdāxstᴇwēʟᴇlaxēs ōmpdē Hawīlkŭlałdē. Wä, laᴇm mōsg̣ᴇmē ḷēḷᴇg̣ᴇmas. Wä, hëᴇmaxaāwisē ᵉwāxa k!wēk!waᵉyas. Wä, la ăxᵉēdaᴇmxaax dāg̣ᴇmaᵉyas Wāk·adzēołē lāxa ᵉnᴇᵉmēmotasa Wāwŭlibâᵉyē. Wä, la māłē dāg̣ᴇmaᵉyas ḷōᵉ dāg̣ᴇmaᵉyasēs ōmpdē.

Wä, lāᵉlaē Wäḷidōłē yîx g̣ᴇnᴇmōłas Wanukwŭłē ʟōᵉlēnux̣ᵘs ʟ!āqoḷas. Wä, hëᴇm g·ŏgwadᴇsa g·ōkwē ḷēg̣adᴇs Q!aāts!ē g·ōkᵘxa g·ayōłē lāxa ᵉnᴇᵉmēmotasa Wīwomasg̣ᴇmasa Mamalēleqala, yîxs hëᵉmaē ᵉnᴇᵉmēmōts ōmpᵉwŭłas ʟ!āqoḷasxa ʟ!āqoḷasḷaᵉmaxat!. Wä, hëᵉlat!a ăbᴇmpas ʟ!āqoḷas yîx Ōmaēłīᵉlakᵘ ts!āᵉyas Wäḷidē, yîx g̣ᴇnᴇmas Wanukwŭłē, wä, la k·!eâs xŭnōx̣ᵘs ʟ!āqoḷasē ḷᴇᵉwis g̣ᴇnᴇmē G̣aaxstālas. Wä, lä ts!ᴇx·q!ᴇx·ᵉīdē ʟ!āqoḷasē. Wä, lāᵉlaē ᵉnēx· qa hëᵉmisē ʟ!ałᴇyīg·îlisē yîxa āłē Hawīlkŭlał ᵉwīᵉla ăxᵉēdᴇx ḷēg̣ᴇmas ḷᴇᵉwis k·!ēk·!ᴇsᵉo ḷᴇᵉwa ḷēg̣adē g·ōkwa, yîx Q!aāts!ē. Wä, laᵉmē wīk·!ᴇxᵉīda yîx ʟ!āqoḷasdē. Wä, laᵉmē Hawīlkŭlał ᵉwīᵉla ăxᵉēdᴇx ḷēg̣ᴇmas ḷōᵉ k!waᵉyas ḷōᵉ k·!ēk·!ᴇsᵉäs ḷᴇᵉwa g·ōx̣ᵘdäs. Wä, laᵉmē sᴇk·!āsg̣ᴇmē ḷēḷᴇg̣ᴇmas, yîx Hämasaqa ḷōᵉ Wāk·adzē ḷōᵉ Hawīlkŭlał lāxg·a Tsāxisᴇk·. Wä, hëᵉmis Lᴇk·âsa ḷōᵉ ʟ!āqōḷas ḷēḷᴇg̣ᴇms lāxēs Mamalēlexk·!ōt!ēnaᵉyē. Wä, âᵉmisḷa ts!ᴇdāg̣ᴇx·ḷälax ʟ!āłᴇyīg·îlisē. Wä, laᵉmē ᵉnāxwaᴇm haᵉnēła ăwāᵉwē g·îlg·îldas lāx g·ig·ōkwas Hawīlkŭlałē qa lats!âlasᴇx yaēq!wēmäs lāxa p!ᴇsäsa p!ᴇlxᴇlasg̣ᴇmē ḷᴇᵉwa q!ᴇng·äxtâla ḷᴇᵉwa dā-

dze, and all of his privileges. Now he was two men/namely Hämasaqa and Wāk·adzē, and when they gave away/blankets they gave to Wāk·adzē and they also gave to/Hämasaqa as a second place. Now ʟ!āɬɛyīg·ilis had three places.(5) She had the name Lɛk·ās among the Mamalēleq!ăm and she had the names Wāk·adzē and/Hämasaqa in the numaym Wawūlibâᴱyē. Then Hawīlkūlaɬ died,/the father of ʟ!āɬɛyīg·ilis, the head chief of the Kūkwāk!ŭm/of the Q!ōmoyâᴱyē. Then ʟ!āɬɛyīg·ilis had the name Hawīlkūlaɬ after this./ Then ʟ!āɬɛyīg·ilis took the Vomiting-Beam-House and all (10) the privileges belonging to it, and the office of giving away property. Now/the new Hawīlkūlaɬ stood at the head of the first numaym of the Q!ōmoyâᴱyē. the Kūkwāk!ŭm./ (Although) she was a woman she stood in the place of her late father, Hawīlkūlaɬ. Now she had four/names, and that also was the number of her seats. And she also took/the office of giving away property of Wāk·adzē in the numaym Wawūlibâᴱyē. Then (15) she had two offices, his office of giving away property and the office of giving away property of her late father./

Now it is said that Wā̱lid, the wife of Wanukᵘ, had a nephew, ʟ!āqo̱las./ He owned the house whose name was Q!aats!ē, the house which belongs/to the numaym Wīwomasgɛm of the Mamalēleqala, for that was the numaym/of the father of ʟ!āqo̱las who was also ʟ!āqo̱las. And it is said that the mother of (20) ʟ!āqo̱las, Ōᴱmaēɬīᴱlakᵘ, was the younger sister of Wā̱lid, the wife of Wanukᵘ./ They had no children, Ōᴱmaēɬīᴱlakᵘ and her husband Gaaxstālas. Then/ʟ!āqo̱las fell sick, and he wished that ʟ!āɬɛyīg·ilis,/the new Hawīlkūlaɬ, should take his name and his privileges/and the house named Q!aats!ē. Now ʟ!āqo̱las died.(25) Then Hawīlkūlaɬ took all the names and seats/and privileges and his house. Now she had five names,/ Hämasaqa and Wāk·adzē and Hawīlkūlaɬ at Fort Rupert, and/Lɛk·ās and ʟ!āqo̱las on the side of the Mamalēleqala./ But ʟ!āɬɛyīg·ilis was just her woman's name. Now there were (30) large boxes in all the houses of Hawīlkūlaɬ to put into them/what is given to her in the giving

lēg·a k·!ōkŭla qaxs k·!ōsaē ᵉnᴇmp!ᴇna ʟ!ᴇlēwēsōᵉsa p!ᴇsäsa p!ᴇlxᴇ-lasgᴇmē. Wä, laᴇm yāwasᵉĭd lāba.

Wä, la Hawĭlkŭlaƛ, yĭx ʟ!āƛᴇyĭg·ĭlisē la ƛāᵉwadᴇs K!wāk!waba-lasᴇmaᵉyē, yĭxg·ĭn q!âyᴇᵉwēk· xŭnōkwaxa ɬēgadäs Jonathan Hunt lāxa māmaƛa. Wä, lä xŭngwadᴇx·ᵉĭtsa bābagŭmē. Wä, lä ʟ!āƛᴇyĭg·ĭlisē ɬēxᵉēts Ādag·iᵉlakwē lāxēs xŭnōkwē qaxs hëᵉmaē g·ĭl g·ĭnƛᴇxläyosa Hawĭlkŭlaƛᵉnākŭlaxs g·ālaōƛēx ᵉnāg·ĭlisᴇns ᵉnālax. Wä, g·ĭlᵉmisē ts!āts!adaɢᴇma ᵉnōlast!ᴇɢᴇmaᵉyē laē ɬēxᵉētsōᵉs Ādaga. Wä, lä ēt!-ēd xŭngwadᴇx·ᵉĭtsa ts!āts!adaɢᴇmē. Wä, hëᴇmxaäwisē Hawĭlkŭlaƛē ɬēɢᴇmg·ĭlxɬālax Wäɬidē qa ɬēɢᴇmsēs xŭnōkwē. Wä, ʾaᴇm ăxᵉēd lāx ɬēxɬᴇɢᴇmēƛas lāxēs ābāsk·!ōtē qa k·!eâsaē ɢwēx·ᵉĭdaas ɬēɢᴇmg·ĭlx-ɬālax Ādag·iᵉlakᵘ qaxs g·ayōƛaē ɬēɢᴇm lāxa g·ĭlg·alĭsa Hawĭlkŭlaƛ, yĭxs ɬēqēlayaē Ādag·iᵉlakᵘ qaēda ᵉnōlast!ᴇɢᴇmaᵉyē. Wä, la k·!ēs lāyowa ɬēɢᴇm Ādag·iᵉlakᵘ lāxa ts!āᵉya. Wä, laᵉmē maᵉlōkwē sāsᴇmas Hawĭlkŭlaƛ ɬᴇᵉwis ƛāᵉwunᴇmē K!wāk!wabalasᴇmaᵉyē lāx Ādag·iᵉlakwē ɬōᵉ Wäɬidē. Wä, lāxaē ēt!ēd xŭngwadᴇx·ᵉĭtsa ts!āts!adaɢᴇmē. Wä, la Hawĭlkŭlaƛ ɬᴇxᵉēts ᵉmāxᵘmᴇwēdzᴇmga lāxa ts!āts!adaɢᴇmē lāx ɬēɢ-ᴇmas wŭq!äsa g·älä Hawĭlkŭlaƛa. Wä, lāxaē ēt!ēd xŭngwadᴇx·ᵉĭtsa bābagŭmē. Wä, la Hawĭlkŭlaƛ ɬᴇxᵉēts ɢaaxstālas lāxa bābagŭmē. Wä, laᵉmē Hawĭlkŭlaƛē ăxᵉēdxa ɬēɢᴇmē lāx ɬēxɬᴇɢᴇmēƛas Lᴇk·âsa lāxa Mamalēleqala qaxs ɬēgadaaᵉlaē ābᴇmpᵉwŭƛas Lᴇk·âsās ɢaaxstālasē. Wä, la Hawĭlkŭlaƛē ɬēxᵉēts ɢaaxstālas lāxēs bābagŭmē xŭnōkwa. Wä, lä ēt!ēd xŭngwadᴇx·ᵉĭtsa ts!āts!adāɢᴇmē. Wä, la Hawĭlkŭlaƛē ɬēx-ᵉēts Lᴇlāk·ᴇnēdzᴇmga lāxēs ts!āts!adaɢᴇmē xŭnōkwa. Wä, laᵉmē ăxᵉ-ēdē Hawĭlkŭlaƛaxa ɬēɢᴇmē lāx ɬēxɬᴇɢᴇmĭƛas Wanukᵉwŭƛē, yĭxs Lᴇlāk·-ᴇnēdzᴇmgax·ʟaaᵉlaē ābᴇmpas Wanukᵉwŭƛē. Wä, laᵉmē ɬēɢᴇmsa ts!āts!-adaɢᴇmē Lᴇlāk·ᴇnēdzᴇmga laxēq.

Wä, sᴇk·!ōk·ᴇwē sāsᴇmas Hawĭlkŭlaƛē yĭx ʟ!āƛᴇyĭg·ĭlisē ɬᴇᵉwis ƛāᵉwŭnᴇmē K!wāk!wabalasᴇmaᵉyēxa g·ayōƛē lāx ᵉnᴇᵉmēmotasa Haănaɬē-nâsa Q!ōmoyâᵉyē.

of blankets and of button blankets and of silver (1) bracelets, for she is never once forgotten in the giving away of blankets./ Now this is the end for a while./

Then Hawĭlkŭlaƛ, namely, ʟ!āƛɛyĭg·ĭlis, took for her husband K!wāk!wabalasɛmēᵉ,/my middle son, whose name is Jonathan Hunt among the (5) white people, and they had a boy. Then ʟ!āƛɛyĭg·ĭlis/ named her child Ādag·iᵉlakᵘ,for that was the child's name of/Hawĭlkŭlaƛ in the beginning when the first light came into our world. And when/the eldest child is a girl, she is called Ādaga. And then again/she got a child, a girl, and Hawĭlkŭlaƛ gave/the marriage name Wäḷid for the name of her child. Then she took the (10) family name from her mother's side, for she cannot give away in marriage/the name Ādag·iᵉlakᵘ because the name belongs to the ancestors of Hawĭlkŭlaƛ,/for the name Ādag·iᵉlakᵘ is given to the eldest one, and never/is the name Ādag·iᵉlakᵘ given to a younger brother. Now two children had (15) Hawĭlkŭlaƛ and her husband, K!wāk!wabalasɛmēᵉ, Ādag·iᵉlakᵘ/and Wäḷid. Then she had another child, a girl./ Then Hawĭlkŭlaƛ called the girl ᵉmāx̣ᵘmɛwēdzɛmga, the name of/the sister of the first Hawĭlkŭlaƛ. Then she had another child,/a boy, and Hawĭlkŭlaƛ gave the name Ga̱axstālas to the boy.(20) Now Hawĭlkŭlaƛ took the family name of Lɛk·âs among the/Mamalēleqala, for it is said the mother of Lɛk·âs had the name Ga̱axstālas./ Now Hawĭlkŭlaƛ named her son Ga̱axstālas. Then/they had another child, a girl, and Hawĭlkŭlaƛ named/her daughter Lɛlāk·ɛnēdzɛmga. Now (25) Hawĭlkŭlaƛ took the name from the family name of Wanukᵘ, for Lɛlāk·ɛnēdzɛmga,/ it is said, was the name of the mother of Wanukᵘ. Now the name of the girl/was Lɛlāk·ɛnēdzɛmga after this.

Now Hawĭlkŭlaƛ, that is ʟ!āƛɛyĭg·ĭlisē, had five children with her/husband, K!wāk!wabalasɛmēᵉ, who belonged to the numaym Haānaḷē-no/of the Q!ōmayâᵉyē.

Wä, laᵉmēs Hawīlkŭlaɬ ᵉnēx· qa p!ᴇsēs Ādag·iᵉlakwaxa Gwētᴇla ɫᴇᵉwa Q!ōmoyâᵉyē qa wēg·is ɫēgadᴇs ᵉmᴇmx·â Hämasaqa. Wä, laᵉmē lālᴀ ᵉnᴇmsgᴇmē ɫēgᴇms Hawīlkŭlaɬē lāxēs xŭnōkwē Ādag·iᵉlakᵘ. Wä, laᵉmē lâsa Hawīlkŭlaɬasa dāgᴇmaᵉyē lāxēs xŭnōkwēda la ɫēgadᴇs ᵉmᴇmx·â Hämasaqa ɫᴇᵉwa ᵉnāxwa k·!ēk·!ᴇsᵉâs Hämasaqōɬē ɫᴇᵉwa g·ōkwē ᵉwīᵉla. Wä, laᵉmē dāgᴇmaᵉyē ᵉmᴇmx·â Hämasaqäsēs ᵉnᴇᵉmēmotasa Wāwŭlibâᵉyē. Wä, lāxaē Hawīlkŭlaɬ, yîx ɫ!āɬᴇyīg·îlisē ɫēᵉlālaxēs ᵉnᴇᵉmēmotaxa Kŭkwāk!ŭmasa Q!ōmoyâᵉyē qa lās ᵉwiᵉla hōgwīɫ lāx g·ōkwasa g·ālē Hawīlkŭlaɬa. Wä, g·îlᵉmisē g·āx ᵉwīᵉlaēla laē hāᵉmg·îlaxēs ᵉnᴇᵉmēmotē. Wä, g·îlᵉmisē gwāɬ haᵉmāpa k!wēɬē laas yāq!ᴇg·aᵉɬē Nōlisxa g·ayōɬē lāx ᵉnᴇᵉmēmotas. Wä, lä ᵉnēk·a: Wäᴇntsōs hōɬēlax nōs ᵉnᴇᵉmēmot lāxg·a gwāɬaasɬᴇg·asg·în wāɬdᴇmɬᴇk·. Qäɬ, qälaxs hēɬaxaq!amaē yîxg·a Hawīlkŭlaɬᴇk· yîxs läk· mayōɬᵉîdᴇsg·as ōmpᴇk·xg·ada hēlēmāsᴇk· lāxg·a ᵉmᴇmx·â Hämasaqak·. Wä, laᴇm lāk· lâsaɬg·a Hawīlkŭlaɬg·asē ɫēgᴇmē Hawīlkŭlaɬ lāx ᵉmᴇmx·â Hämasaqa ɫᴇᵉwa k!waᵉyas ɫᴇᵉwa hōqustâlax g·ōkwa ɫᴇᵉwōxda ᵉnāxwax k·!ēk·!ᴇsᵉō g·îx·g·ąēɬ lāqᵘ, wä hēᵉmisa dāgᴇmaᵉyē. Wä, laᵉmē ᵉwīᵉla, ᵉnēk·ē.

Wä, laᵉmᴇn gwāɬ ɫēqalas Hawīlkŭlaɬ lāx ɫ!āɬᴇyīg·îlis qaxs lᴇᵉmaē ōt!ēd ts!ᴇdāxsēᵉstalîɬa. Wä, lä ăxᵉētsᴇᵉwa maᵉɬp!ᴇnyag·i p!ᴇlxᴇlasgᴇma qaᵉs g·āxē mōgwalēᵉlᴇm lāx ɫaᵉwīᵉlasas Nōlisē. Wä, la Nōlisē dāx·ᵉîdxa ᵉnᴇmxsa p!ᴇlxᴇlasgᴇma qaᵉs dālalîɬēqēxs laē ɫēᵉlālaxa āɬē Hawīlkŭlaɬa lāx Ādag·iᵉlakᵘ, yîxa la ɫēgadᴇs ᵉmᴇmx·â Hämasaqa. Wä, hēx·ᵉîdaᵉmisa la ɫēgadᴇs Hawīlkŭlaɬ la qaᵉs ɫaᵉwŭnōdzᴇlîɬēx Nōlis. Wä, lä yāq!ᴇg·aᵉɬē Nōlisē. Wä, lä ᵉnēk·a: ᵉwa, ᵉnᴇᵉmēmot, wēg·a dōxᵉwidᴇx g·āxᵉᴇmk· g·āxᵉᴇmg·ada x·ōmsg·îns nōs ᵉnᴇᵉmēmot lāxg·a Hawīlkŭlaɬᴇk·xg·ada lāk· ɫ!āyᴇwīᵉlälakwaxg·ada alōmasᴇk· la g·îgāmaᵉyaxg·ada ăxnōgwadg·asa nᴇqēwalēɬasa g·ōkwē qaxs k!waᵉya, ᵉnēk·ē. Wä, lä ɫᴇp!ēdxa ᵉnᴇmxsa p!ᴇlxᴇlasgᴇma. Wä, laᵉmē ᵉnēk·a: Laᴇm p!ᴇlxᴇlasgᴇm qaᵉs Gwētᴇl, laᴇm p!ᴇlxᴇlasgᴇm qaᵉs ᵉwālas Kwāg·uɬ; laᴇm p!ᴇlxᴇlasgᴇm qaᵉs Q!ōmk·!ūt!ᴇs. Laᴇms

Now Hawīlkŭlaƛ wished Ādag·iᵉlakᵘ should give away property to the Gwētela/and the Q!ōmoyâᵉyē in order to be called ᵉmɛmx·â Hämasaqa. Now/one name of Hawīlkŭlaƛ was to go to her child Ādag·iᵉlakᵘ Then/Hawīlkŭlaƛ passed over the office of giving away property to her child, whose name was now (5) ᵉmɛmx·â Hämasaqa , and all the privileges of Hämasaqa and the house./ Now ᵉmɛmx·â Hämasaqa had the office of giving away property to his numaym, Wawŭlibâᵉyē./ Then Hawīlkŭlaƛ, that is ƛ!āƛɛyīg·ilis, called her/numaym, the Kŭkwāk!ŭm of the Q!ōmayâᵉyē, to come into the house/of the first Hawīlkŭlaƛ. And as soon as they were all in (10) she gave her numaym to eat. After the guests had eaten,/Nōlis, who belongs to her numaym, spoke and said: "Listen/to me, my numaym, to what I am going to tell you here. Indeed/indeed, she has done right, this Hawīlkŭlaƛ, for she has given birth to this,/her father, a good man, this ᵉmɛmx·â Hämasaqa. Now (15) Hawīlkŭlaƛ will give over her name Hawīlkŭlaƛ to ᵉmɛmx·â Hämasaqa,/and her seat and the Vomiting-Beam House, and all the privileges/that are owned by her, and also the office of giving away property. That is all,"/said he./

Now I will stop calling ƛ!āƛɛyīg·ilis Hawīlkŭlaƛ, for she is (20) again only a woman. Now two hundred/blankets were taken and put down at the place where Nōlis stood in the house. And/Nōlis took up one pair of blankets and held it up as he/called the new Hawīlkŭlal, that is Ādag·iᵉlakᵘ, the one whose name was now ᵉmɛmx·â/ Hämasaqa. Then immediately the one who had the name Hawīlkŭlaƛ went and stood by the side of (25) Nōlis. Then Nōlis spoke and said, "Oh,/numaym, look at him. He came, he came, our head, our/numaym to this Hāwīlkŭlaƛ, who has been changed about/and is now a new chief, who owns the rear of the house/as his seat," said he. Then he unfolded one pair of blankets and (30) said, "Now this is a blanket for you, Gwētɛla; this is a blanket/for you, ᵉwālas Kwāg·uƛ; this is a blanket for you, Q!ōmk·!ūt!ɛs. Now (1) you will come and

g·āxʟ x·īts!ax·īlaʟɛx Wäʟ̣idē xŭnōkwa. Hawīlkŭlał lāxg·adɛxs maᵉł-p!ɛnyag·īg·ada p!ɛlxɛlasg̣ɛmk·, ᵉnēk·ē. Wä, laᵉmēda āłē Hawīlkŭlał la xŭngwadɛsēs wŭq!wē Wäʟ̣idē qaxs k·!ēsᵉmaē xŭngwadɛēnoxwē Hawīl-kŭlałē, yīxs hëē g̣wēg·ilēda g·ālē bāk!ŭma. Wä, g·īlᵉmisē xŭngwada laē hëɛm ăxᵉētsɛᵉwēs xŭnōkwē qaᵉs lē yīxwa qa p!äyâs p!ɛlxɛlasg̣ɛma. Wä, laᵉmē ᵉnɛmāx·īsa maᵉłp!ɛnyag·i p!ɛlxɛlasg̣ɛm ʟ̣ōᵉ ɛlg·aaʟɛlōtsa ʟ̣ēg̣ɛmē Hawīlkŭlał lāx Ādag·iᵉlakwē. (ᵉnɛmāx·īs ʟ̣ɛᵉwa lɛbɛlädaxs tsāsɛyōdaaxa g·īng·īnānɛmē qa ʟ̣ēg̣adēsēsēs ʟ̣ēg̣ɛmē.) Wä, hëᵉmis tsā-sɛyōdaēnēᵉsa bāk!ŭmaxs p!ɛsaē yīsa p!ɛlxɛlasg̣ɛmē qa ɛlg·aaʟɛlēsa ʟ̣ēg̣ɛmē lāxa g·īnānɛmē ʟ̣ōᵉma g·īg·ɛg̣ămaᵉyaxs g·īlᵉmaē mɛnłᵉītsēs g·īg̣ɛxʟäyo ʟ̣ēg̣ɛma laē p!ɛsᵉītsa p!ɛlxɛlasg̣ɛmē qa ɛlg·aaʟɛlēsēs g̣wŭ-ᵉyō qaᵉs āł ʟ̣ēg̣ɛma, ᵉnɛmāx·īs ʟ̣ōᵉ hāłaqēda lâʟaxa alōmas ʟ̣ēg̣ɛmaxa ᵉnāx̣wa bēbɛgwānɛmasa p!ɛlxɛlasg̣ɛmē qa ʟ̣ēqɛlēsēsa āłtsɛmē ʟ̣ēg̣ɛm lāq Wä, laᵉmē hëᵉmēda āłē Hawīlkŭlał dāg̣ɛmēxa p!ɛlxɛlasg̣ɛmaxs laē yā-qwas lāxa Gwētɛla ʟ̣ɛᵉwa ᵉwālas Kwāg·uł ʟ̣ɛᵉwa Q!ōmk·!ūt!ɛsē. Wä, laɛm yāwasᵉīd lāba.

Wä, hët!aʟɛn ēdzag̣ŭmʟē ᵉwālas Kwax·īlanōkŭmaᵉyē, yīxs sɛk·!a-x·ᵉīdālaēs k!waᵉyē. Wä, hëᵉmaēxs ʟ̣ēg̣adaas ᵉmāxᵘmɛwēsag̣ɛmaᵉyē lāxa ᵉwālas Kwāg·uł. Wä, lä g̣ɛg·adɛs Lɛlāk·ɛnēdzɛmg̣axa âɛm ʟ̣ēg̣ɛm ᵉnɛms-g̣ɛmsēs ābɛmpē lāxa bāx̣ŭs. Wä, lä ʟ̣ēg̣adɛs X·īts!ax·īlasōgwīᵉlakᵘ lāxa ts!ēts!ēqa. Wä, la ᵉmāx̣ᵘmɛwēsag̣ɛmaᵉyē ʟ̣ēg̣adɛs ʟäᵉlaᵉlakᵘ lā-xa ts!ēts!ēqa. Wä, hëɛm lāg·iłas g̣ɛg·adɛsa ʟ̣ēg̣ɛmasēs ăbɛmpē yā-qwap!aᵉmaaxaēda ts!ēdaqē lāxa bāx̣ŭsē. Wä, lāxaē yāqwap!aɛmxaaxs laē ts!ēts!eqēda Kwākwăg·ułē ʟ̣ōxs laē p!ēkᵘ lāxa ałōgŭxsɛᵉmakwē lēlqwălaʟaᵉya.

Wä, la ᵉmāx̣ᵘmɛwēsag̣ɛmaᵉyē ʟ̣ēgadɛs ᵉwālas Kwax·īlanōkŭmaᵉyē lāxēs ăbask·!ōta Mamalēleqala. Wä, lä ʟ̣ēg̣adɛs ᵉnɛmsg̣ɛmk·!āla lāxa ts!ēts!ēqa. Wä, lāxaē g̣ɛg·adɛsa ʟ̣ēg̣ɛmē Mɛᵉlēdēxa ʟ̣ēg̣ɛmālas ănēsᵉ-wŭłas Lālak·ots!ōłē. Wä, la ʟ̣ēg̣adɛs Tɛłts!aas lāxa ts!ēts!ēqa. Wä, lāxaē ᵉmāx̣ᵘmɛwēsag̣ɛmaᵉyē ʟ̣ēg̣adɛs Sēx̣ŭqâla lāxa Mamalēleqala. Wä, lä ʟ̣ēgadɛs Łäx·sᵉāla lāxa ts!ēts!ēqa. Wä, lä g̣ɛg·adɛsa ʟ̣ēg̣ɛmē

see Wäḷid, the child of Hawīlkŭlał, with/two hundred blankets," said he. Now the new Hawīlkŭlał/had for his child his sister, Wäḷid, for Hawīlkŭlał was not yet old enough to have children./ For that is the way of the ancient Indians, when (a person) has a child (5) that child is taken to dance in the giving away of blankets./ The two hundred blankets are just like fastening/the name Hawīlkŭlał on Ādag·iᵋlakᵘ.(This is just like a priest/baptising the children to have their names.) And it is the/baptising of the Indians; the giving away of blankets fastens (10) a name on a child. And chiefs, when they are tired of/their chief's name, they give away blankets to fasten on whatever/new name they want, just as though in obtaining a new name with blankets/all the men were paid to call him the new name./ Now the new Hawīlkŭlał had the office of giving away property and blankets in the giving away (15) to the Gwētɛla and the ᵋwālas Kwāg·uł and the Q!ōmk·!ūt!ɛs . Now this is ended for a while.

Now the subject of my talk will be again ᵋwālas Kwāx·īlanokŭmēᵋ who had five/seats. Now his name was ᵋmāx̣ᵘmɛwēsag̣ɛmēᵋ among the/ ᵋwālas Kwāg·uł. And he had for his wife Lɛlāk·ɛnēdzɛmg̣a; that is just another name/of his mother in the secular season, and her name was X·īts!ax·īlasōgwīᵋlakᵘ (20) in the winter ceremonial. And ᵋmāx̣ᵘmɛwēsag̣ɛmēᵋ had the name ʟäᵋlāᵋlakᵘ in the/winter ceremonial, And the reason why he had for his wife the name of his mother/is that the women give away property to one another in the secular season; and the Kwag·uł also give away property to one another/during the winter ceremonial and when they are invited by other/tribes./

(25) And ᵋmāx̣ᵘmɛwēsag̣ɛmēᵋ had the name ᵋwālas Kwāx·īlanokŭmēᵋ/on his mother's side among the Mamalēleqala. And he had the name ᵋnɛmsg̣ɛmk·!āla in the/winter ceremonial; and he had for his wife the name Mɛᵋlēd, the name of an aunt of/Lālak·ots!a, and her name is Tɛłts!aas in the winter ceremonial./ And ᵋmāx̣ᵘmɛwēsag̣ɛmēᵋ had the name Sēx̣ŭqâla among the Mamalēleqala;(30) and he had the name Łäx·-

ʟ!āɫʟ!aɫɛlīsīlaōg̣wa lāxa bāx̣ŭs; wä, lä ḷēg̣adɛs K·!ānawēg̣a lāxa ts!ēts!ēqa. Wä, lāxaē ᵉmāxᵘmɛwēsag̣ɛmaᵉye ḷēg̣adɛs Wāmisē lāxa Mamalēleqala. Wä, lä ḷēg̣adɛs Wīg·īlis lāxa ts!ēts!ēqa. Wä, lä g̣ɛg·adɛsa ḷēg̣ɛmē K·!äsogwiᵉlakᵘ lāxa bāx̣ŭs; wä, lä ḷēgadɛs Mɛnɫōsɛlas lāxa ts!ēts!ēqa. Wä, lāxaē ᵉmāx̣ᵘmɛwēsag̣ɛmaᵉyē ḷēgadɛs Yāqōḷas lāxa ᵉnɛᵉmēmotasa Lēlɛᵉwag·ilāsa Dzāwadɛēnoxᵘ; wä, lä ḷēg̣adɛs Dzax̣ᵘts!âla lāxa ts!ēts!ēqa. Wä, lä g̣ɛg·adɛsa ḷēg̣ɛmē Lɛᵉwaīɫq!ānakᵘ lāxa bāx̣ŭs; wä, lä ḷēgadɛs ᵉmɛk·ālɛls lāxa ts!ēts!ēqa. Wä, laɛm lāba lāxēq.

Wä, hëɛm g̣wɛᵉyâsa bāk!ŭmē g̣ɛg·adɛsēs ăpsōt!ēnaᵉyē lāx g̣wäɫaasas ᵉmāx̣ᵘmɛwēsag̣ɛmaᵉyē. Wä, lä âlax·ᵉīd la g̣ɛg·adɛs K·ōgwisilaōg̣wa. Wä, g·īlᵉmisē g̣ɛg·ādɛx·ᵉīdɛs K·ōgwisilaōg̣wa laē x·īsᵉāʟɛlē g̣ɛnɛmbuɫäsēxa âɛm ḷēg̣ɛmē Lɛlāk·ɛnēdzɛmg̣a qaxs lɛᵉmaē âlax·ᵉīd g̣ɛg·ada. Wä, lāḷē mōsg̣ɛma ḷēḷɛg̣ɛm g̣ɛg̣ɛnɛms.

Wä, lɛn k·!ēs q!âʟɛlax g̣wēg̣ŭmᵉyadzɛxḷäyâs ᵉmāx̣ᵘmɛwēsag̣ɛmaᵉyē lāxēs ᵉwāxaasē ḷɛᵉwis g̣ɛg̣ɛnɛmē. Wä, laɛm lāba..

The Acquisition of Names.

1. The name of the newborn child.

Wä, hëᵉmaaxs g·ālaē māᵉyuʟē ʟ!āx·ʟ!alīdzɛmg̣äsa bābagŭmē, yīxs ɫāᵉwadaē ʟ!āx·ʟ!alīdzɛmg̣äs ʟ!āqoḷasxa xamag̣ɛmaᵉyē g·īg̣ămēsa ᵉnɛᵉmemutasa Yaēx·ag̣ɛmaᵉyasa Q!ōmoyâᵉyē lāx̣ Tsaxis. Wä, hëx̣·ᵉidaᵉmis ḷēg̣adēda bābagŭmas Tsaxis.

sᵉāla in the winter ceremonial. And he had for his wife the name/ (1) ʟ!āɫʟ!aɫɛlīsīlaōg̣wa in the secular season, and she had the name K·!ānawēg̣a in the winter/ceremonial. And ᵉmāx̣ᵘmɛwēsag̣ɛmēᵉ also had the name Wāmis among the Mamalēleqala/and his name was Wīg·īlis in the winter ceremonial. And he/had for his wife the name K·!äsog-wiᵉlakᵘ in the secular season, and her name was Mɛnɫōsɛlas/ (5) in the winter ceremonial. And ᵉmāx̣ᵘmɛwēsag̣ɛmēᵉ also had the name Yā-qōḷas/ in the numaym Lēlɛᵉwag·ila of the Dzāwadɛēnoxᵘ, and he had the name Dzaxᵘts!âla/in the winter ceremonial. And he had for his wife the name Lɛᵉwaīɫq!ānakᵘ/in the secular season, and she had the name ᵉmɛk·ālɛls in the winter ceremonial. Now/that is the end of this. (10)

This is what is called by the Indians "to have for a wife the other side," namely the way/ᵉmāx̣ᵘmɛwēsag̣ɛmēᵉ (had names for wives). Now he really had for his wife K·ōgwisilaōg̣wa./ And when he took K·ōgwisilaōg̣wa for his wife the imaginary wives disappeared./ That is, Lɛlāk·ɛnēdzɛmg̣a was only a name, for now he really had a wife./ There were still four names as his wives. (15)

I do not know the ochre names of ᵉmāx̣ᵘmɛwēsag̣ɛmēᵉ,/their whole number, and those of his wives. This is the end.

The Acquisition of Names

1. The name of the newborn child.

When ʟ!ax·ʟ!alīdzɛmg̣a first gave birth to a boy, for/(20) ʟ!a-x·ʟ!alīdzɛmg̣a had for her husband ʟ!āqoḷas, the head chief of the numaym/ Yaēx·ag̣ɛmēᵉ of the Q!ōmoyâᵉyē at Fort Rupert, then at once/ the child had the name Fort Rupert.

2. The name of the ten moons old child.

Wä, laɛm nɛqasg̣ɛmē ɛmɛkŭläsa bābagŭmē g·äg·îlɛla lāx xāɛyułdɛmas l!āx·l!alīdzɛmg̣äs ḷēg̣adɛs Tsaxis. Wä, g·îlɛmisē hëłogwilaxs laē l!āqoḷas, yîx ōmpas Tsaxis lēɛlāla ɛwīɛlaxa Kwākwăg̣ ułē qa läs ɛwīɛla hōg̣wīl lāx g·ōkwasxa ɛnēk·a qāsa maɛlōkwa bēbɛgwānɛm: G·āxɛmɛnuɛx̣u qāsaë qăns lē g̣wāg̣ŭmɛyāla lāxwa hëłogwilax, ɛnēk·ē lāx t!ɛx·îläs g·ig·ōkwasa Kwākwăg·ułē. Wä, g·îlɛmisē g·āx ɛwīɛlaēla ɛnāx̣wa bēbɛgwānɛm ḷɛɛwa haɛyāłɛa ḷoɛma g·îng·înānɛmē, laas ăxk·!ālasɛɛwēda ts!ɛdāqē ḷēg̣adɛ Aōmōłxa g·ayołē lāx ɛnɛɛmēmotasa Haănaḷinâsa Q!ōmoyâɛyē qa läs ts!ɛx·sɛmdɛx sɛɛyäs x·ōmsasa hëłogwila bābagŭma, qaxs hëɛmaē k·!ēsɛōs Aōmōła ts!ɛx·sɛmdäxa hëłogwila g·îng·înānɛma. Wä,lä lēɛlālasɛɛwa ōgŭɛla ts!ɛdāqxa g̣ŭmsaɩasa g̣ŭmsē lāxa g·înānɛmē. Wä, la lēɛlālasɛɛwa maɛlōkwē k·!ēsɛonux̣usa kúnx̣wētäsa kŭnx̣wēdɛm. Wä, hëɛm ḷēg̣adēda ɛmaɛlōkwē ts!ēdaxs kwēkŭnx̣wēt!ēnoxu. Wä, lä ḷēg̣adēda g̣ŭmsɛlg·îsē ts!ɛdāxs g̣ŭmsɛlg·îsxa hëłogwila. Wä, la ḷēg̣adēda ts!ɛx·sɛmdɩax sɛɛyäs x·ōmsasa bābag̣ŭmas ts!ɛx·sɛmdɛlg·îsxa hëłogwila.

Wä, g·îlɛmisē la ɛwīɛla k!ŭsɛālīła sɛk·!âkwē ts!ēdāq lāxa ōgwiwaɛlīłasa g·ōkwē lāx k!waēlasas l!āx·l!alīdzɛmg̣a, yîx abɛmpas Tsaxisxa hëłogwila bābāgŭma, wä, lä Aōmōłē ăxɛēdxēs l!ɛmq!ax·ä xag̣ɛmē qaxs g·āxɛmaē dālaxa l!ɛmq!ax·ä xag̣ɛma ḷɛɛwa aëk·!aakwē xōku k!waxlāɛwa. Hëɛm ḷēg̣adēda xōkwē k!waxlāɛwas tsēɛnanoxa ts!ɛx·sɛmdäx sɛɛyäsa hëłogwila. Wä, lä Aōmołē ăxk·!ālax l!āx·l!alīdzɛmg̣a qa haqwāłēsa g·înānɛmē lāx ōkwäx·aɛyas. Wä, la Aōmōłē xaxɛētsa l!ɛmq!ax·ä xag̣ɛm lāx sɛɛyäs x·ōmsasa g·înānɛmē qa ɛnāx̣wēs q!wāx·ɛīdēda sɛɛya. Wä, g·îlɛmisē ɛnāx̣wa la q!wāłēda sɛɛya laē ăxɛēdxa xōkwē k!waxlāɛwa qaɛs mɛx·lɛndēs ōbaɛyas lāxa lɛg̣wīłē. Wä, g·îlɛmisē x·īxɛēdɛxs laē dāx·ɛitsēs g̣ɛmɛxōłts!ānaɛyē lāxa l!ɛmq!ax·ä xag̣ɛma qaɛs mak·îlsalēs ōx̣wäɛyasa xag̣ɛmē lāx l!ēsas hëłk·!ōdɛnōlɛmaɛyas x·ōmsasa g·înānɛmē. Wä, laɛm nēnɛlatâlē sɛɛyäsa g·înānɛmē lāx ëk·!ọtx·äyasa xag̣ɛmē. Wä, hëɛmis la ts!ēts!ɛx·atâsōɛs Aōmōłē. Wä, lä k·!ēs g̣ēg·îlīłɛxs laē

2. The name of the ten moons old child.

For ten moons the boy, beginning from the time when he was born by/ɫ!ax·ɫ!alīdzɛmga had the name Fort Rupert. As soon as he had the right age, (that is ten moons old),/then ɫ!āqoɫas, the father of Fort Rupert called all the Kwag'uł tribes to go (5) into his house, and the two men who invite said, "We come/to invite you to help to paint this one who is ten moons old.' Thus they said at the/door of the houses of the Kwāg·uł tribes. And when all the men had come in/and the young men and also the children, they asked/ a woman whose name is Aōmōẋ, who belongs to the numaym Haănaɫino (10) of the Q!ōmoyâ^{e}yē, to scorch off the hair of the head of the ten moons old boy,/for this is the privilege of Aōmōẋ, to scorch off the hair of the ten moons old child./ Then other women were called, the one who was to paint the child with ochre/and the two were called whose privilege it is to put on the leg/and arm-rings. And these two women have the name The-Ones-to-Put-on-the-Leg-and-Arm-Rings,(15) and/the one who scorches the hair of the head of the boy has the name Scorcher-of-the-/Ten-Moons-Old-Child.

As soon as the five women had sat down in the/rear of the house, where sat ɫ!ax·ɫ!alīdzɛmga, the mother (20) of Fort Rupert, the ten moons old boy, then Aōmōẋ took her yew wood/comb, for she came carrying her yew wood comb and well split/cedar wood. And this is the name of the cedar wood, means of scorching off/the hair of the ten moons old child. Then Aōmōẋ asked ɫ!ax·ɫ!alīdzɛmga to put on his stomach/the child on her knees. Then Aōmōẋ combed with the yew wood (25) comb the head of the child so that each hair stood on end./ And when all the hair stood on end, then she took the split cedar wood/and lit it in the fire. And when it caught fire she/took with her left hand the yew wood comb and put/the teeth of the comb close to the skin of the right hand side of the head of the child (30) and then the hair of the child showed on the upper side of the comb. And/then it was that Aōmoẋ scorched off,and it was not long

g̣wāła. Wä, g·îlᵉmisē g̣wāłē Aōmōłē ts!ɛx·sɛmda laē āxᵉēdxa hë g̣wēx·sa łōq!wē qaᵉs gwaxts!ōdēsa wūdaᵉsta ᵉwāpē lāxa kwädzats!ēʟaxa g·înānɛmē. Wä, lä dāx·ᵉīdxa ts!ēsʟāla qaᵉs k·!îp!īdēs lāxa k·!ēsē ᵉwālas x·īxsɛmāla t!ēsɛma qaᵉs k·!îpstɛndēs lāxa ᵉwābɛts!âwasa kwädzats!ēʟaxa g·înānɛmē. Wä, mōsg̣ɛma x·īx·îxsɛmāla t!ēsɛm hēᵉyag̣ō k·!îpᵉstanos lāxa ᵉwābats!âwasa kwädzats!ēʟaxa hëłogwila g·înānɛma. Wä, g·îlᵉmisē g̣wāła laē Aōmōłē q!ałᵉīdxa g·înānɛmē qaᵉs nɛłk·ax·alīłēqēxs laē mōp!ɛna āxᵉstɛndxēs hëłk·!ōłts!ānaᵉyē lāxa ts!ɛlxᵉstax·sōkūla ᵉwāpa qaᵉs mōp!ɛnē ʟoxsɛmtsēs k!ūnkwaxts!ānaᵉyē lāx x·ōmsasa g·înānɛmē. Wä lāwisʟ̣ē kwäsᵉīdɛx x·ōmsas. Wä, g·îlᵉmisē g̣wāła laē ts!oxwit!ēdɛx ōk!winaᵉyas. Wä, g·îlᵉmisē g̣wāła laē āxᵉēdē Aōmōłaxa aëk·!aakwē q!uyaakᵘ k·ādzɛkwa qaᵉs dēg·it!ēdēs lāxa g·înānɛmē. Wä, laɛm g̣wāłē ēaᵉxēnaᵉyas Aōmōłē. Wä, hëɛm k·!ēsᵉos g·äg·îʟɛla lāxa nūyîmbalisas Aōmōłē.

Wä, lēda maᵉlōkwē ts!ēdaq q!ałaxʟaᵉyaxa g·înānɛmē lāx Aōmōłē qaᵉs k·ɛnx̣wit!ēdēsa k·ɛnx̣widɛmasa g·înānɛmēxa ʟ̣ēg̣adäs Tsaxisē. Wä, g·îlᵉmisē g̣wāła maᵉlokwē ts!ēdaq k·ɛnx̣wītasa k·ɛnx̣widɛmē lāxa g·înānɛmē laasa g̣ūmsɛlg·îsē ts!ēdaq q!ałaxʟaᵉyaxa g·înānɛmē lāxa ts!ēdaqē qaᵉs k!wāk·äx·alīłēs. Wä, laᵉmē wäxēda ts!ɛdāqaxa ᵉnāx̣wa bēbɛgwānɛm ʟ̣ɛᵉwa haᵉyāłᵉa ʟ̣ōᵉma ᵉnāx̣wa g·îng·înānɛm qa wäg·is ᵉnāx̣wa g̣ūmsᵉīda, âᵉmē ᵉnēk·ɛxs laē g̣ūmsᵉīdxa x·ōmsasa g·înānɛmē ʟ̣ɛᵉwis g̣ōg̣ūmaᵉyē.

Wä, g·îlᵉmisē g̣wāła ʟ̣ɛᵉwa ᵉnāx̣wa bēbɛgwānɛm g̣ūmsa laasa qɛx·atodɛlg·îlsē ts!ēdaq q!ałaxʟ̣aᵉyaxa g·înānɛmē lāxa g̣ūmsɛlg·îsē ts!ēdaqa. Wä, hëɛm qɛx·atōtsa wāwaḍē yɛmɛlkᵘ lāx x·ōmsas Tsaxisaxs g·ālaē māᵉyoʟ̣ɛmsēs abɛmpē ʟ!āx·ʟ!alīdzɛmg̣a qa g·îltɛmēs Tsaxisē. Wä, laɛm qɛx·atōtsa lālax̣wiwaᵉyē lāxa g·înānɛmē.

Wä, g·îlᵉmisē g̣wāła laas ʟ̣āxᵉwalīłē ʟ!āqoʟ̣as, yîx ōmpas Tsaxisē. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wä, g·ōłg·ūkūlōt, laᵉmē g̣wāłalēła yîx ēaᵉxēnaᵉyasa sɛk·!âkwēx ts!ēdaqaxwa k·!ēk·!esᵉonukwēx yîsōs g̣wēg̣wälag·îlīᵉlasaxg·în xunōkūk· lāxg·a Tsaxisɛk·. Wä, laɛmk· ʟ!āyux̣ᵘʟäʟ. Laɛms g̣wāł ʟ̣ēqalaʟɛs Tsaxisē lāx g·în xūnōkūk·. Laɛms

before she (1) finished. And when Aōmōɬ had finished scorching off the hair, she took something like/a dish and she poured cold water into it as a wash-basin for the child./ Then she took tongs and picked up red-hot stones which were not large/and she put them into the wash-basin for the (5) child. She put four red-hot stones/into the water in the wash-basin for the ten moons old child. As soon as/she had finished Aōmōɬ took the child in her arms and laid it on its back. And four times/she dipped her right hand into the luke-warm water and/four times she pressed her wet hands on the head of the child, and,finally,(10) she washed its head. When she had finished she washed its body,/and when she had finished Aōmōɬ took the well rubbed shredded/cedar bark and wiped off the child with it. Now is finished the work of/Aōmōɬ, and this is her privilege beginning from the family history of Aōmōɬ./

Then the two women took the child from Aōmōɬ (15) and they put the straps on the child whose name was Fort Rupert. And/when the two women had put the straps around the legs and arms of the child/ the painter woman took the child away from the women/and put it on her knee. Then the woman said to all the men/and the young men and all the children to go ahead and (20) to paint themselves with ochre She just said so and painted the head of the child and its/face./

After she had finished and when all the men had painted themselves,/the woman who puts the kerchief around the head took the child from the painter/woman. She is the one who put the split kelp around the head of Fort Rupert when (25) he was first born by his mother, ɫ!ax·ɫ!alīdzɛmga, so that Fort Rupert might have a long head./ Then she put the kerchief around the head of the child.

When she had finished, arose ɫ!āqoɬas, the father of Fort Rupert./ He spoke and said: " Oh, tribes, now is finished/the work of these five women, of those who have the privilege of doing what (30) they have been doing to my child, Fort Rupert. Now/his name will be changed. Now you will stop calling my child Fort Ru-

ḷēqalaʟɛs Wāwałk·înē lāqɛk·. Wä, laɛmk· g·înłaxʟälax Wāwałk·înē qa âēnēᵉmaḷas mäᵉyoḷaxʟäyowē Tsaxisē, ᵉnēk·ē. Wä, laᵉmē yāxᵉwītsa q!ēnɛmē laalaxwīwē lāxa ᵉnāxwa bēbɛgwānɛm ḷɛᵉwa g·îng·înānɛmē. Wä, laɛm hëłogwilaxʟäyowē Wāwałk·înē. Wä, laɛm gwāł lāxa maᵉłtsɛmē ḷēḷɛgɛma.

3. The name of the young man.

Wä, g·îlᵉmisē mōxsa ᵉnāläsa k·ɛnxwidɛma laas lawuyâ. Wä, laᵉmē ʟēᵉlālē ʟ!āqoḷasaxa ᵉnāxwa haᵉyāłᵉa qa läs ᵉwīᵉla hōgwīʟ lāx g·ōkwas. Wä, laɛm k·!eâs lāsa bēbɛgwānɛmē qaxs hëᵉmaē ḷēgadɛs haᵉyałᵉaēlkwē. Wä, g·îlᵉmisē g·āx ᵉwīᵉlaēʟa haᵉyāłᵉäxs laē ăxk·!ālē ʟ!āqōḷas qa yāq!ănt!ālēsa ᵉnɛmōkwē hëłᵉa g·ayōł lāx ᵉnɛᵉmēmotasa Yaēx·agɛmaᵉyē qaxs hëᵉmaē ᵉnɛᵉmēmōts ʟ!āqoḷasē. Wä , lä ḷāxᵉwalīła qaᵉs nēłēxa ᵉnāxwa haᵉyāłᵉaqēxs lɛᵉmaē lawuyowēda k·ɛnxwīdɛmas Wāwałk·înaᵉyē. Wä, laᵉmēsɛk· ᵉnɛmasg·ada lāalaxwiwēk· lâʟ ᵉnāxwa haᵉyāłᵉas Gwētɛl ḷōs haᵉyāłᵉas ᵉwālas Kwāg·uł ḷōᵉs haᵉyāłᵉas Q!ōmk·!ūt!ɛs, wä, sōᵉmēts nōs g·ōkŭlōt haᵉyāłᵉäqōs Q!ōmoyŭwē, ᵉnēk·ēxs laē ʟ!āqoḷas ăxᵉēdxa lāwats!ē g·îldasa qaᵉs g·āxē hăng·aᵉlīłas lāx ʟ!āsalīłasa hëłᵉaxa yāq!ănt!āla. Wä, lä hëᵉmē ʟ!āqōḷasē dâłts!âlaxa lāălaxwīwaᵉyē lāxa g·îldasē qaᵉs ts!ōx·ts!okwēs lāxa hëłᵉaxa yāq!ănt!ālɛlg·îsē. Wä, lä ᵉnēk·ɛxs laē dzoxwāłasa ᵉnɛmē lālaxwiwaᵉya. Laɛm ᵉnɛmyōs Wāwałk·înē lâʟ K!walayu. Wä, laɛm yaxᵉwītsa lālaxwiwaᵉyē lāx K!wālayu lāxēs wāłdɛmē qaxs ᵉnāxwēda haᵉyāłᵉa la nēłᵉīdēs ᵉnɛmaxʟäyu lāxēs laēnaᵉyē yaqwasēᵉs Wāwałk·înē. Wä, g·îlᵉmisē ᵉwīᵉla la yaxᵉwīdayuwa laalaxwiwaᵉyē lāxa haᵉyāłᵉäxs laas ᵉnēk·ēda yaq!ănt!ālɛlg·îsē hëłᵉa: Laɛms gwāł ḷēqălas Wāwałk·înē lāxg·a Wāwałk·înēk· qaxs laᵉmēk· ᵉnɛmx·ʟälaʟax Mēgwat, ᵉnēk·ē. Wä, laᵉmē ḷēgadē Wāwałk·înaᵉyas Mēgwat lāxēq.

pert, now (1) his name will be Wāwaɬk·ɪn. Now his child's name will be Wāwaɬk·ɪn,/for his birth name was Fort Rupert," thus he said. Then he gave away/many kerchiefs to all the men and the children. Now/his nine months name is Wāwaɬk·ɪn. Now it is finished about two (5) names./

3. The name of the young man.

After he had the leg and arm-straps on for four days they were taken off. Then/ʟ!āqoʟas invited all the young men to go into/his house. Now there were none of the men, for this has the name (10) "young men gathered in the house." As soon as all the young men were in/ʟ!āqoʟas asked one young man who belonged to the numaym/Ya-ēx·agɛmēɛ, for that is the numaym of ʟ!āqoʟas, to make a speech. And he arose/and told all the young men that now the leg and arm straps of/Wāwaɬk·ɪn had been taken off. "Now he will give a kerchief to you, young men of the (15) Gwētɛla and to you, young men of the ɛwālas Kwāg·uɬ, and also to you, young men of the Q!ōmk!ūt!ɛs/and you young men of my tribe, Q!ōmoyâɛyē," thus he said. And/ʟ!āqoʟas took the box containing the kerchiefs and he put it down in front of the/young man who was speaking. And then ʟ!āqoʟas took the/kerchiefs out of the box and gave them to the young man who spoke for him.(20) Then he said as he was holding up one of the kerchiefs:/ "This is one given by Wāwaɬk·ɪn to K!walayu," and he gave the kerchief/to K!walayu as he said so, for all the young men now used/their first names as they were given (kerchiefs) by Wāwaɬk·ɪn. When all/ the kerchiefs had been given to the young man, then said/ (25) the young man, the speaker,"Now you finish calling Wāwaɬk·ɪn this name Wāwaɬk·ɪn,/for now he has as his name hereafter Seal,"said he. Now Wāwaɬk·ɪn had the name/Seal after this.

4. Q!ɛmdadē gŭmᵉyasa.

Wä, lāxɛntē mōxᵉŭnxē ts!aᵉwūnxas ɫēgadɛs Mēgwat, wä, la ōmpas yfx ɫ!āqoɫas k·flxwaxa q!ōnɛmē q!ēq!asᵉɛnaᵉya ɫɛᵉwa ᵉnāxwa qaᵉs gwēx·sdɛm gwēɬgwäla lāxa k·flᵉwīᵉlasē. Wä, lä ᵉmɛgwaᵉlīɫas lāxēs g·ōkwē. Wä, lä ɫēᵉlālax ᵉnāxwa haᵉyaɬᵉasēs ᵉnɛmēmotasa Yaēx·agɛmaᵉyē qa läs ᵉwīᵉla hōgwīɫ lāx g·ōkwas. Wä, g·flᵉmisē la ᵉwīᵉlaēɫa haᵉyāɬᵉäxs laē ɫ!āqoɫas nēɬaxa häᵉyāɬᵉäxs laᵉmē ᵉnēx· qa gŭmᵉyasē Mēgwataxa haᵉyāɬᵉäsa Gwētɛla ɫɛᵉwa ᵉwālas Kwāg·uɬ ɫɛᵉwa Q!ōmk·!ūt!ɛsē. Wä, laᵉmēsōx q!ɛmdadɛɬts gŭmᵉyayalaɫa q!ɛmdɛma. Wä, laᵉmēsōx gŭmᵉyadzɛxɫālaɫɛx Sāts!ɛm. Wä laᵉmōx gwāɬ ɫēgadɛs Mēgwat lāxēq, ᵉnēk·ē. Wä, laᵉmē q!ämdīɬēda haᵉyāɬᵉäsa aɬtsɛmē gɛmᵉyayalayu q!ɛmdɛm. Wä, lēda waōkwē haᵉyāɬᵉa doxᵉwɛlsaxa g·flt!a dɛnɛm lāx ɫ!āsanēᵉyasa g·ōkwē qaᵉs lē gɛxᵉwŭndalasa q!ēq!āsanaᵉyē ɫɛᵉwa ᵉnāxwa āɬᵉogŭᵉqāɬa gwēɬgwäla lāq. Wä, la hē gwäɬēda ts!ōxwäxa gwēɬgwälaxs laē lɛmxwasōᵉs ts!ōxwäq. Wä, g·flᵉmisē gwāɬa laasa maᵉlōkwē haᵉyāɬᵉa qāsaxa ᵉnēk·ē: Laᵉmɛnuᵉxᵘ qāsa qaēda gŭmᵉyasāɫē Sāts!ɛm lēɫ haᵉyāɬᵉä. Hälāg·flēɫɛsä ᵉnēk·ēda maᵉlōkwē haᵉyāɬᵉa lāx aᵉwīɫɛläs t!ēt!ɛx·fläsa ᵉnāxwa g·ig·ōkwa. Wä, g·flᵉmisē g·āx aēdaaqēda maᵉlōkᵘ qāsɛlg·fs haᵉyāɬᵉaxs laē ᵉwīᵉla hōqŭwɛlsa q!ämdēɬax·dē haᵉyāɬᵉa qaᵉs lē k·!ŭsɛls lāx māg·fxsēg·aᵉyasa tsaqɛmaᵉyasa g·ōkwē. Wä, g·āxēda haᵉyāɬᵉäsa Gwētɛla ɫɛᵉwa ᵉwalas Kwāg·uɬ ɫɛᵉwa Q!ōmk·!ūt!ɛsē k!ŭsɛls lāxa ɫ!āsaᵉyas. Wä, g·flᵉmisē g·āx ᵉwīᵉlg·aɛlsa laas ɫāxŭlsēda ᵉnɛᵉmōkwē hēɬᵉaxa yāq!ānt!āla qa Mēgwataxs laē ᵉnɛma. Wä, lä yāq!ɛg·aɬa. Wä, lä ᵉnēk·a: Wä, gēlag·a haᵉyāɬᵉōt, qaᵉs g·äxaōs gŭmᵉyasasōᵉsg·ɛnuᵉxᵘ nâxsâlagēk· lāxg·a Mēgwatɛk·xg·ada lāk· ɫ!āyuxɫä. Laɛmk· gŭmᵉyadzaxɫālax Sāts!ɛm. Wä, laᵉmēts ɫēqalaɫɛs Sātsɛm lāqɛk·, ᵉnēk·ēxs laē gwēgɛmx·ᵉīd lāx haᵉyāɬᵉäsēs ᵉnɛᵉmēmotē. Wä, lä ᵉnēk·a: Wēg·a dɛnxᵉītsa gŭmᵉyaᵉyālä q!ɛmdɛmsg·fns nâxsâlagēk·, ᵉnēk·ē. Wä, lä ᵉnāxwa q!wāg·flsa haᵉyāɬᵉäs ᵉnɛᵉmēmotas qaᵉs dɛnxᵉīdēsa āɬtsɛmē gŭmᵉyaᵉyaᵉlayu q!ɛmdɛmaxa ᵉnēk·a:

4. Painting with song.

Now for four years his name might be Seal. Then his father/ ʟ!āqoʟas bought many shirts and all kinds of/clothing in the store and he piled it up in his (5) house. Then he called all the young men of his numaym Yaēx·agɛmēɛ/to come into his house. When all the young men were inside ʟ!āqoʟas told the young men that he wished/Seal should have the paint-giving-away to the young men of the Gwētɛla and the ɛwālas Kwāg·uẋ and the Q!ōmk·!ūt!ɛs,/and that he should have the painting with song, and then (10) he would have the paint-name Spring Salmon after this. "Then he will no longer have the name Seal/after that," thus he said. Now the young men sang in the house the new-paint-giving-away/-song. Then the other young men stretched out a long rope/outside of the house and they hung the shirts and/ various other kinds of clothing on it in the same way as those who wash clothing(15)do to dry it after washing. As soon as this was done two/young men called saying, "Now we call for the paint-giving-away of Spring Salmon/to you, young men. Come quickly," said the two young men inside/the doors of all the houses. When the two young men who had invited came back,/all those young men who had been singing inside went out (20) and sat down close to the front of the house./ Then the young men of the Gwētɛla and ɛwālas Kwāg·uẋ and Q!ōmk·!ūt!ɛs/sat down seawards from them. And when all had come from inside/one young man arose, who had spoken for Seal when he gave away for the first time./ He spoke and said, "Fellow young men, you have come to the (25) giving-away of paint of our respected Seal here, whose/name will now be changed. Now his paint-giving-away-name will be Spring Salmon. Now you will call him/Spring Salmon," thus he said. Then he turned his face to the young men of his numaym/ and he said, "Now sing the song of the paint-giving-away of our respected one,"/thus he said. Then all the young men of his numaym stood up and sang(30)the new song of the paint-giving-away, which said

Wâ hâ ha yē ya hā hâ hâ ha.

Lādzēᵉyaɛmk· yāwix·ɬlahēdzēg·a ᵉwālahădzăgēlēdzēk· Sāts!ɛmdzēya.

Hâ, wâ hâ ha yē ya hā hâ hâ ha.

Ladzēᵉyaɛmk·ᵉwālahădzēyaɬaglim yāsᵉidēaɬaha lahauɬa g·ɬng·ɬnahanɛms lēɛlqwālahaɬaēxg·ahada ᵉwālahădzăgēlēdzēk· Sāts!ɛmdzēya.

Hâ, wâ hâ ha yē ya hā hâ hâ ha.

Wähäg·adzē lahag·a mōhomasᵉidēahaɬax wĭhisawaɬax Ts!ɛsqwanahaowaxēs yahalaseᵉwahaqōs Sāts!ɛmdzēya.

Hâ, wâ hâ ha yē ya hā hâ hâ ha

Wuɬ.

Wä, g·ɬlᵉmisē q!ŭlbēda gŭmᵉyaᵉyāᵉlayu q!ɛmdɛma laēda ăxaᵉyē qaᵉs yāq!ănt!ālē hĕɬᵉa dāx·ᵉɬdxa ᵉnɛmē q!asɛnaᵉya qaᵉs ɬēxᵉēdēs gŭmᵉyadzaxɬäᵉyāsa xŭnōkwasa kwēkwēxa ɬēgadäs Kwäts!ē. Wä, lä ᵉnēk·ăxs laē yāxᵉwĭtsa q!asɛnaᵉyē lāq: Laɛms yāgwadɛsēqä Kwäts!aai,ᵉnɛm q!āsɛnaᵉya, ᵉnēk·ē qaxs ᵉnāxwaᵉmaē la ɬēɬɛgadēda haᵉyāɬᵉäsēs gwēgŭmᵉyadzaxɬäyu ɬēɬɛgɛma. Wä, laɛm ōguxᵉɬdē ɬēɬɛgɛmasa haᵉyāɬᵉa lāxēs ᵉnēnɛmxɬāyu ɬēɬɛgɛma. Wä, g·ɬlᵉmisē ᵉwĭlxtosa q!ēq!ɛsɛnaᵉyaxs laē ᵉwĭᵉla hōqŭwɛls lāxa g·ōkwē. Wä, laɛm k·!eās lāsa la gēgɛg·ad bēbɛgwānɛm k!wāgēlĭɬxa haᵉyāɬᵉa,Wä, la mōsgɛmē ōgŭqiᵉlāla ɬēɬɛgems Sāts!ɛmē.

6. ɬɛpa.

Wä, lä q!ăp!ēx·ᵉɬdē ɬ!āqoɬasaxa q!ēnɛmē p!ɛlp!ɛlxɛᵉma laɛm k·ɬlxwaq lāxēs g·ōkŭlōtē. Wä, laɛm lāxōdē ɬ!āqoɬasaxa lāk·!ɛndē alōmas p!ɛlxɛlasgɛm qa k·ɬlxwaseᵉwēsēsa q!ɛɬ!a p!ɛlp!ɛlxɛᵉma lāxa ᵉnāɬᵉɛnɛmxsa alōmas p!ɛlxɛlasgɛm.Wä,g·ɬlᵉmisē ᵉwĭᵉla k·ɬlᵉwānɛma alōmasē p!ɛlxɛlasgɛmsēs g·ōkŭlötē,wä,la ɬēᵉlālē ɬ!āqoɬasaxēs ᵉnɛᵉmēmotē qa läs ᵉwĭᵉla hōgwĭɬ lāx g·ōkwas. Wä, g·ɬlᵉmisē g·āx ᵉwĭᵉlaēɬaxa âlak·!ɬn bēbɛgwānɛma, wä, laɛm k·!eās lāsa haᵉyāɬᵉa lāq qaxs lɛᵉmaē

Wâ hâ ha yē ya hā hâ hâ ha.

The great one will not move, the greatest one, the great Spring Salmon.

Hâ, wâ hâ ha yē ya hā hâ hâ ha.

The greatest one will give away now to the children of the tribes, this greatest one, the great Spring Salmon.

Hâ, wâ hâ ha yē ya hā hâ hâ ha.

Go on great one, hurt the young children, the humble sparrows who are being teased by you, great Spring Salmon.

Hâ, wâ hâ ha yē ya hā hâ hâ ha.

Wuf.

As soon as the song of the paint-giving-away was finished/ the young man whose work it was to speak took one shirt and named the (15) paint-giving-away name of the Son of the Eagle, whose name was Kwäts!ē. Then he said/as he gave away the shirt to him, "Now this is given to you, Kwäts!ē, one shirt,"/said he, as he named the names of the young men with their paint-giving-away/names. Then the young men also changed their names from the first giving-away/names. As soon as each had received a shirt they all went (20) out of the house. It was not given to the married men/who sat among the young men. Now this is the fourth different name of/Spring Salmon.

5. Spreading Out.

Now ɬ!āqoɬas assembled many old blankets which he bought (25) from his tribe. Now ɬ!āqoɬas sold one hundred new/blankets; there were six old blankets to be bought for one pair of/new blankets. When the new blankets had been bought/by the tribe, ɬ!āqoɬas called his numaym to/come into his house.So all the(30)real men came in. None of the young men went with them for now(1)Spring Salmon was to

Sāts!ɛm ɬēgadɛɬtsa ɬēgɛmasa bɛgwānɛmē lāxēs laēnēlē ɬɛpasa p!ɛlp!ɛlxɛᵉmē lāxēs g·ōkŭlōtē. Wä, g·flᵉmisē g·āx ᵉwīᵉla k!ŭsᵉalīɬa, yīx ᵉnɛᵉmēmotas ɬ!āqoɬas laē nēɬaxēs ᵉnɛᵉmēmōtaxs lɛᵉmaē xūnōkwas, yīx Sāts!ɛmē ɬɛpaɬɬa Gwētɛla ɬɛᵉwa ᵉwālas Kwāg·uɬ ɬɛᵉwa Q!ōmk·!ūt!ɛs. Wä, hēᵉmisēxs lɛᵉmaē bɛgwŭxɬālaɬē Sāts!ɛmax G·īxsēᵉstalīsɛmaᵉyē.Wä,wēg·a yäqūmx·ᵉītsa p!ɛlp!ɛlxɛᵉmax lāxɛns g·ōɬg·okŭlōtax, ᵉnēk·ē. Wä, hēx·ᵉīdaᵉmisa q!āq!asto bɛgwānɛm la k!wāg·aᵉlīɬ lāxa nɛqēwaᵉlīɬasa g·ōkwē. Wä, lēda ōgŭᵉlaᵉmē bɛgwānɛm dāx·ᵉīdxa ᵉnɛmē p!ɛlxɛᵉma qaᵉs k·!axᵉāᵉlīɬēs. Wä, lēda q!āq!asto bɛgwānɛm ɬēxᵉēdɛx ɬēɬɛgɛmasa yaēgwadɬas. Wä, g·flᵉmisē ᵉwīᵉla yäqumakwa bēbɛgwānɛmasa yūduxᵘsɛᵉmakwē Kwakwăg·uɬa laasa maᵉlōkwē bēbɛgwānɛm ᵉyālagɛm qaᵉs lē qāsa. Wä, lē hōqŭwɛls lāxa g·ōkwas ɬ!āqoɬas qaᵉs lē ɬaxstōlsax t!ɛx·flās g·ōkwasa Gwētɛla. Wä, lä ᵉnēk·a ᵉnɛmōkwē bɛgwānɛma: G·āxᵉmɛnuᵉxᵉ qāsai qa G·īxsēᵉstalīsɛmaᵉyēxwa bɛxᵘsēᵉstalīɬaxōx Sāts!ɛmēx, ᵉnēk·ē. Wä, la ᵉnēk·a ᵉnɛmōkwas: Halag·flēɬɛsai, ᵉnēk·ē. Wä, la hēx·sä gwēk·!ālaxs laē läɬ!ɛsala lāxa ᵉnāẋwa g·ig·ōkwa. Wä, laɛm ᵉnāẋwa g·āxa bēbɛgwānɛm ɬɛᵉwa bābabagwāxa ts!ēdaqa ɬɛᵉwa lā ɬɛpasa haᵉyāɬᵉa. Wä, la k·!ɛēs g·āxsa k·!ēsē ɬɛp!ēnoxᵘsa haᵉyāɬᵉa. Wä, g·flᵉmisē g·āx ᵉwīᵉlaēɬ lāxa g·ōkwaxs laē ɬ!āqoɬas nēɬaxa ᵉnāẋwa bēbɛgwānɛmxs lɛᵉmaēs xūnōkwē Sāts!ɛm ɬ!āyuxɬāxēs ɬēgɛmē, yīxs lɛᵉmaē bɛgŭxɬālax G·īxsēᵉstalīsɛmaᵉyē. Wä, lɛn nɛgɛɬtawēx t!ɛx·ilaᵉyasɛn wīwōmpᵉwŭɬa qɛn gwēᵉnākŭlas qaɛn ɬawɛlgɛmaᵉyēx, ᵉnēk·ē. Wä, laᵉmē yāxᵉwītsa ᵉnāɬᵉnɛmē p!ɛlxɛᵉma lāxa ᵉnāɬᵉmɛmōkwē bɛgwānɛma. Wä, g·flᵉmisē ᵉwīᵉla yāxᵉwidayuwa p!ɛlp!ɛlxɛᵉma lāas ɬaxŭlīɬē g·īgămaᵉyasa G·ēxsɛmasa Gwētɛlaxa ɬēgadās Yäqawīd. Wä, lä yāq!ɛg·aᵉɬa. Wä, lē ᵉnēk·a: ᵉwa, g·īgămē ɬ!aqōɬas, lɛᵉmē gwāɬa, laᵉmē gwāɬē wāɬdemaōs qaōs ɬawɛlgɛmaᵉyaq!ōsxōx G·īxsēᵉstalīsɛmaᵉyēx. Laems nɛgɛɬtɛwēx gwēg·ilasasɛns wīwōmpᵉwŭɬa. Wä, laᵉmēsɛn ăxᵉēdɛɬg·īn k·!ēsᵉōg·īn. Wä, laᵉmɛn ɬēᵉlalōɬ Q!ōmoyāwē ɬōᵉs ᵉwālas Kwāg·uɬ ɬōᵉs Q!ōmk·!ūt!ɛs qaᵉs lālag·ilōs k!wāk!wanōɬamālīɬxwa alōmasax g·īgămaᵉyaxōx G·īxsēᵉstalīsɛmaᵉyax. La-

have the name of a man as he will now spread out the old blankets/ among his tribe. As soon as they came they all sat down,/the numaym of ʟ!āqoʟas. Then he told his numaym that his son,/Spring Salmon, would spread out for the Gwētɛla and the ᵋwālas Kwag·uɬ and the Q!ōmk·!ūt!ɛs, (5) and that Spring Salmon would now have the man's name G·ĭxsēᵋstalĭsɛmēᵋ. "Now go on and give away the old blankets to our tribes,"/he said. Immediately the name keeper sat down in the/middle of the rear of the house, and the various men took each one/old blanket and put it down. Then the name keeper called (10) out the name of the one to whom it was to be given. Then they received blankets, all the men/of the three tribes of the Kwag·uɬ. Then two men were sent/to go back. These went out of the house of ʟ!āqoʟas and/stopped at the doors of the houses of the Gwētɛla and then one man said,/"We come to invite on behalf of G·ĭxsēᵋstalĭsɛmēᵋ,/for he will now turn into a man (15) this Spring Salmon,"said he. Then another one said, "Go quickly,"/said he, and they kept on saying so as they went into each/house. Then all came, the men and the women who have men's names,/and those of the young men who had spread out, but none came of the/young men who had not spread out. When they had all come into the house (20) ʟ!āqoʟas told all the men that the name of his child, Spring Salmon/would be changed, for now his man's name would be G·ĭxsēᵋstalĭsɛmēᵋ./ " I follow the road made by our forefathers, for I wish it thus on behalf of my/prince," said he. Then he gave away one old blanket to/each man. When all the old blankets had been given away (25) then arose the chief of the G·ēxsɛm of the Gwētɛla, whose name was/ Yäqawĭd and he spoke and said," Chief ʟ!āqoʟas,/now it is finished, what you said on behalf of your prince, this G·ĭxsēᵋstalĭsɛmēᵋ./ Now he has followed the ways of our forefathers./ Now I wish to make use of my privilege, Now I invite you Q!ōmoyâᵋyē (30) and you, ᵋwālas ᴷwāg·uɬ and you Q!ōmk·!ūt!ɛs to go/and sit down on

ɛms läɫʟōɫ g·īg̣ămē, ᵉnēk·ē.

Wä, g·īlᵉmisē q!ŭlba wāɫdɛmas Yäqawīd laē ᵉwīᵉla hōqŭwɛlsa bēbɛgwānɛm lāxa g·ōkwas ʟ!āqoʟas. Wä, laᵉmē ʟ!aq̄oʟas ts!ɛlgwaɫxēs ᵉnɛᵉmēmotē ʟɛᵉwa q!āq!astowē bɛgwānɛm qa k·!ēsēs la ōgwaqa hōqŭwɛls lāx g·ōkwas. Wä, laᵉmē ʟ!āqoʟas ăxᵉēdxa maᵉɫp!ɛnyag·axsa p!ɛlxɛlasg̣ɛm qaᵉs g·āxā mɛgŭlīɫas lāxa ōgwiwaᵉlīɫasēs g·ōkwē. Wä, lä yāq!ɛg·aᵉɫa. Wä, lä ᵉnēk·a: Wëg·a dōqwaɫaxg·īn g̣wēᵉnākŭlasɛk·,ᵉnɛᵉmēmot.Laɛmk· qädzuʟas G·īxsēᵉstalīsɛmaᵉyē g·ada maᵉɫp!ɛnyag·axsɛk· p!ɛlxɛlasg̣ɛma qag·ō lāɫ k!wēɫʟō. Wä, hëᵉmēsɛns dɛnxᵉidayuʟa q!ɛmdɛmasa g·ālä ʟ!āqoʟasxs g·ālaōɫa bɛkŭmg·alisɛns qwēsbalisa qɛns g̣āg̣asōdamēsɛns g̣āg̣ɛmpēx q!ɛmdɛma qaxō lāɫ laēʟōx G·īxsēᵉstalisɛmaᵉyēx, ᵉnēk·ē. Wä, g·īlᵉmisē ᵉnāx̣wa g̣wāɫē wâɫdɛmas, laēda q!āq!asto bɛgwānɛm yäqumx·ᵉītsa maᵉɫp!ɛnyag·axsa p!ɛlxɛlasg̣ɛm lāxa yūdux̣ᵘsɛᵉmakwē Kwākwag·uɫa. Wä, laᵉmē ʟāʟaxbaᵉya maᵉlōkwē bēbɛgwānɛmxa ᵉnāɫᵉnɛmxsa p!ɛlxɛlasg̣ɛma. Wä, g·īlᵉmisē g̣wāɫa laē ᵉwīᵉla hōqŭwɛls lāxa g·ōkwē.

Wä g·īlᵉmisē ᵉnāx·ᵉīdxa ɫɛnsē laas ʟēᵉlālē Yäqawīdäxa ᵉnāx̣wa bēbɛgwānɛmsa Q!ōmoyâᵉyē ʟɛᵉwa ᵉwālas Kwāg·uɫ ʟɛᵉwa Q!ōmk·!ūt!ɛsē. Wä, g·īlᵉmisē g·āx ᵉwīᵉlaēʟa laas ʟax̣ŭwalīɫē Yäqawīdē qaᵉs yāq!ɛg·aᵉɫē. Wä, lä ᵉnēk·a: G̣ēlag·a, Q!ōmoyawē, g̣ēlag·a ᵉwālas Kwāg·uɫ g̣ēlag·a Q!ōmk·!ūt!ɛs. Wëg·a hëɫᵉaᵉlīɫ lāxs k!wēk!waᵉyaqōs. Laᵉmō hëɫᵉiläᵉlakwa, ᵉnēk·ēxs laē g̣wēg̣ɛmx·ᵉīd lāxa t!ɛx·īläsēs g·ōkwē qaxs hëᵉmaē ᵉwīᵉla k!ŭdziɫa Gwētɛla. Wä, lä ᵉnēk·a: Qäʟaxs ᵉnēx·ᵉmaɛns g̣aag̣ɛmpᵉwŭɫa, nōs g·ig·ɛg̣ămē. Wä, k·!ēsᵉmɛns ᵉwīᵉlaēʟa. Wä, g̣ēlag·a g·īg̣ămē Awad ʟōs Ōdzēᵉstalis ʟōᵉs ʟ!āqwalaɫ ʟōᵉs Hămdzid qaᵉs lāx·daᵉxwaōs ētsēᵉstaxa alōmasa g·īg̣ămaᵉyē G·īxsēᵉstalīsɛmaᵉya qa g·āxēṣē k!wastōlīɫaxg·as k!wäk·, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisa mōkwē g·īg·ɛg̣ămē la hōqŭwɛls lāxa g·ōkwē. Wä,lē ʟ!āqoʟas ʟaxuwalīɫ lāxēs k!waēᵉlasa hëɫk·!ōtewaᵉlīɫasa g·ōkwē qaᵉs ăxk·!ālēxa haᵉyāɫᵉäsa Q!ōmoyâᵉyē qa läs lāsg̣ɛmēqēxs laē lāwɛlsa. Wä, g·īlᵉmisē lāg·aa lāxēs g·ōkwē laē ʟ!āqoʟas k!wāg·aᵉlīɫa. Wä, lēda ᵉnɛ-

each side of this new chief, G·īxsēᵉstalīsɛmēᵉ. (1) Now go, chief," said he./

As soon as Yäqawīd had finished his speech all the men went out/ of the house of ʟ!āqoḷas. Then ʟ!āqoḷas requested/his numaym to stay and he also asked the name-keepers not to go out (5) of the house. Then ʟ!āqoḷas took the two hundred blankets/and put them down in the rear of his house. Then he/spoke and said, "Go on and see how I am going,/numaym, for this is the way of walking of G·īxsēᵉstalīsɛmēᵉ; these two hundred/blankets; if he should go to a feast. And then we will sing (10) the song of the first ʟ!āqoḷas, when first in the remote past our/grandfather became a man, that we may sing our grandfather s song when G·īxsēᵉstalīsɛmēᵉ should go into the house,"/thus said he. When the speeches were finished the name keepers/ gave the names for the two hundred blankets among the three/Kwag·uł tribes. Then two men stood (15) each at one end of one pair of blankets. As soon as this was done they all went/out of the house./

As soon as it was day next morning Yäqawīd called all/the men of the Q!ōmoyâᵉyē and the ᵉwālas Kwāg·uł and the Q!ōmk·!ūt!ɛs,/and as soon as they all came in Yäqawīd arose and spoke.(20) He said, " Welcome, Q!ōmoyâᵉyē. Welcome ᵉwālas Kwāg·uł./ Welcome Q!ōmk·!ūt!ɛs. Now sit well down in your seats which are/well arranged around here," thus said he, and turned his face to the door of his house/ for there all the Gwētɛla were sitting. Then he said," Yes, this was said/by our grandfathers, my chiefs. We are not yet all come in. (25) Now come, chief Awadē, and Ōdzēᵉstalis, and ʟ!āqwalał, and Hǎmdzid./ Go all of you and call again the new chief, G·īxsēᵉstalīsɛmēᵉ,/to sit down in his seat here," said he. And immediately/the four chiefs went out of the house. And then ʟ!āqoḷas got up/from where he was sitting on the right hand side of the rear of the house and he asked (30) the young men of the Q!ōmoyâᵉyē to follow him as he went out and when/he arrived in his house ʟ!āqoḷas sat down. And then one (1)

ᵉmōkwē lāxa g·Ïgămaᵉyē yÏx Awadē yāq!ᴇg·aᵉła. Wä, lä ᵉnēk·a: G·āxᵉmᴇnuᵉx̣ᵘ ōtsēᵉstōʟ g·Ïgămē G·ÏxsēᵉstalÏsᴇmēᶠ qaᵉs laōs k!wastōᵉlÏłaxs k!waᵉyōs, ᵉnēk·ē. Wä, g·Ïlᵉmisē q!ŭlbē wāłdᴇmas laē ʟ!āqoʟas ăxēdxa māᵉłᴇxsa p!ᴇlxᴇlasgᴇm qaᵉs ts!awēs lāx Awadē. Wä, lāxaē ts!ăsa māᵉłᴇxsa p!ᴇlxᴇlasgᴇm lāx Ōdzēᵉstālis, hēᵉmisa māᵉłᴇxsa lāx ʟ!āqwaʟałē, hēᵉmisa māᵉłᴇxsa lāx Hămdzidē. Wä, hēᴇm ʟ̣ēgadēda maᵉłgŭnāłᴇxsa p!ᴇlxᴇlasgᴇmas ētsēᵉsʟ̣ānᴇmxa g·ālaqa k!wēła. Wä, g·Ïlᵉmisē gwāłē ʟ!āqoʟas ts!awanaqasa p!ᴇlxᴇlasgᴇmē lāxa mōkwē ētsēᵉstᴇlg·Ïs g·Ïg·ᴇgămaᵉya laē hōqŭwᴇls lāxa g·ōkwē qäqălax G·Ïxsē - ᵉstalÏsᴇmaᵉyē. Wä, la ᴇlxʟ̣aᵉyēda haᵉyāłᵉa ᵉnāx̣wa k·!ēk·!ᴇxsaya- p!ālaxa p!ēp!ᴇlxᴇlasgᴇmē ʟ̣ōᵉmē ʟ!āqoʟas. Wä, g·Ïlᵉmisē lāg·aēda mōkwē g·Ïg·ᴇgămēᵉ lāx ʟ!āsanăᵉyas g·ōkwas Yäqawłdē laas Awadē laēʟ lāxa g·ōkwē. Wä, lä ʟ̣axᵉwalÏł lāx aᵉwÏʟ̣ᴇläsa t!ᴇx·Ïla. Wä, lä ᵉnēk·a : G·āxᵉᴇmg·ada g·Ïgămēk· yÏxg·a G·ÏxsēᵉstalÏsᴇmēk·, ᵉnēk·- exs laē taōts G·ÏxsēᵉstalÏsᴇmēᶠ lāxa nᴇqoʟewa$lÏłasa g·ōkwē. Wä, g·Ïlᵉmisē gwayōłᴇla lāxēs k!waᵉyē laas Yäqawłdē ᵉnēk·a: Qāsak·as g·Ïgămēᶠ lāxōs k·!ēsᵉōᵉwÏlasaqōs. Wä, g·Ïlᵉmisē k!wag·alÏła g·āxaas g·āxēʟē ʟ!āqoʟas ʟ̣ᴇᵉwa háᵉyāłᵉa qaᵉs lē k·!ᴇxᵉaᵉlÏłasa p!ᴇlxᴇlasgᴇm lāxa ōgwaᵉlÏłasa g·ōkwē. Wä, laᵉmē ʟ!āqoʟasē ăxk·!ālaxa Q!ōmoyâᵉyē qa gagāsōdēs dᴇnxᵉēda. Wä, hëx·ᵉidaᵉmisa nâgadē dâqâlasa gwᴇᵉyâs ʟ!āqoʟas qa dᴇnxᵉidayus yÏxg·a:

G·ÏgămahayÏn, g·Ïgămahag·Ïn, g·Ïgămahag·Ïnʟōs nᴇlahamistala
hâ yä hwâ yä hwâ yä hwâ yä hēyā hā.

Hëłoanᴇn lahax gataseᵉwahasa gag·adēnahamᴇᵉnēxwēhēxwa nᴇlahamistala
hâ yä hwâ yä hwâ yä hwâ yä hēyā hā.

Hëłoanᴇn lahax satahaseᵉwahasa sădᴇk!wahamᴇᵉnēxwēhēxwa nᴇlahamistala
hâ yä hwâ yä hwâ yä hwâ yä hēyā hā.

Hëłoanᴇn lahax ʟ!ēsahaseᵉwahasa ʟ!ēsʟ̣ᴇnahamᴇᵉnēxwédēxwa nᴇlahamistala
hâ yä hwâ yä hwâ yä hwâ yä hēya hā.

of the chiefs, Âwadē, spoke and said,/ "We come now to call you again, chief G·ĭxsē^{e}stalĭsɛmē, to go and sit/in your seat," he said. And when he had finished his speech, then ʟ!āqoʟas/took two pairs of blankets and he gave them to Âwadē. Then he also (5) gave two pairs of blankets to Ōdzē^{e}stalis, and also two pairs to/ʟ!āqwalaẍ, and also two pairs to Hămdzid. And the name of the two pairs/of blankets is "calling the first one to receive' again to the feast." And when/ʟ!āqoʟas had finished giving the blankets to the four/chiefs who went to call, then G·ĭxsē^{e}stalĭsɛmē went out of the house with them. (10) Then the young men went after them, all carrying on their shoulders/blankets, and also ʟ!āqoʟas (went with them). And when the/four chiefs arrived outside the house of Yäqawĭd, then Âwadē went into/the house and stood inside the door. And then/he said: " He has come, this G·ĭxsē^{e}stalĭsɛmē," said he. (15) And they led G·ĭxsē^{e}stalĭsɛmē to the middle of the rear of the house. And/as he was going towards his seat Yäqawĭd said, " Walk on,/good chief, to the place to which you are entitled in your house." And as he sat down/ʟ!āqoʟas and the young men came and put down the blankets/in the rear of the house. And then ʟ!āqoʟas told the Q!ōmoyā^{e}yē (20) to sing the grandfathers' song, and immediately the song leaders began to sing/what ʟ!āqoʟas had told them to sing, thus:

I am a chief, I am a chief, I am your chief, who is flying about.
Hâ yä hwâ yä hwâ yä hwâ yä hēyā hā.

I am too great to be bitten by those little flies that are flying about.
Hâ yä hwâ yä hwâ yä hwâ yä hēyā hā.

I am too great to be desired as food by those little horseflies that are flying about.
Hâ yä hwâ yä hwâ yä hwâ yä hēyā hā.

I am too great to be bitten by those little mosquitoes that are flying about.
Hâ yä hwâ yä hwâ yä hwâ yä hēyā hā.

Wä, g·îlᵉmiṣē q!ŭlbēda q!ᴇmdᴇm laas yāq!ᴇg·aᵉɬē ɬ!āqoɬas. Wä, lä ᵉnēk·a: Lᴇᵉmas wŭlᴇlaa yōɬ g·îg·ᴇgămē. Hēᵉmᴇn gwasx·äla q!ᴇmdᴇm g·äg·îlᴇla lāxᴇn g·îᵉlēnaᵉyē bᴇkwēlēs bᴇkwēlēnokwaᴇns ᵉnēk·ēxs laē gwēgᴇmx·ᵉîd lāxa k!wādzēlasasa g·îg·ᴇgămaᵉyasa Q!ōmoyâᵉyē. Wä, lä ɬēᵉlālax Awadēxa g·îgămaᵉyasa Kŭkwāk!ŭm, yîxa ᵉnᴇᵉmēmotasa Q!ōmoyâᵉyē. Wä, lä Âwadē ɬāwanodzaᵉlîɬaq qaᵉs dāx·ᵉîdēxa ᵉnᴇmxsa p!ᴇlxᴇlasgᴇm. Wä, lä yāq!ᴇg·aᵉɬa. Wä, lä ᵉnēk·a:Alᴇsēs wāɬdᴇmās g·îgămēᵉ ɬ!āqoɬas qaēda nūyămbalis q!ᴇmdᴇma qa ᵉmāsēsᴇns wāɬdᴇma, nōs g·ōkŭlōt, ᵉnēk·ē. Wä, lä dzōxŭstōdxa ᵉnᴇmxsa p!ᴇlxᴇlasgᴇma. Wä, lä hāsᴇla ᵉnēk·a: Laᴇm qädzōsᴇn alōmasē g·îgămaᵉyē G·îxsēᵉstalîsᴇmaᵉyē qaᵉs Gwētᴇl maᵉɬp!ᴇnyag·ak· p!ᴇlxᴇlasgᴇma. Wä, lä ēt!ēd dzoxustōdxaaxa ᵉnᴇmxsa p!ᴇlxᴇlasgᴇma. Wä, lāxaē ᵉnēk·a: Laᴇm qädzosᴇn alōmasē g·îgămaᵉyē G·îxsēᵉstalîsᴇmaᵉyē qaᵉs ᵉwālas Kwāg·uɬ lāk·!ᴇndē p!ᴇlxᴇlasgᴇma. Wä, lāxaē ēt!ēd dzuxustōdxa ᵉnᴇmxsa p!ᴇlxᴇlasgᴇma. Wä, lāxaē ᵉnēk·a: Laᴇm qädzosᴇn alōmasē g·îgămaᵉyē G·îxsēᵉstalîsᴇmaᵉyē qaᵉs Q!ōmk·!ūt!ᴇs lāk·!ᴇndē p!ᴇlxᴇlasgᴇma. Wä, laᵉmēsᴇn yāxᵉwîdɬasᴇk· lāx·daᵉxōɬ, ᵉnēk·ēxs laē hōsᵉaᵉlîɬaxa lāk·!ᴇndᴇxsa p!ᴇlxᴇlasgᴇm qaēda Gwētᴇla.Wä,lä hōsᵉaᵉlîɬaxa sᴇk·!asogwasa p!ᴇlxᴇlasgᴇm qaēda ᵉwālas Kwāg·uɬ. Wä, hēᴇmxaāwisē ᵉwāxaxsa p!ᴇlxᴇlasgᴇm qaēda Q!ōmk·!ūt!ᴇsē. Wä, laᵉmē maēmaᵉlōkwa bēbᴇgwānᴇm lāxa ᵉnāɬᵉnᴇmxsa p!ᴇlxᴇlasgᴇm laē yāxᵉwîdayâ. Wä, hēᴇm ɬēgadᴇs ɬāɬaxbaᵉya maᵉlōkwē bēbᴇgwānᴇmxa ᵉnᴇmxsa p!ᴇlxᴇlasgᴇma. Wä, g·îlᵉmisē gwāɬ yāqwasa qädzō p!ᴇlxᴇlasgᴇma laē ᵉnēk·ē Âwadē: ᵉya, Kwākwăg·uɬ, k·!ēsɬē ɬayuxlälē G·îxsēᵉstalîsᴇmaᵉyē. Hēx·sä̈ᴇm ɬēg·ᴇmsg·a G·îxsēᵉstalîsᴇmaᵉyē âᵉmōx ᴇlg·aaɬᴇlōdayu lāqᴇk· ᵉnēk·ē. Wä, laᵉmē Yäqawîdē mōlas gwēx·ᵉîdaasas. Wä, lāwisɬē hămg·îlax·ᵉîdxēs lēᵉlānᴇmē. Wä, g·îlᵉmisē gwāɬ haᵉmāpaxs laē ᵉwîᵉla hōquwᴇls lāxa g·ōkwē. Wä laᴇm k·!eâs gwēx·ᵉîdaasē G·îxsēᵉstalîsᴇmaᵉyē k·!ēs la k!wēla. Wä, laᴇm yāwasᵉîd lāba.

As soon as the song was ended ʟ!āqoɬas spoke and/said: "Have you heard, chiefs? That is my song which/comes from the end, beginning/when I was first created by our creator." Thus he said as he/turned his face to the place where were sitting the chiefs of the Q!ōmoyáᵉyē. Then (5) he called Âwadē, the chief of the Kŭkwāk!ŭm, a numaym of the Q!ōmoyáᵉyē./ Then Âwadē stood at his side and took up one pair of blankets./ He spoke and said: "It is true what you say, chief/ʟ!āqoɬas about the song which comes from the most ancient myth, for what should we say, my tribe?"/said he, and ne held up the one pair of blankets and spoke loudly. (10) "This is the place for him to walk on, my new chief, G·ĭxsēᵉstalĭsɛmē,/for you, Gwētɛla, two hundred blankets." And again he held up/one pair of blankets. "This is for him to walk on, my new/chief, G·ĭxsēᵉstalĭsɛmē, for you, ᵉwālas Kwāg·uɬ,/one hundred blankets." And again he held up one pair of blankets (15) and he said again, "This is for him to walk on, my new chief, G·ĭxsēᵉstalĭsɛmē,/for you, Q!ōmk·!ūt!ɛs, one hundred blankets. Now I am going to give them away to/you," said he as he counted out one hundred blankets/for the Gwētɛla. Then he counted out fifty pairs of blankets/for the ᵉwālas Kwāg·uɬ and then also the same number of pairs of blankets for the (20) Q!ōmk·!ūt!ɛs. Now there were two men for each pair of/blankets as they were given away. This is called "Two men standing at the ends/of one pair of blankets." Then after the blankets had been given away for/the place on which he was to walk Âwadē said: "Oh Kwāg·uɬ, he will not change his name/G·ĭxsēᵉstalĭsɛmē. He still has the name G·ĭxsēᵉstalĭsɛmē, (25) only it has been fastened to him by this," said he, and now Yäqawĭd thanked him for what he had done./ Finally they gave food to the guests and after/they had eaten they all went out of the house. After this/G·ĭxsēᵉstalĭsɛmē had to go to the feasts./ Now this will be ended for a while./

6.

Wä, lax·st!aakwē mōxŭnxē ts!awŭnxas ɬ!āqoɬas x·ōsāłaxs laē sēxᵉwidē G·ĭxsēᵉstalĭsemaᵉyē lāxg·a Tsāxisek· Wä, g·āxᵉmisē näᵉnakwaxs laē qɛpa yāᵉyats!äs lāxa k·!ōs ɬ!āsāła qaxg·ĭn dōqŭlaᵉmēg·aqēxs laē qɛp!ēdēda x̱wāx̱wagŭmē. Wä, g·āxē G·ɪxsēᵉstalisemaᵉyē g·āxsᵉa. Wä, lä lâsdēs lāxa ɬ!ɛmaisē qaᵉs lä laēɬ lāxēs g·ōkwē. Wä, g·ĭlᵉmisē g̱wāɬ ɬ!āyuts!ōdxēs g̱wēɬg̱wälaxs laē ɬ!āqoɬas ᵉyālaqasa maᵉlōkwē bēbɛgwānɛm qa läs ᵉwĭᵉla lāɬ!ăsala lāx g·ĭg·ōkwasa Gwētɛla ɬɛᵉwa ᵉwālas Kwāg·uɬ ɬɛᵉwa Q!ōmk·!ūt!ɛs qa ᵉnēk·ēs: Dēg·itaɬɛns Gwētɛl lāxwa qɛpaxōx G·ĭxsēᵉstalĭsemaᵉyēx. Wä, la ᵉnēk· lāxa ᵉwālas Kwāg·uɬ:Dēg·itaɬɛns ᵉwālas Kwāg·uɬ lāxwa qɛpaxōx G·ĭxsēᵉstalĭsemaᵉyēx. Wä, la ᵉnēk· lāxa Q!ōmk·!ūt!ɛs. Dēg·itaɬɛns Q!ōmk·!ūt!ɛs lāxwa qɛpaxōx G·ĭxsēᵉstalĭsemaᵉyēx. Hālag·ĭlĭɬɛsē, ᵉnēk·ē. Wä, lä hĕx·ᵉidaɛm la ᵉwĭᵉla hōg̱wĭla bēbɛgwānɛmasa yūdux̱ᵘsɛᵉmakwē Kwākwăg·uɬ lāx g·ōkwas ɬ!āqoɬasē. Wä, g·ĭlᵉmisē g·āx ᵉwĭᵉlaēɬa laas ɬ!āqoɬas ăxᵉwŭɬts!ālĭɬaxa sɛk·!ax·sokwē p!ɛlxɛlasg̱ɛm lāxa ōts!ālĭɬē qaᵉs g·āxē g̱ɛmxᵉalĭɬas lāxa ōgwiwaᵉlĭɬasēs g·ōkwē. Wä, lä yāq!ɛg·aᵉɬa. Wä, lä ᵉnēk·a: ᵉwa, g̱ēlag·a, Kwākwăg·uɬ lāxwa ɬ̣ēg̱adäxsēs ɬ̣ēg̱ɛmēxwa mɛmx·ts!asɛla dēg·itaxg·ada qɛpag·ĭn ɬawɛlg̱ɛmēk·. Laɛmk· wāx· hayaɬk!ŭlasōs ăxĭᵉlälä g·āxɛns, ᵉnēk·ēxs laē dāx·ᵉĭdxa ᵉnɛmxsa p!ɛlxɛlasg̱ɛma. Wä, lä ᵉnēk·a: Laᵉmɛn dēg·itsg·ada sɛk·!ax·sōkŭk· p!ɛlxɛlasg̱ɛm lāxa qɛpē G·ĭxsēᵉstalĭsemaᵉyē, ᵉnēk·ēxs laē ɬēᵉlälaxa q!aq!astowē qa läs ɬ̣ēg̱ēg·ēx ɬ̣ēɬ̣ɛg̱ɛmasa ᵉnāx̱wa bēbɛgwānɛma. Wä, g·ĭlᵉmisē lä k!wāg·alĭɬa q!āq!asto bɛgwānɛm lāx ᵉmawĭlasasa p!ɛlxɛlasg̱ɛmē laas ᵉnēk·a q!āq!astowē bɛgwānɛma: Maēmōgwadzɛwēla bēbɛgwānɛm lāxwa ᵉnāɬᵉnɛmxsax p!ɛlxɛlasg̱ɛma ᵉnēk·ē. Wä, laᵉmēda q!āq!astowē bɛgwānɛm ɬ̣ɛɬ̣āqɛlax ɬ̣ēɬ̣ɛg̱ɛmasa mōkwē bēbɛgwānɛm. Wä, lä ɬ!āqoɬas hăsāla yāq!wālas lāqēxs ᵉnēk·aē ɬ!āqoɬasaxs laē yāqwasa p!ɛlxɛlasg̱ɛmē. Laɛm dēg·idɛms G·ĭxsēᵉstalĭsemaᵉyē lālōɬ Awaxɛlag·ĭlisai. Laɛm dēg·idɛms G·ĭxsēᵉstalĭsemaᵉyē lālōɬ K·ĭmk·aqawĭdai. Laɛm dēg·idɛms G·ĭxsēᵉstalĭsemaᵉyē lālōɬ Dōqwaisai. Laɛm dēg·idɛms G·ĭxsē-

6.

For about four years ɫ!āqoɫas took a rest. Then/G·ĭxsē^{ɛ}stal-ĭsɛmē went paddling at Fort Rupert here, and when he came home/his canoe capsized not far out, for I saw him when (5) the little canoe capsized. Then G·ĭxsē^{ɛ}stalĭsɛmē came ashore/and he went up the beach and went into his house and after/he had changed his clothes ɫ!āqoɫas sent two/men to go into all the houses of the Gwētɛla and the/^{ɛ}wālas Kwāg·uẋ and the Q!ōmk·ūt!ɛs and they were to say, "We are going to wipe off, Gwētɛla,(10) the capsizing of G·ĭxsē^{ɛ}stalĭsɛmē." And then they said to the ^{ɛ}wālas Kwāg·uẋ,/ "We are going to wipe off, ^{ɛ}wālas Kwāg·uẋ, the capsizing of G·ĭxsē^{ɛ}stalĭsɛmē."/ And then they said to the Q!ōmk·!ūt!ɛs, "We are going to wipe off, Q!ōmk·!ūt!ɛs, this/capsizing of G·ĭxsē^{ɛ}stalĭsɛmē. Go quickly," they said. Immediately/ all the men of the three Kwāg·uẋ tribes went into the (15) house of ɫ!āqoɫas and as soon as they were all in ɫ!āqoɫas/took fifty blankets out of the bedroom, and he came and/put them down in the rear of his house. Then he spoke and/said: "Now come, Kwāg·uẋ, to this that is called/wiping off the shame of this capsizing of my prince. In vain (20) the one who made us tried to hurt him," he said as he took one pair of blankets./ And he said, "Now I wipe his body with these fifty blankets/on account of the capsizing of G·ĭxsē^{ɛ}stalĭsɛmē," said he, and called the name-keepers/to name the names of all the men. As soon as/the name-keepers had gone and sat down at the place where the blankets were piled up, (25) the name-keepers said, " There will be four men/for each pair of blankets," said they. Then the name-keepers/called the names of four men and ɫ!āqoɫas/said loudly giving them away,--when ɫ!āqoɫas was saying that he was giving away the blankets,/--" Now this is the means of wiping the body of G·ĭxsē^{ɛ}stal-ĭsɛmē for you , Awaxɛlag·ĭlis. (30) Now this is the means of wiping the body of G·ĭxsē^{ɛ}stalĭsɛmē for you, K·ĭmk·aqawĭd. Now this is the means of wiping the body/of G·ĭxsē^{ɛ}stalĭsɛmē for you, Dōqwais. Now this is the means of wiping the body of G·ĭxsē^{ɛ}stalĭsɛmē

ᵉstalīsᴇmaᵉyē laʟōʟ Nᴇg·ädzē, ᵉnēk·ēxs laē ᵉnēk·a: Xwäkōx p!ᴇlxᴇlasg̣ᴇm lâl g·īg·ᴇg̣ămē, ᵉnēk·ēxs laē x·alaᵉlīłasa ᵉnᴇmxsa p!ᴇlxᴇlasg̣ᴇma. Wä, lēda ts!ats!âᵉmiłē hëłᵉa g·āyoł lāx ᵉnᴇᵉmēmotas ʟ!āqoʟas dāx·ᵉīdxa ᵉnᴇmxsa p!ᴇlxᴇlasg̣ᴇm qaᵉs lä ts!âs lāx Âwaxᴇlag·īlisē. Wä, lä Âwaxᴇlag·īlisē ts!awanaēsasa ᵉnāłᵉnᴇmē p!ēp!ᴇlxᴇᵉma lāxēs waōgŭdzâᵉyaxa ᵉnᴇmxsa p!ᴇlxᴇlasg̣ᴇma. Wä, la ᵉnāxwaᴇm hë g·wēx·ᵉidēda bēbᴇgwānᴇmē. Wä, laᴇm g·wāł lāxēq.

7. T!ᴇnsīla Yäwīx·ila.

Wä, laᵉmē t!ᴇnsīla yäwīx·ilē ʟ!āqoʟas. Wä, laᵉmē g·ᴇnᴇmasē ʟ!āx·ʟ!alīdzᴇmga g·ōkŭnē lāxēs ōmpē Lᴇlak·īnisxa xāmag̣ᴇmaᵉyē g·īg̣amēsa ᵉnᴇᵉmēmotasa Sīsᴇnʟ!aᵉyasa Łāwits!ēs. Wä, laᵉmē x·īsᵉīdē G·īxsēᵉstalīsᴇmaᵉyē. Wä, g·āxē näᵉnakwē ʟ!ax·ʟ!alīdzᴇmg̣a. Wä, laᴇm mōts!aqēda ăwāᵉwē x̣wāx̣ŭk!ŭna qōqŭt!axa ᵉnāxwa hēmaōmas g·āx wāwałqälayus Lᴇlak·īnis ʟ̣ᴇᵉwis g·ōkŭlota Łāwits!ēs. Wä, laᵉmē ts!ēts!eqēda Q!ōmoyâᵉyē. Wä, lä maᵉłtsᴇmg·īlaxa ᵉmᴇkŭla x·īsāłē G·īxsēᵉstalīsᴇmaᵉyaxs laē k·īmyasōᵉsa Gwētᴇla ʟ̣ᴇᵉwa ᵉwālas Kwāg·uł ʟ̣ᴇᵉwa Q!ōmk·!ŭt!ᴇsē. Wä, laᴇm hămshămts!ᴇsē G·īxsēᵉstalīsᴇmaᵉyē. Wä, laᴇm ʟ̣ēg̣adᴇs Yāqosᴇlag·īlis. Wä, lāʟ̣a g·ālag·awē nān lāxēs q!ŭlēᵉyē Yäqoʟ!ēqᴇla. Wä, la ʟ̣ēg̣adᴇs Häg̣ămalag·īlis. Wä, lä nūłᴇmała lāxēs g̣ag̣ᴇmpē Lᴇlak·īnisxa g·īg̣ămaᵉyasa Łāwits!ēs. Wä, la ʟ̣ēg̣adᴇs Sāyak·!a. Wä, maᵉłtsᴇmē q!ᴇmq!ᴇmdᴇmas Yāqosᴇlag·īlis lāqēxs hămshămts!ᴇsaē lāxēs ōmpē ʟ!āqoʟas. Wä, lä maᵉłᵉᴇnxē ts!ăwŭnxas hămshămts!ᴇsa laē g̣wetsēᵉsta. Wä, laᴇm yāwisᵉīd lāba.

8. T!ᴇnsīla P!ᴇsa.

Wä, laᵉmē ʟ̣āʟ̣awᴇlxsīla ʟ!āqoʟasasa aʟ̣ᴇbōp!ᴇnyag·ē p!ᴇlxᴇlasg̣ᴇm qa t!ᴇnsīlaᵉyōs G·īxsēᵉstalīsᴇmaᵉyē qaxs hëᵉmaē āłēs lastōdē ᵉnāxwa la g̣wāł g̣waᵉyiᵉlälats ʟ!āqoʟasē qaēs xŭnōkwē G·īxsēᵉstalīsᴇmaᵉyē qaᵉs ʟ̣ēg̣adēs ʟ̣awᴇlg̣ᴇmaᵉyas ʟ!āqoʟas. Wä, laᴇm ʟ!āyuxʟäʟē G·īxsēᵉstalīsᴇmaᵉyē qaxs lᴇᵉmaē ʟ̣awᴇlg̣axʟälax Yāqoʟasᴇmaᵉyē qaxs k·!ēsaē ʟ̣awᴇlg̣axʟayuwē G·īxsēᵉstalīsᴇmaᵉyē. Wä, laᵉmēsen ʟ̣ēqᴇl-

(1)for you,Neg·ä," said he. And he said, "This blanket is torn/ for you, chiefs," he said as he threw down one pair of blankets./ Then a young man gave out the blankets. He came from the numaym of L!āqoLas./ He took up one pair of blankets and gave it to Awaxɛlag·ilis (5) and Awaxɛlag·ilis gave to each of his partners one old blanket/for the one pair of blankets, and all/the men did the same. That is the end of this./

7. Giving the Winter Dance to His Own Tribe.

Now L!āqoLas gave a winter dance to his own tribe, and his wife (10)L!ax·L!alīdzɛmga went to visit the house of her father, Lɛlak·-inis, the head chief/of the numaym SīsɛnL!ēᵉ of the Łāwits!ēs, Then/ G·īxsēᵉstalīsɛmē disappeared and L!ax·L!alīdzɛmga came home. Then/ four large canoes were filled with all kinds of food and/were given as a marriage gift by Lɛlak·inis and his tribe, the Łāwits!ēs. Now the (15) Q!ōmoyâᵉye had a winter dance. For two moons G·īxsēᵉstalī-sɛmē stayed away,/and then was caught by the Gwētɛla and the ᵉwālas Kwāg·uł and the/Q!ōmk·!ūt!ɛs. And now G·īxsēᵉstalīsɛmē was Hāmshām-ts!ɛs and/his name was Yāqosɛlag·ilis. But first he had been a griz-zly bear through his uncle/Yäqol!ēqɛla, and his name was Hägämalag·-ilis, and he had been a fool dancer (20) through his grandfather Lɛ-lak·inis, the chief of the Łāwits!ēs and his name was/Sāyak·!a. And two were the songs of Yāqosɛlag·ilis as Hāmshāmts!ɛs/through his fa-ther, L!āqoLas. Then for two winters he was Hāmshāmts!ɛs,/and then he became a member of the sparrow society. And now for a short time this is ended./

8. Giving Away to his Own Tribe.

(25) Now L!āqoLas took care of his prince with seven hundred blankets/to be given away by G·īxsēᵉstalīsɛmē to his own tribe. For he just repeated/everything that L!āqoLas had already done for his son G·īxsēᵉstalīsɛmē/that he might be called the prince of L!āqoLas. Now/G·īxsēᵉstalīsɛmē changed his name and now his prince's name is YāqoLasɛmēᵉ, for (30) G·īxsēᵉstalīsɛmē is not a prince's name. And

aʟɛs Yāqoʟasɛmaᵉyē lāq. Wä, laᵉmē łāladak!wālaxa sēsɛk·!axsa p!ɛlxɛlasg̣ɛm lāx g·īg·ɛg̣ămaᵉyasa Gwētɛla ʟɛᵉwa ᵉwălas Kwāg·uł ʟɛᵉwa Q!ōmk·ūt!ɛs. Wä, la ᵉnāłᵉnɛmxsa p!ɛlxɛlasg̣ɛmē łāladak!wālanɛmē lāxa bēbɛgwānɛmq!ālamē, yîxa g·īg·ɛg̣ămaᵉyē łādɛkwasa sɛk·!axsa p!ɛlxɛlasg̣ɛm lāx Yāqoʟasɛmaᵉyē. Wä, lāʟē Yāqoʟasɛmaᵉyē g·înᵉwasa sɛk·!axsa p!ɛlxɛlasg̣ɛm lāx łādɛgwaᵉyâsa g·īg̣ămaᵉyē. Wä, la nɛnqaxsag̣o ʟɛᵉwa łādagwayâxs laē yāxᵉwidayu lāxa g·īg̣ămaᵉyē. Wä, lāxaē hëɛm g̣wēx·ᵉīdxa ᵉnɛmxsa p!ɛlxɛlasg̣ɛm ładagwayusa bɛgwānɛmq!ālɛmē. Laɛm maᵉłɛxsa p!ɛlxɛlasg̣ɛmē yāxᵉwidayâq. Wä, g·îlᵉmisē k·!ēs łādɛkwēda g·īg̣ămaᵉyasa sɛk·!axsa p!ɛlxɛlasg̣ɛma laē âɛm yūduxwaxsa p!ɛlxɛlasg̣ɛmēda yāxᵉwidayâq. Wä, g·îlᵉmisē k·!ēs ładakwēda bɛgwānɛmq!āläsa ᵉnɛmxsa p!ɛlxɛlasg̣ɛma laē yāxᵉwitsōsa ōxᵘsaakwē p!ɛlxɛlasg̣ɛma. Wä, g̣îlᵉmisē ᵉwīᵉla łēładɛkwēda Gwētɛla ʟɛᵉwa ᵉwālas Kwag·uł ʟɛᵉwa Q!ōmk·!ūt!ɛsē laas ʟ!āqoʟas ăxk·!ālaxa nâg̣adē qa q!ɛmdēłēs ʟɛᵉwa Q!ōmoyâᵉyēxa dzāqwa lāx āłtsɛma baxŭᵉyāla q!ɛmdɛma. Wä, g·îlᵉmisē dzāqwaxs laēda maᵉlōkwē haᵉyāłᵉa q!ɛmdiᵉlālaxa Q!ōmoyâᵉyēxa ᵉnēk·ē lāx aᵉwīʟɛläsa t!ēt!ɛx·îläsa g·ig·ōkwasa Q!ōmoyâᵉyē: G·āxᵉmɛnuᵉxᵘ q!ɛmdiᵉlālōʟai Q!ōmoyâᵉyai qa Yāqoʟasɛmaᵉyai ʟawɛlg̣ɛmaᵉyas ʟ!āqoʟas ᵉnēk·ē. Wä, hëᵉmis g·îl laēʟa nâg̣adēxa ʟēg̣adäs Laxsōdalasōᵉ qaᵉs dɛnxᵉīdē qa hōʟēlēs ʟ!āqoʟasaxa āłtsɛmē ăxēs q!ɛmdɛma. Wä, hëᵉmis la ᵉnēx·ᵉalīłaᵉlats ʟ!āqoʟasasēs g̣wɛᵉyō qa qāyatsa q!ɛmdɛmʟasēs ʟawɛlg̣ɛmaᵉyē Yāqoʟasɛmaᵉyē. Wä, g·îlᵉmisē g̣wāła qāyasasa āłtsɛmē q!ɛmdɛma laasa maᵉlōkwē haᵉyałᵉa qatsēᵉstaxa ᵉnāxwa bēbɛgwānɛmsa Q!ōmoyâᵉyē qa g·āxlag·īs q!ɛmdēła. Wä, laᵉmēda k!wēk!wanōʟɛmaᵉyasa nâg̣adē la k!ŭsᵉalīł lāx wāx·sag̣awaᵉlīłasa nâg̣adē. Wä, laᵉmēda nâg̣adē k·!ēs hasɛlaxs laē dɛnxᵉida. Wä, âᵉmisa k!wēk!wanōʟɛmaᵉyas q!wēʟāła qaxs q!āq!ōʟ!aax

now I will call him (1) Yāqoɬasɛmē after this. Now he said he would loan out five pairs of/blankets to the chiefs of the Gwētɛla and the ɛwālas Kwāg·uẋ and the/Q!ōmk·!ūt!ɛs, and he said he would loan outl one pair og blankets to/each common man. The obligation of the chiefs to Yāqoɬasɛmē was five pairs of blankets. (5)Then Yāqoɬasɛmē added five pairs of/blankets to the obligation of the chiefs and now the obligation was ten pairs/(of blankets) when these were given to the chiefs. And he did the same/with the one pair of blankets as an obligation to the common people. Now two pairs of/blankets were given to them. When the obligation of the chiefs is not(10)five pairs of blankets, then only three pairs of blankets/are given to them and when the common people are not obligated with one pair of/blankets then they are given a single blanket. And when/they had all been given, the Gwētɛla and the ɛwālas Kwāg·uẋ and the Q!ōmk·!ūtes,/then ɬ!āqoɬas told his song-maker to sing in the house with the Q!ōmoyâɛyē that evening (15) the new secular song. And when evening came/two young men went to call the Q!ōmoyâɛyē that they should sing in the house. And they said at the/doors of the houses of the Q!ōmoyâɛyē: "We come to tell you to sing in the house,/Q!ōmoyâɛyē, for Yāqoɬasɛmē, the prince of ɬ!āqoɬas," said they. And the first/to go in was the song-maker, whose name is Laxsōdalasōɛ, and he sang for (20) ɬ!āqoɬas to hear the new song which he had made. And that was when he was told/by ɬ!āqoɬas what words he wished put into the song for his prince, Yāqoɬasɛmē./ And when he had finished the words of the new song, then the two/young men went around to call all the men of the Q!ōmoyâɛyē to come and/sing in the house. Then those who sit on each side of the song-leader went and sat down there (25) on each side of the song-leader. The song-leader did not sing loud when he sang/and those who sat on each side of the song-leader just kept quiet

---

[1] This means that the blankets are given out as a loan which had to be accepted and which had to be returned with interest either to the person who makes the loan or his successor.

q!ɛmtĭlaᵉyasa nâgadē. Wä, lä mōp!ɛna lɛlbɛndēda nâgadē ᵉnɛmōk!wāla dɛnxɛla. Wä, g·ĭlᵉmisē q!ūlbēda la ɛlxɬēsa mōp!ɛnōta, laēda nâgadē ᵉnēk·a. Wäg·ĭɬlax·ĭns hasōstâɬ dɛnxᵉĭda qaxs lɛᵉmaaqōs q!âɬᵉalɛlaxɛn dɛnxᵉidayux ᵉnēk·ēxs laē dâqâlasēs q!ɛmtĭlaᵉyē. Wä, laᵉmē ᵉnāx̣wa hāsɛla dɛnxɛlēda bēbɛgwânɛmē. Wä, âᵉmisa nâgadē ɬ!ēq!odalasa qāqaᵉyasasēs q!ɛmtĭlaᵉyē q!ɛmdɛma. Wä, g·aᵉmis q!ɛmdɛmsēg·a t!ɛnsila q!ɛmdɛm.

Wâ hâ yä wâ hu wā ha ha

Ladzehemälâhâxs yawihëx·ilēdzēlɛns g·ĭg̱āmāhayēx yahawix·ĭlēsla yāyahawinqalisɬ̣ähans g·ĭg̱āmahayēx lēlqwālalai; ya wâ hâ yä.

Lahamɛns yāha x·ĭts!ax·ĭlahalaxwaha g̱wālēhēdzēx g·ĭg̱āmahaᵉyaxwa nūyɛmbalihesēx g·ĭg̱āmahayaxwa ɬ̣āᵉwɛlxsēᵉstālahadzēx g·ĭg̱āmahaᵉyaxwa g·ĭxsēᵉstālahadzēx g·ĭg̱āmahaᵉyēx lēlqwālahalai; ya wâ hâ yä.

Wä, lahamɛns g·ĭg̱āmahaᵉya ɬ̣ēqaᵉyahahāɬtsēs q!ūlēhēxlaᵉyadzēɛmēk· G·ĭxseᵉstahalĭsɛmaᵉyē ɬ̣ēg̱ɛhamsɛn g̱āg̱ahämpdzēyuɬaxa q!ūlēhēxlaᵉyadzē ɬ!āqoɬ̣adzēyuɬa. Wä, lēhēda q!ūlēhēxlaᵉyadzē ɬ!āsotiwahalidzēyuɬa. Wä, lēhēda q!ūlēhēxlaᵉyadzē ɬ!āqoɬ̣ahasɛmädzēyuɬa g·ĭg̱āmahaᵉya lēlqwālahalai; ya wâ, yūhumɛn g·ĭqag·ēhēwaha yux lēlqwālahalai, ya wâ hâ yä.

Lahamɛns ya hōlēlaɬxɛns g·ĭg̱āmahayēx lēlqwālahalai. Lahamōx nūsayahaɬtsēs nūɬahag·iwahayaxa q!ūlēhēxlɛyadzē ɬ!āqoɬ̣asa ɬ!āɬ!aqwaaladzēyuɬa g·ĭg̱āmahayaxs lahayuɬa lax·sᵉɛndēyahaxa ɬ̣ēg̱ɛmnux̣ᵘdzēyuɬa Nangɛmahaladzēyuɬa ɬ̣ōᵉ ɬ̣ēg̱ɛmnux̣ᵘdzēyuɬa Māwahak·!ahadxēyuɬa ɬ̣ōᵉ ɬ̣ēg̱ɛmnux̣ᵘdzēyuɬa Lētahadzēyuɬa ɬ̣ōᵉ ɬ̣ēg̱ɛmnux̣ᵘdzēyuɬa Ăngwahaladzēyuɬa yaēxlɛnahasɛhan g·ĭg̱āmahayēx lēlqwālahalai, yûɛm ɬ!āɬ!aqwäsɛns g·ĭg̱āmahayēx lēlqwālahalai; ya wâ hâ yä.

for they were learning the (1) song made by the song-maker. Then four times the song-maker went to the end of the song, singing alone./ As soon as the last one of the four was at an end, the song-maker/said: "Now we will sing it loud, for now you have learned this that/I am singing," said he as he started the song he had made. Now all the (5) men sang loud, and the song-maker just called out the words of the/song he had made. And this is his song, the song of/giving away property to his own tribe. /

Wâ hâ yä wâ hu wā ha ha

The great one will move, this chief. He will move,(10) move about our chief, tribes; ya/wâ hâ yä.

Now we shall look on the great one who was already a chief/at the beginning of mythical times; this chief who is all over a great first-born prince/ who is all over a great chief, this chief, this chief, tribes; (15) ya wâ hâ yä./

Now our chief will pronounce his own great name,/First-all-over-Chief, the name of my great late grandfather/whose own great name was the great Copper-Place; and also was his own name/Seaside-of-World, and also was his own name From-Whom-Coppers-are-Obtained, (20) this chief, tribes, ya wâ , my chief before me,/oh tribes! ya wâ hâ ya./

We will listen to our chief, tribes' He will/tell the myth of his Fool of olden times, his own, whose name was Copper-Place,/the Great-One-from-whom-one-tries-to-get-Coppers, the chief, for he broke (25) (the copper) that has the great name Grizzly-Bear-Face, and the one that has the great name/Sea-Lion and the one that has the great name Searching and the one/that has the great name Cloudy, the property of my chief,/tribes. These are the coppers of my chief, tribes!/ ya wâ hâ yä./

Wä, g·îlᵉmisē âlak·!āla ᵉnāxwa q!ālēda bēbᴇgwānᴇmasa Q!ōmoyâᵉyaxa âłtsᴇmē q!ᴇmdᴇma laē ᵉwīᵉla hōqŭwᴇls lāx g·ōkwas ʟ!āqoʟas. Wä, laᵉmē ǥānułᵉīda. Wä, g·îlᵉmisē ᵉnāx·ᵉīdxa ǥaāläxs laē ᵉwīᵉla ʟāxᵉwīdēda bēbᴇgwānᴇmasa Q!ōmoyâᵉyē qaᵉs ᵉnāxwē halamaxstē ǥaaxstāla. Wä, g·îlᵉmisē ʟ!āqoʟas k·ōtaq laᴇm ᵉwīᵉla ǥwāl haᵉmāpa loē ᵉyālaqasēs q!ŭlyagwīła ʟēgadäs X·îlqīlaǥᴇmaᵉyē qa läs ʟaxᵉwᴇls lāx ʟ!āsaᵉnâᵉyas g·ōkwas qa x·īts!aᵉnāᵉlesēxa Kwakŭǥ·ūłē qa ʟēqᴇlēsēx Q!ēx·ʟālaǥa wᴇq!wäs Yaqoʟasᴇmaᵉyē. Wä, lēda q!ŭlyakwē X·îlqīlaǥᴇmaᵉyē lä lawᴇls lāxa t!ᴇx·îläsa g·ōkwē qaᵉs ʟaxᵉwᴇlsē. Wä, lä hāsᴇla ᵉnēka: Laᴇms x·īts!ax·îlaʟōʟai Gwetᴇlai lāx Q!ēx·ʟālaǥai xŭnōkwas Yāqoʟasᴇmaᵉyē. Laᴇms x·īts!ax·îlaʟōʟai ᵉwālas Kwāg·ułai lāx Q!ēx·ʟālaǥai xŭnōkwas Yāqoʟasᴇmaᵉyē. Laᴇms x·īts!ax·îlaʟōʟai Q!ōmk·!ūt!ᴇsai lāx Q!ēx·ʟālaǥai xŭnōkwas Yāqoʟasᴇmaᵉyē. Halaxsʟasai ᵉnēk·ē. Wä, la hëx·ᵉidaᵉma Gwētᴇla ʟᴇᵉwa ᵉwālas Kwāg·uł ʟᴇᵉwa Q!ōmk·!ūt!ᴇs ᵉwīᵉla lā lāx g·ōkwas ʟ!aqōʟas qas lä ᵉwiᵉla k!ŭsᵉālił lāx wāx·sanēǥwīłasa g·ōkwē qaxs haaʟał k!ŭdzīła Q!ōmoyâᵉya ōgwiwaᵉlīłasa g·ōkwē. Wä, g·îlᵉmisē ᵉwīᵉla k!ŭsᵉālīła g·āxaas ʟ!āqoʟas x·îlqᴇlaxa maᵉłaxsa p!ᴇlxᴇlasǥᴇm qâᵉs ʟāxᵉwalīłē lāx ʟ!āsᴇx·dzamâᵉyasa Q!ōmoyâᵉyē. Wä, lä yāq!ᴇg·aᵉła. Wä, lä ᵉnēk·a: Wä, ǥēlag·a Gwētᴇl; wä, ǥēlag·a ᵉwālas Kwāg·uł, Q!ōmk·!ūt!ᴇs. Hëłᵉalīł lāxa g·ōkwaxsg·în ʟawᴇlǥāmēk·lāxg·a Yāqoʟasᴇmēk·, ᵉnēk·exs·laē ǥwēǥᴇmx·ᵉīd lāxa Q!ōmoyâᵉyē. Wä, lä ᵉnēk·a: Laᵉmᴇn tᴇlqwasa maᵉłᴇxsa p!ᴇlxᴇlasǥᴇm lāxwa nâǥadēx qaēs q!ᴇmtīlaᵉyē, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisa nâǥadē āxk·!ālaxa ᵉnāx̣wa bēbᴇgwānᴇmsa Q!ōmoyâᵉyē qa q!wāg·alīłēs qa ᵉnāx̣wēs āʟaǥᴇmāła lāxa ōgwiwaᵉlīłasa g·ōkwē. Wä, lä hëx·ᵉidaᵉma nâǥadē dâqâlasēs q!ᴇmtīlaᵉyē. Wä, laᵉmē ᵉnāxwa dᴇnxᴇlēda Q!ōmoyâᵉyē. Wä, g·āxᵉmē yîxwē Q!ēx·ʟālaǥa. Wä, g·axē wŭq!wäsē, yîx Yāqoʟasᴇmaᵉyē ʟaxwēmīła. Wä, g·îlᵉmisē ǥwāła dᴇnxᴇla laē ʟ!āqoʟas yāxᵉwītsa p!ᴇlxᴇlasǥᴇm. Wä, g·îlᵉmisē ᵉwīᵉlxtōd yāxᵉwītsa p!ᴇlxᴇlasǥᴇmē lāxa yūduxᵘsᴇᵉmakwē Kwākwăg·uł laē ᵉwīᵉla hōquwᴇls lāxa g·ōkwē. Wä, laᴇmxaē yāwasᵉīd ǥwāł lāxēq.

(1) And when all the men of the Q!ōmoyâ^{ɛ}yē knew well/the new song, they all went out of the house of ʟ!āqoʟas. Then/night came. When day broke in the morning they all got up,/the men of the Q!ōmoyâ^{ɛ}yē and they all quickly ate their breakfast. (5) When ʟ!āqoʟas thought they had all finished eating he sent out the/old man of his house, whose name was X·îlqîlaɣɛmē^{ɛ} to go and stand outside the/house and to call as spectators the Kwāg·uẋ tribes and to call the name of Q!ēx·ʟālaga/the sister of Yāqoʟasɛmē^{ɛ}. Then the old man X·îlqîlaɣɛmē^{ɛ}/ went out of the door of the house and he stood up and he said out loud: (10) "Now you will be spectators, you Gwētɛla, for Q!ēx·ʟālaga the child of Yāqoʟasɛmē^{ɛ}./ Now you will be spectators, you ^{ɛ}wālas Kwāg·uẋ, for Q!ēx·ʟālaga,/the child of Yāqoʟasɛmē^{ɛ}. Now you will be spectators, you Q!ōmk·!ūt!ɛs, for/Q!ēx·ʟālaga, the child of Yāqoʟasɛmē^{ɛ}. You will quickly get into your canoes," he said. And/immediately the Gwētɛla and the ^{ɛ}wālas Kwāg·uẋ and the Q!ōmk·!ūt!ɛs all (15) went to the house of ʟ!āqoʟas and they all sat down at each side of the/house. And the Q!ōmoyâ^{ɛ}yē sat down at the rear of the house, and/when they had all sat down ʟ!āqoʟas came in carrying in his hand two pairs of/ blankets and he stood at the outside of the Q!ōmoyâ^{ɛ}yē. Then/he spoke and said: "Come now, Gwētɛla. Come now, (20) ^{ɛ}wālas Kwāg·uẋ and Q!ōmk·!ūt!ɛs. Be comfortable here in the house of my prince, this/ Yāqoʟasɛmē^{ɛ}," said he as he turned his face to the Q!ōmoyâ^{ɛ}yē. Then he said,/ "Now I will make a soft layer with these two pairs of blankets for the song-maker for the/song which he has made," he said. Immediately the song-maker told all the men/of the Q!ōmoyâ^{ɛ}yē to stand up and turn their faces to the rear of the (25) house. Then immediately the song-maker began to sing the song he had made. Now/they all sang, the Q!ōmoyâ^{ɛ}yē. Then Q!ēx·ʟālaga came dancing and/her brother Yāqoʟasɛmē^{ɛ} came and stood close to her. When they had finished singing,/ ʟ!āqoʟas gave away blankets and as soon as he had given away all/the blankets to the three tribes of the Kwāg·uẋ they all went out of the (30) house. Now for a short time this is ended/

9. ᵉmāxwaxa Mamalēleqala ḷᴇᵉwa ᵉnᴇmg̣is ḷᴇᵉwa Łāwits!ēs.

Wä, laᵉmē ʟ!āqoḷas k·îlwānᴇmax Wīnaxá ʟ!āqwa lāx Hămdzidxa g·īg̣ămaᵉyasa Hëłdzaᵉqᵘ. Wä, la ʟ!āqoḷas ts!âsa ʟ!āqwa Wīna lāxēs ḷawᴇlg̣ᴇmaᵉyē Yāqoḷasᴇmaᵉyē. Wä, la Yāqoḷasᴇmaᵉyē laxōdᴇx Wīna. Wä, la k·îlxwē g·īg̣ămaᵉyasa Łāwits!ēsax Wīna. Wä, laᵉmē K·!âdēxa g·īg̣ămaᵉyasa Łāwits!ēs k·îlxwasa sᴇk·!āp!ᴇnyag·inâla p!ᴇlxᴇlasg̣ᴇm lāxa ʟ!āqwē Wīna. Wä,laᵉmēda Q!ōmoyâᵉyē ᵉwīᵉla la lāx Qālog̣wis k·îlwālaxa ʟ!āqwē Wīna lāx K·!âdē. Wä, g·îlᵉmisē g̣wāł k·îlxwē K·!âdäx Wīna g·āxaxs ᵉmâlēda yaēyats!äsa Q!ōmoyâᵉyaxa sᴇk·!āp!ᴇnyag·înâla p!ᴇlxᴇlasg̣ᴇma qaᵉs g·āxē lāx Tsāxis. Wä, g·îlᵉmisē g·āxᵉaʟᴇla lāx ʟ!ᴇmāisas Tsāxis laas ḷāxᵉwałaxsē ʟ!āqoḷas qaᵉs yāq!ᴇg·aᵉłē. Wä, lä ᵉnēk·a.

G·āxᵉmᴇn, Gwētᴇl, g·āxᵉmᴇn ᵉwālas Kwāg·uł, Q!ōmk·!ūt!ᴇs. Laᵉmē lāxa Wīnax·dä. Laᵉmisᴇns lāł ʟēʟᴇlałxa lēlqwalaʟaᵉyax ētoxsaʟa ᵉnēk·ē. Wä, lä ḷaxᵉwᴇlsēda g·āgułē lāxa ᵉnᴇᵉmēmotasa Kŭkwāk!ŭmasa Gwētᴇla qaᵉs yāq!ᴇg·aᵉłe nānaxᵉmēx wāłdᴇmas ʟ!āqoḷas. Wä, lä ᵉnēk·a: Wä, g̣ēlag·a, g·īg̣ămēᵉ ʟ!āqoḷas. Wä, g̣ēlag·a g·īg̣ămēᵉ Yāqoḷasᴇmēᵉ. Âlaḷasēs wāłdᴇmōsxa la lāg·aē Wīnä, g̣ēlak·asᵉla. Wä, g·āxʟᴇlag·axa lēlqwălaʟaᵉya lāxwa ᵉwālasēx ăwīᵉhagwisa, ᵉnēk·ēxs laē ᵉnēk·a: Laᵉmᴇn ʟēᵉlalōʟai Q!ōmuyâᵉyai qag·în g·īg̣ămēk· lāxg·a Nᴇqāp!ᴇnk·ᴇmk·. Laᴇms g·āxʟa tᴇłts!ał lāxg·a g·ōkᵘg·as, ᵉnēk·ē.

Wä, laᵉmē ᵉwīᵉla wāłdᴇmas , laē hëx·ᵉidaᴇm ᵉwīᵉla hōxᵉwŭłtâwe Q!ōmoyâᵉyē lāxēs yaēyats!ē x̣wāx̣ŭk!ŭna qaᵉs ᵉmōłtōdēsa p!ᴇlxᴇlasg̣ᴇmē qaᵉs lē ᵉmawīʟas lāx g·ōkwas ʟ!āqoḷas. Wä, g·îlᵉmisē ᵉwīᵉlōsdēsa p!ᴇlxᴇlasg̣ᴇmaxs laasa ētsēᵉstaxa haᵉyāłᵉäsa ᵉnᴇᵉmēmotasa Kŭkwāk!ŭmasa Gwētᴇla. Wä, g·îlᵉmisē g·āx ᵉwīᵉlaēʟa Q!ōmoyâᵉyē qaxs hëᵉmaē âlak·!āla k!wēłē, wä, lä ăxsᴇᵉwa ᵉwālas Kwāg·uł ḷᴇᵉwa Q!ōmk·!ūt!ᴇs qa g·āxēs ᵉwīᵉla k!wamēła qa ᵉwīᵉlēs hōʟēlax ts!ēts!ᴇk·!ālᴇmas ʟ!āqoḷasē ḷᴇᵉwis g̣wēg·ilasʟa qō g·āxʟa lēlqwălaʟaᵉyē. Wä, g·îlᵉmisē

9. The giving away of property to the Mamalēleqăla and the ᵉnᴇmgis and the Łāwits!ēs.

Now ʟ!āqoʟas bought War, the copper, from Hāmdzid,/the chief of the Hē̆dzaᵉqᵘ. Then ʟ!āqoʟas gave the copper War to his/prince, Yāqoʟasᴇmēᵉ, and Yāqoʟasᴇmēᵉ put up War for sale. (5) Then the chief of the Łāwits!ēs bought War. And now K·âdē,/the chief of the Łāwits!ēs,bought with fifteen hundred blankets the/copper War, and the Q!ōmoyâᵉyē all went to Qālogwis to sell the/copper War to K·âdē. And when K·âdē had finished buying/War, they loaded the travelling canoes of the Q!ōmoyâᵉyē with fifteen hundred (10) blankets and they brought them to Fort Rupert. And when they arrived at the/beach of Fort Rupert ʟ!āqoʟas stood up in the canoe and spoke and/he said:/

"I have come, Gwētᴇla. I have come, ᵉwālas Kwāg·uł and Q!ōmk·!ūt!ᴇs. Now/War has gone down. Now we will invite all the tribes three days from now," he said. (15) Then stood up one who belonged to the numaym of the Kūkwāk!ŭm of the Gwētᴇla,/and he spoke answering the speech of ʟ!āqoʟas. He said:/ "Come, chief ʟ!āqoʟas. Come, chief Yāqoʟasᴇmēᵉ!/ Your speech is true that War has arrived. Let them all come,/all the tribes, to this great place," he said. Then he said: "Now (20) I invite you, Q!ōmoyâᵉyē, on behalf of my chief here, this Nᴇqāp!ᴇnk·ᴇm. Now/ you will come and warm yourselves in his house," said he./

That is all he said. Then immediately the/Q!ōmoyâᵉyē all got out of their travelling canoes and they unloaded the blankets/and carried them into the house of ʟ!āqoʟas. When they had carried up all the (25) blanks they came back to call the young men of the numaym of the Kūkwāk!ŭm/of the Gwētᴇla. When all the Q!ōmoyâᵉyē came, for it is they who are the/true feasters. Then the ᵉwālas Kwāg·uł and the Q!ōmk·!ūt!ᴇs/were asked to come and sit down by their side and listen to the news which would be told by/ʟ!āqoʟas, and what he was going to do when the tribes would come.

g·āx ᵉwīᵉlaēʟa laas hëx·ᵉidaᴇm hămg·īlasᴇᵉwa Q!ōmoyâᵉyē. Wä, laᴇm k·!eâs wāłdᴇms wawax·saxʟawaᵉlīła Gwētᴇla ʟᴇᵉwa Q!ōmoyâᵉyē ōgŭᵉla lāqēxs âᵉmaē tētak!wālap!a. Wä, g·īlᵉmisē g̣wāł haᵉmāpᴇxs laē ʟ̣āxᵉwalīłē ʟ!āqoʟ̣asē qaᵉs yāq!ᴇg·aᵉłē g̣wēg̣ᴇmāła lāxa Q!ōmoyâᵉyē. Wä, lä ᵉnēk·a: Ēsᵉmaēʟ̣ᴇn wëg·īʟa, nōs g·īg·ᴇg̣ămēᵉ;ēsᵉmaēʟ̣ᴇn nēłałxᴇns qwēsēg·aᵉlīłē g·īg·ᴇg̣ămaᵉya yîs laēnēᵉmas halīᵉläla g·āxʟa lēlqwălaʟaᵉyē lāxᴇns ᵉwālasēx aᵉwīnagwisa, ᵉnēkᵉēxs laē g̣wēg̣ᴇmx·ᵉīd lāxa t!ᴇx·īläsa g·ōkwē qaxs häē k!ŭdzīła Gwētᴇla ʟ̣ᴇᵉwa ᵉwālas Kwāg·uł ʟ̣ᴇᵉwa Q!ōmk·!ūt!ᴇsēxa ᵉwīᵉlaᴇm k!waᵉmēła. Wä, lä ᵉnēk·a: Âlaʟ̣asēs nâqaᵉyaqōs, g·īg·ᴇg̣ămēᵉ; âlaʟ̣asēs laēnaᵉyōs ᵉnēx· qᴇn g·āxē tᴇłts!a lāxōs g·ōkwaqōs g·īg̣ămēᵉ Nᴇqāp!ᴇnk·ᴇm. G·āxᵉmᴇn, g·āxᵉmᴇn ᵉmâlaxwa sᴇk·!āp!ᴇnyag·anâlax p!ᴇlxᴇlasg̣ᴇm k·īlōmx Wīnax·dä. Laᵉmē lāxa. Laᵉmēsᴇn hēlōʟ Gwētᴇl, ᵉwālas Kwāg·uł, Q!ōmk·!ūt!ᴇs qᴇns lē ʟēᵉlālaxa Mamalēleqala ʟ̣ᴇᵉwa ᵉnᴇmg̣is ʟ̣ᴇᵉwa Łāwits!ēsax ētoxsaʟa qō g̣wāłʟᴇn layōʟēda k·!ītᴇla lāxg·īn g·īqēlasōkᵘ lāxg·a ʟ!āsotiwalisᴇk·, yīxg·ada lāk·ʟ!āyuxʟäg·a Yīqoʟ̣asᴇmaᵉyē. Wä, laᴇms ʟ̣ēqalaʟᴇs ʟ!āsotiwalis lāqᴇk· . Yūᵉmoq g·īg·ᴇg̣ămēᵉ. Wä, laᵉmēsᴇn hëlōʟ nēnâg̣ad qaᵉs dᴇnxᵉidaōsas ʟ̣āʟ̣awayuxᵘsīla q!ᴇmdᴇma, ᵉnēk·a. Wä, lä Nᴇqāp!ᴇnk·ᴇmē mōᵉlas wāłdᴇmas.

Wä, g·īlᵉmisē g̣wāłē wâldᴇmas laē hōqŭwᴇls ᵉwīᵉla lāxa g·ōkwē. Wä, g·īlᵉmisē ᵉnāx·ᵉīdxa g̣aaläxs laē ʟ!āqoʟ̣as ᵉyālaqasa mōkwē haᵉyāłᵉâk·!īn bēbᴇgwānᴇm qa lēs sēxᵉwida āläx mōts!aqa g·īlsg·īlt!a dzāsᵉᴇqwa qa maᵉłp!ᴇng·iłbēs lāxᴇns q!wāq!wax·ts!ānaᵉyēx yīx wāg·idasas ōxʟ̣aᵉyas maᵉłts!aqa sēsᴇk·!ap!ᴇng·ag·ayuwas aᵉwâsg̣ᴇmas. Wä, la maᵉłts!aqa ᵉnaᵉnᴇmāp!ᴇnk·as awâsg̣ᴇmas lāxᴇns bāʟax. Wä, g·īlᵉmisē la sēxᵉwidēda mōkwē bēbᴇgwānᴇma laē ʟ!āqoʟ̣as ʟēłts!ōdxa Q!ōmoyâᵉyē ʟᴇᵉwa Gwētᴇla ʟ̣ᴇᵉwa ᵉwālas Kwāg·uł ʟ̣ᴇᵉwa Q!ōmk·!ūt!ᴇsē qa lēs ᵉwīᵉla lāx g·ōkwas lāx g̣wēg·ilasasa ʟēłᴇläxa lēlqwălaʟaᵉyē, yīxs laē ᵉnᴇmsg̣ᴇᵉmakᵘ lēlqwălaʟaᵉya mōsg̣ᴇᵉmakwē Kwākwăg·uła qa g·āqalap!ēs lāxa ᵉnāx̣wa g̣waᵉyiᵉlälatsa ʟēłᴇla. Wä, hëᴇm g̣wᴇᵉyâsa bāk!ŭmē g·āg·ēxsilaxa ʟēᵉlaläxa lēlqwălaʟaᵉyē. Wä, g·īlᵉmisē g·āx ᵉwīᵉlaēʟēda mōsg̣ᴇᵉmakwē Kwākwă-

When (1) they had all come in immediately food was given to the Q!ōmoyâ^{ɛ}yē. There were no speeches made by either side by the Gwē-tɛ!a and the Q!ōmoyâ^{ɛ}yē, but they only laughed and joked. As soon as they had finished eating L!āqoLas stood up and spoke, facing the Q!ōmoyâ^{ɛ}yē, and (5) said: "Am I not going to go, my chiefs? Am I not going to tell our chiefs on the far side that the tribes will quickly come to this great place here," said he as he turned his face to the door of the house, for there were sitting the Gwētɛ!a and the ^{ɛ}wālas Kwāg·uł and the Q!ōmk·!ūt!ɛs, who had all come to sit in the house. Then he said: "Really this is your mind, (10) chiefs, that you wish me to warm myself in your house, chief Nɛqāp!ɛnk·ɛm. I have come, I have come loaded with the fifteen hundred blankets the price of War. Now it is gone down. Now I hire you Gwētɛ!a and ^{ɛ}wālas Kwāg·uł and Q!ōmk·!ūt!ɛs to go and invite the Mamalēleqala and the ^{ɛ}nɛmgis and the Łāwits!ōs three days from now when I shall have finished putting up the (15) watchman's pole on account of him who is being made a chief, this L!āsotiwalis, for YāqoLasɛmē will now change his name and you will now call him L!āsotiwalis hereafter. That is all, chiefs. And now I will hire you, song-makers to sing the song of taking care of the salmon trap," said he. Then Nɛqāp!-ɛnk·ɛm thanked him for his speech.

When they had finished their speeches, they all went out of the house. (20) When it was day in the morning, L!āqoLas sent four middle-aged men to go paddling looking for four tall young cedar trees. They were to be two spans in diameter at the butt end and two were to be fifteen fathoms in length and two nine fathoms in length. When the (25) four men had paddled away, L!āqoLas called in the Q!ōmoyâ^{ɛ}yē and the Gwētɛ!a and the ^{ɛ}wālas Kwāg·uł and the Q!ōmk·!ūt!ɛs to go into his house in the manner of those who invite the tribes, for the four Kwāg·uł tribes are now one tribe to help each other in everything in all the ways of those who invite, and this is referred to by the Indians as treating as chiefs those who invite the (30) tribes.

g·uƛ lāx g·ōkwas ʟ!āqoɬas laas ɬāxᵉwalīƛō ʟ!āqoɬasō. Wä, lā gwēgᴇ-
māƛa lāxēs g·ōkūlōta Q!ōmoyâᵉyē qaᵉs yāq!ᴇg·aᵉƛō. Wä, lä ᵉnēk·ᴇ:
Ēsᵉmaēɬᴇn wäg·ɪʟa, nōs g·Īg·ᴇgămēᵉ mōᵉlaƛtsᴇns qwēsēg·alīƛē g·Īg·ᴇ-
gămēxs g·āxaēx âƛalīƛ qaᵉs g·āxē hōʟēlax gwēbiᵉläläslasᴇns wâƛdᴇmʟa,
ᵉnēk·ēxs laē nᴇqᴇmg·alīƛ lāxa k!ŭdzēᵉlasasa Gwētᴇla lāx ōgwiwaᵉlī-
ƛas g·ōkwas. Wä, lä ᵉnēk·a: ᵉwa, gēlag·a Gwētᴇl; ᵉwa, gēlag·a ᵉwā-
ƛas Kwāg·uƛ; ᵉwa, gēlag·a Q!ōmk·!ūt!ᴇs. Hĕƛᵉālēƛ lāxwa g·ōkwilaᵉ-
yaqᴇn qaᵉs g·āx ᵉnāxōs ᵉwiᵉlaēɬalasa yūdŭx̣ᵘsᴇᵉmakᵘ ᵉwālas lēlqwalaʟō
qaxs k·!ēsaĕx āƛᵉᴇm wāƛdᴇmaxᴇns g·āxēx gwaēᵉlas lāxwa g·ōkwēx, yîxs
k·!ātaᵉyaaxsᴇns g·ālᴇmg·alisa qᴇns nᴇgᴇƛtawēsᴇᵉwaxᴇns g·āxēx gwaē-
lasa qᴇn hawāʟēlagâlē lāxᴇns ĕg·asʟa qō g·āxʟa lēlqwālaʟaᵉya. Wä,
g·aᵉmisēg·a laᵉmē ăxsᴇᵉwa dzōdzoxŭlaʟasa k·!ɪtᴇlaʟa. Wä, laᵉmᴇns
hĕx·ᵉidaᴇmƛ ăxălsaƛtsē lāxwa ʟ!āsanâᵉyaxsa g·ōkwē g·Īg·ᴇgămēᶜqᴇn
ᵉnēk·ē qaᵉs q!āq!alaƛg·ayâosax gwaƛaasasg·în nâqęk·, ᵉnēk·ē.

Wä, la nānaxᵉmayē Nᴇqāp!ᴇnk·ᴇmax wāƛdᴇmas ʟ!āqoɬas. Wä, lä
ᵉnēk·a: Qäɬ, qäɬēs wāƛdᴇmōs g·Īgămēᶜʟ!āqoɬas. ʟēqwaᵉwisēs wāƛdᴇmōs
qaxs gwāƛᴇlaᵉmayuƛa xŭlt!alīdzᴇma t!ᴇx·îla qaᵉs nᴇgᴇƛtawēsᴇᵉwōs.Dâ-
xwa k·!ēsᵉą̂qōsxwa k·!ɪtᴇlax. Laᵉmō nēƛᵉidᴇƛxwa dādoq!walap!ēqax
g·äg·ɪʟᴇla lāxēs nūyᴇmbaᵉyaōs, g·Īgămēᶜ, qᴇn ēt!ēdē x·Īts!ax·ɪlaʟōƛ
g·Īgămē. ᵉwa, ᵉwa, qᴇn ᵉnēk·ē, ᵉnēk·ēxs laē k!wāg·alīƛa. Wä, lä
ɬāxᵉwalīƛē Sēxŭqâlaxa g·Īgămaᵉyasa ᵉnᴇᵉmēmotasa Dzᴇndzᴇnx·q!ayo. Wä,
la yāq!ᴇg·aᵉƛa. Wä, lä ᵉnēk·a: ᵉya, gwāsēg·alīt g·Īg·ᴇgămēᶜ. Wŭʟa-
ʟᴇnʟaxwa g·Īgămaᵉyēx lāxōx ʟ!āqoɬasēx lāx Wīna. ᵉya, g·Īgămēᶜʟ!ā-
qoɬas, lᴇᵉmaē lāxa Wīnaa, ᵉnēk·ē. Wä, hĕx·ᵉidaᵉmisē ʟ!āqoɬas ᵉnē-
k·a: Laᵉmē lāxa Wīnax·dä. Sᴇk·!ap!ᴇnyag·anâla p!ᴇlxᴇlasgᴇmē k·ilō-
maqē, ᵉnēk·ē. Wä, la Sēxŭqâla wāwidzōlaqŭla. Wä, lä ᵉnēk·a: La-
ᴇm xōɬᴇns g·ēxtōdᴇx Wīnäxa xŭsᴇläsᴇns g·Īgămaᵉyax lāxōx Yāqoɬaseᵉmaᵉ-
yēx g·Īqēlasᴇᵉwaqōs, gIgămēᶜ ʟ!āqoɬas. Wä, wäg·ɪƛla gwāsēg·alē g·Īg·ᴇ-

As soon as the four Kwāg·uɫ tribes had come (1) into the house of ʟ!āqoʟas, then ʟ!āqoʟas stood up and turned his face/to his tribe, the Q!ōmoyâᴇyē, and he spoke and said:/ "Am I not going to go on, my chiefs, and thank our chief on the far side/for coming quickly to come and listen from end to end to our speeches?" (5) thus he said and looked straight at the place where the Gwētɛla were sitting in the rear of the/house. Then he said: "Now come, Gwētɛla, come/ᴇwālas Kwāg·uɫ, come Q!ōmk·!ūt!ɛs. Be comfortable in this house which I built/that you might always come in, you three great tribes,/for this is no new saying that we come thus into this house. For this (10) is laid down by our ancestors that it shall be followed by us that we come and do this way/to ask each other about what will be good for us to do when the tribes will come./Also now these poles for the watchman's pole are being gotten and/at once we will put them up outside the hous , chiefs. That is what I/say, that you may know what I think in my mind," said he.

(15) Then Nɛqāp!ɛnk·ɛm replied to the speech of ʟ!āqoʟas. He/ said: "True, true, it is as you say, chief ʟ!āqoʟas. There is no mistake in your speech,/for already long ago the trail was marked out for you to be followed.Look/at this privilege of the watchman's pole.Now the watchman's pole will show itself,/the one that came from the beginning from your myth, chief, and we shall witness it again, (20) chief. Wa wa.That is what.I say," said he and sat down. Then / Sēxŭqâla arose, the chief of the numaym Dzendzɛnx·q!ayu.Then/he spoke and said: "Chiefs of the other side, I shall ask/this chief ʟ!āqoʟas about (the copper) War. Oh chief ʟ!āqoʟas,/now War has been sold (lit. has gone down)." And at once ʟ!āqoʟas said,(25)"War has been sold. Fifteen hundred blankets was its price," said he. Then Sēxŭqâla shouted. "Wo ho ho",(as though he were lifting a heavy weight). Then he said, "Behold, now/we stand on top of War, the acropolis of our chief Yāqoʟasɛmē/who is being made a chief by you, chief ʟ!āqoʟas. Now go on chiefs of this side,/ (1) you will be happy for

g̣ămēᵉ ĕk·!ēqɛlaʟax qaᵉs g̣wāłałaōs ᵉnāxwa qɛns g·iwālaɛnsasa ᵉnāxwa yäᵉwinālasōᵉsɛns g·īg·ɛg̣ămăᵉyōx lāqoʟasɛmaᵉyax qō g·āxʟa lēlqwălaʟaᵉya lāxɛns ᵉwālasēx g·ōx̣ᵘdɛmsa, ᵉnēk·ē.

Wä, laᵉmē ʟ!āqoʟasē äxk·!ālaxa ᵉnāxwa g·īg·ɛg̣ămēsa mōsg̣ɛᵉmakwē Kwākwăg·uł qa ᵉnāxwēs g̣wâłała qaᵉs g·āxēł qaxᵉɛlsałxa k·!îtɛlaxa lāʟa ᵉnāx·ᵉīdɛx g̣aālaʟas łɛnsʟa ᵉnēk·ē. Wä, laᵉmē ᵉwīᵉla hōqŭwɛls lāxa g̣·ōkwa bēbɛgwānɛmē. Wä, laᵉmēsē dzāqwaxs g·āxaēda mōkwē bēbɛgwānɛm dāpălaxa mōts!aqē dzɛsᵉɛqwa qaᵉs lä dāp!alīsas lāx ʟ!ɛmaisas g·ōkwas ʟ!āqoʟasē. Wä, g·îlᵉmisē ᵉnāx·ᵉīdxa g̣aāläxs laē ᵉyālaqē ʟ!āqoʟasasa maᵉlōkwē haᵉyāłᵉa qa lēs hëlaxa yūdux̣ᵘsɛᵉmakwē Kwākwăg·uł qa g·āxēs ᵉwīᵉla qāxɛlsaxa k·!îtɛla. Wä, g·îlᵉmisē ᵉwīᵉlxtolsēda maᵉlōkwē haᵉyāłᵉaxa g·ig·ōkwasa yūdux̣ᵘsɛᵉmakwē Kwākwăg·ułaxs laē näᵉnakwa lāx g·ōkwas ʟ!āqoʟas. Wä, lä hālamaxsta g̣aāxstalēda ᵉnāx̣wa bēbɛgwānɛm lāxēs g·ig·ōkwē. Wä, g·îlᵉmisē g̣wāła laē ᵉwīᵉlaᵉmâla qāsᵉid qaᵉs lē k!ŭsᵉɛls lax̄ ʟ!āsanâᵉyas g·ōkwas ʟ!āqoʟasē. Wä, g·āxē ʟ!āqoʟas g·āxawɛls lāx̣ēs g·ōkwē qaᵉs ʟ̣āxᵉwɛlsē lāx ʟ!āsanâᵉyasa t!ɛx·îläsēs g·ōkwē. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: ᵉwa, g̣ēlag·a g·īg·ɛg̣ămē lāxwa k·!ēsēx āłᵉɛm wāłdɛma qɛns g̣wāyiᵉlälasa lāxwa wāłdɛmaxsɛn qwēsbalisa wīwōmpaxs g·ālaōłēx nag·ilēsɛns ᵉnālax. Wä, g·āxᵉɛms nānag̣ałᵉɛnałqē. Wä, wäg·iłla g·īg·ɛg̣ămēᵉ qaxᵉɛlsałxɛn k!ēsᵉoxwa k·!îtɛlaxwa nūyămbalisē k·!ēsᵉowŭn, ᵉnēk·ē.

Wä, hëx·ᵉidaᵉmisa ᵉnāxwa łēlâxsdɛk·!în haᵉyāłᵉasa yūduxᵘsɛᵉmakwē Kwākwăg·uł xwānałᵉid qaᵉs lālag·ī qaxᵉɛlsaxa k·!îtɛla qaxs k·!ēsaē la g·īwalēda g·īg·ɛg̣ămaᵉyaxa haᵉyāłᵉäxs laē ēaxălaxa dzēng̣ayu qaᵉs dzēnqustâlayuxa k·!îtɛla. Wä, g·îlᵉmisē g̣wāła mōwē dzēdzɛng̣ayuxa g·a g̣wäłēg·a laēda q!ēnɛmē haᵉyāłᵉa nēxᵉusdēsaxa mōts!aqē dzēdzɛsᵉɛqwa qaᵉs lä k·at!ɛlsas lāx ōxwiwaᵉyasa ʟ!āsanâᵉyas g·ōkwas ʟ!āqoʟasē, yîxa maᵉłts!aqē g·îlsg·îlt!a. Wä, laɛm ēabaᵉyē ʟ̣ɛsʟ̣ɛx̣ᵘbaᵉyas. Wä, lä nēxᵉusdēsaxa maᵉłts!aqē ts!ɛłts!ɛkwag̣aᵉya. Wä, laɛm ʟ!ēʟ!asbaᵉyē ʟ̣ɛsʟ̣ɛx̣ᵘbaᵉya. Wä, laɛm k·ak·ɛtâłē wīswŭłbaᵉyas ʟ̣ōᵉ wīswŭłbaᵉyasa g·îlsg·îlt!a, la ᵉnāłᵉnɛmp!ɛnk· lāxɛns bāʟäqē sēxwa-

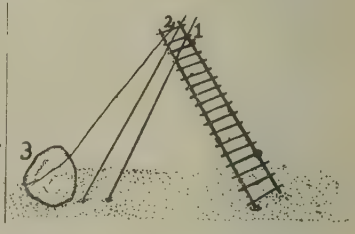
you all will be ready to help us now in everything that/is asked by our chief Yāqoɬasɛmē' when the tribes will come/to our great village site here," said he./

Then ɬ!āqoɬas asked all the chiefs of the four (5) Kwāg·uł tribes to be ready to come and put up the watchman's pole/when day would come in the morning on the following day, he said. Then all/ the men went out of the house. Now in the evening the four/men came towing the four poles and they towed them to the beach/of the house of ɬ!āqoɬas. As soon as day came in the morning (10) ɬ!āqoɬas sent two young men to hire the three Kwāg·uł tribes/that all should come and put up the watchman's pole. And when the/two young men had gone to the houses of the three Kwāg·uł tribes/they went home to the house of ɬ!āqoɬas. Then all the men took a quick breakfast/in their houses. And when they had finished (15) together all went and sat down outside the house of ɬ!āqoɬas./ Then ɬ!āqoɬas came out of his house and stood/outside of the door of his house. Then he spoke and said:/ "Come now, chiefs, to this speech which is not new that we may act / according to the words of our distant ancestors (who lived) when our world was first made long ago. (20) Now come and follow it. Go on, chiefs, and put up the/watchman's pole which is my privilege, my privilege from my earliest myth," said he./

Then all the strong young men of the three/Kwāg·uł tribes got ready to go and put up the watchman's pole,for/the chiefs were not going to help the young men when they were working with the levers (25) for the raising of the pole. As soon as the four levers were finished/in this way, then many young men hauled up from the beach the four/poles and they put them down on the bank outside of the/ house of ɬ!āqoɬas, that is the two long ones. Now the/butt ends were landward. Then they hauled up the beach the two shorter ones (30) and their butt ends were seaward. Now they laid together their thin ends/and the thin ends of the long poles. One fathom was the

yap!alaēnaᵉyasg·a g̣wäłēg·a. Wä, lä ăxᵉēd-
ēda haᵉyāłᵉäxa ḷᴇkwē dᴇnsᴇn dᴇnᴇm qaᵉs yā-
ʟōdēx(1). Wä, lāxaē hëᴇm g̣wēx·ᵉīdxa maᵉłts!aqē la g̣wäłaatsa g·ālē
ăxäs. Wä, la hayaxk·!ōt!abōt lāxᴇns bāʟäqē awâlag·âłaasas laē k·ît-
k·at!asa. Wä, lä ăxᵉēdxa wâkwē łat!aakᵘ k!waxʟāᵉwaxa ᵉnᴇmp!ᴇnk·ē
lāxᴇns q!wāq!wax·ts!ānaᵉyē wādzᴇᵉwasas.Wä,lä ᵉnᴇmp!ᴇnk·ē wāsg̣ᴇmasas
lāxᴇns bāʟax.Wä,lä g̣ēg·aaʟᴇlōts lāx 1 ,qaᵉs yîłᵉaʟᴇlōdēs wāx·sbaᵉyas
lax 1. Wä, laᴇm ᵉwīts!â lāx ᵉnᴇmp!ᴇnk· lāxᴇns bāʟäqē awâlag̣âlaasa
dzōdzᴇsᵉᴇqwē. Wä, g·îlᵉmisē g̣wāła laē k!wētustolsax 1, qaᵉs g·ĭ-
buyōdēq qag·äs g̣wäłag·a. Wä, lä ăxᵉēdxa
mōwē dzēng̣ayu qaᵉs dzēnqustâlēxa k·!îtᴇla.
Wä, g·îlᵉmisē g̣wāła laē g·a g̣wäłēg·a. Wä,
laᵉmē qaxᵉălisa k·!îtᴇla. Wä, lä ʟapᴇmg·a-
aʟᴇladayuwa g̣ēg·idamas. Wä, laᴇm yāg̣wēx·-
sa t!ᴇx·îłdᴇnaxs laē g̣wāła k·!îtᴇla. Wä,
lä păxaʟᴇlōdayuwa ḷâdzᴇᵉwēsᴇᵉwasa dādoq!wala bᴇgwānᴇm lāx ōxtâwaᵉ-
yasa k·!îtᴇla lāx 1. Wä, g·îlᵉmisē g̣wāła laē ăxᵉētsᴇᵉwa g·îlt!a
dᴇnᴇma qaᵉs lē yîłᵉaʟᴇlōdayu lāx 2, yîx ōbaᵉyasa g·îlt!a dᴇnᴇma.
Wä, la ăxᵉētsᴇᵉwē ăpsbaᵉyas qaᵉs lē qᴇx·sᴇmdayu lāxa ᵉwālasē t!ēsᴇm
3 lāxa ʟ!ᴇmaisē. Wä, g·îlᵉmisē g̣wāła laas yāq!ᴇg·ałē Sēxüqâla.
Wä, lē ᵉnēk·a: ᵉwa, āł g·īg·ᴇg̣ămēᵉ. Laᴇms g̣wāłāmasxwa ᵉwālasēx
k·!ēsᵉosᴇn g·īg̣ᴇmaᵉyaē Yāqoḷasᴇmaᵉya, ᵉnēk·ēxs laē g̣wēg̣ᴇmx·ᵉīd lāx
t!ᴇx·îläs g·ōkwas ʟ!āqoḷas. Wä, la ᵉnēk·a: G̣ēlag·ałla g·īg̣ămēᵉ ʟ!ā-
qoḷas ḷᴇᵉwōs g·īqēlasᴇᵉwaq!ōsxōx Yāqoḷasᴇmaᵉyax. Laᴇmk· g̣wāłᵉᴇlsg·as
ᵉwālasg·ōs k·!ēsᵉâ, g·īg̣ămēxg·ada yaq!wēmag·asēs qwēsbalisaōs g̣ag̣ᴇm-
paxs g·ālaōłē ᵉnāg·îlēsᴇns ᵉnālax. ᵉwa, g̣ēlag·a. g·īg̣ămēᵉqᴇn x·īts!a-
x·ᵉīdaōʟ, ᵉnēk·ēxs laē k!wāg·aᴇlsa.

Wä, g·āxē g·āxawᴇlsē ʟ!āqoḷas lāx t!ᴇx·îläsēs g·ōkwē qaᵉs lē
ḷāxᵉwᴇls lāxa nᴇxwāła lāx ōxḷalasa k·!îtᴇla laqēxs g̣ŭmēkwaasa g̣ŭmsē.
Wä, lä qᴇx·ᴇmālaxa lālaxwiwaᵉyē ts!ōłdzâ. Wä, lä ʟāsałēda maᵉłts!a-
qē ᵉmᴇla ts!ᴇlts!ᴇlk·sa kwēkwē lāx aᵉwāp!aᵉyas x·ōmsas. Wä, lä



(1) amount of their overlapping in this way. Then the young men took/stout cedar bark rope and/tied them together at 1 And they did the same with the two others as they had done with the one/they did first, and half a fathom was the distance between them as they lay/ (5) on the ground. Then they took thick split cedar wood one/span wide and one fathom long/and they put it across at 1 and they tied both ends/to 1. Now three-fourths of a fathom was the distance between the/cedar-poles. When it was finished they raised it at 1 and (10) put a support under it in this way. Then they took the/ four levers and raised up the watchman's pole, / and when it was done it was in this way. Now/the pole had been raised up and they nailed the/cross bars on to it. Now it was like a (15) ladder when they were finished. Then/they put on it a flat board as a standing place for the watchman on top of the/watchman's pole at 1. When it was finished they took a long/rope and it was tied at 2, namely the end of the long rope,/and they took the other end and it was tied to a large stone (20) 3 on the beach. When this was finished Sēx̣ŭqâla spoke/and said, "Oh new chiefs, you have finished this great/ (watching pole which is) the privilege of our chief Yāqoḷasɛmēɛ," thus he said and turned his face to the/door of the house to ʟ!āqoʟas. Then he said, "Come, chief ʟ!āqoḷas,/and the one whom you are making a chief, Yāqoḷasɛmēɛ. Now it is finished, the (25) great (watchman's pole which is) your privilege, chief, which was given to you by your grandfather at the far end,/when first our world was lighted up. Come, chief, and let me watch you,"/said he as he sat down./

Then ʟ!āqoḷas came out of the door of his house and/stood near the lower end of the watchman's pole, and he was painted with ochre. (30) He had around his head a black kerchief and there were standing up two/white tail feathers of the eagle at the back of his head,

nɛx̣ᵉunālaxa qotsɛmē. Wä, lä wŭsēg·oyâlaxēs wŭsēg·ano. Wä, lä hēlokūᵉyāla ᵉnɛx̣ᵉunālaxa ᵉmɛla ōx̣ᵘsaakᵘ p!ɛlxɛlasgɛma. Wä, lä yāq!ɛg·aᵉɬa. Wä, lä ᵉnēk·a: Laɛmk·, laɛms gwāɬamasg·ĭn k·!ēsᵉokᵘ, g·Ig·ɛgămēᵉ. Wä, gēlak·asᵉla, wāx·sonōkwasōᵉs g·Ig·ɛgămēᵉ. Laᵉmēsɛn lāɬ qɛn lē dōxᵉwIdqē qō g·āxᵉɛmlax wɛyuq!wax·ĭwaᵉyɛn k·!ōtɛla lāxg·ada k·!ĭtɛlak·xg·ada k·!ēsak· āɬᵉɛm sɛnaᵉyaxg·ada nūyămbalisɛk· k·!ēsᵉâ, k·!ēsᵉosɛn gagɛmpaxa g·ālaōɬēx ᵉnāg·ɬlIsɛns ᵉnālax, ᵉnēk·ēxs laē gwēgɛmx·ᵉId lāxa k·!ĭtɛla qaᵉs lē dzɛlx·ustâ lāq qaᵉs lē ļâdzōdxa ļaxwadzaᵉwēg·iᵉlakᵘ lāx ōxtâᵉyasa k·!ĭtɛla.

Wä, lä ăxIgiɬtawēsēs hēɬk·!ōts!ānaᵉyē qaᵉs dōqwąɬēxa ɬ!āsakwē. Wä, laᵉmē ᵉnēk·a hāsɛla: Hā, hā, hā, hŭ, ᵉwa. Wä, lä yāq!ɛg·aᵉɬa. Wä, lä ᵉnēk·a: G·āxᵉɛmk· wɛyuq!wax·Iwēg·ĭn k·!ōtɛlak· lāxg·ĭn ļāwayukᵘ, g·Ig·ɛgămēᵉ, ᵉnēk·ēxs laē ēdzaqwa ᵉnēk·a: Hā, hā, hā, hŭ, ᵉwā.Wä, lāxaē ᵉnēk·a: G·āxᵉɛmk· wɛyuq!wax·Iwēg·ĭn k·!ōtɛlak· lāxg·ĭn ļāwayukᵘ, g·Ig·ɛgămēᵉ. Wä, lä hamōp!ɛnago ᵉnēk·a laas yāq!ɛg·aᵉɬēda g·ayōɬē lāxa ᵉnɛᵉmēmotasa Kŭkwāk!ŭmasa Q!ōmoyâᵉyēxa ļēgadäs HawIlkŭlaɬ. Wä, lä ᵉnēk·a: Wäg·adzâ g·Igămē ɬ!āqoļas, wat!ēdag·a qaᵉs maɬt!ēx·ɛĭdaōsax k·!ōtɛlaēnaᵉyaxsōx mäts!ăwäxsōs ļāwayâqōs, g·Igămēᵉ, ᵉnēk·ē. Wä, la ɬ!āqoļas nānaxᵉmēq. Wä, lä ᵉnēk·a: ĕx·ᵉmis wāɬdɛmōs, g·Igămēᵉ. Laᵉmɛn wat!ēdeɬ, ᵉnēk·ēxs laē dāx·ᵉĭdxa dɛnɛmē,3, qaᵉs nēxᵉĭdēq.Wä, lä yāq!ɛg·aᵉɬa. Wä, lä ᵉnēk·a: ᵉya, g·Ig·ɛgămēᵉ; gŭnt!aɛmg·ada k·!ōtɛlak· mäts!âsg·ĭn ļāwayukᵘ g·ad WInak·xg·ada mäts!âk·, ᵉnēk·ēxs g·āxaē g·āxaxa. Wä, lä ļāxᵉwɛls lāx ōx̣ᵘsĭdzaᵉyasa k·!ĭtɛla. Wä,lä ᵉyālagIɬasa haᵉyāɬᵉa qa läs gɛmxawɛlsaxa lāk·!ɛndē p!ɛlxɛlasgɛm lāx g·ōkwas. Wä, laɛm wŭsēk·as lāxa Gwētɛla ļɛᵉwa ᵉwālas Kwāg·uɬ ļɛᵉwa Q!ōmk·!ūt!ɛs lāx gwēk·!ālasasēxs laē yāqwasa p!ɛlxɛlasgɛmē lāxa ᵉnāx̣wa bēbɛgwānɛma, yĭxs ᵉnēk·aē: Laɛms wŭsēg·adɛsēqai ōx̣ᵘsaakᵘ p!ɛlxɛlasgɛm. Wä, la ᵉnāxwaɛm hē gwēk·!ālaxa bēbɛgwānɛmē. Wä, g·ɬlᵉmisē gwāɬ wŭsēk·asasa p!ɛlxɛlasgɛmaxs laē nēɬaxa yūdux̣ᵘsɛ̄makwē Kwākwāg·uɬaxs lɛᵉmaē q!ɛmdĭɬaɬxa dzāqwa. Wä, laᵉmē gwāɬē wāɬdɛmas lāxēq.

and he (1) wore a blue blanket, and he was belted with a belt, and he had over his/blanket a single white blanket. Then he spoke/and said, " Now you have finished this that is my privilege, chiefs./ Thank you for what you tried to do, chiefs. Now I will go and (5) look to see whether my schools of salmon have arrived on this watchman's pole,/this which is not a new device, this privilege which comes from the very beginning of my myth,/the privilege of my grandfather when long ago our world first became light." Thus he said and/turned his face to the watchman's pole, and he ran up and stood on the/ place made for standing on at the top of the watchman's pole.

(10) Then he shaded his eyes with his right hand and stood looking seaward./ Then he said aloud, " Hā, hā hā hū, ᵉwā." Then he spoke and/said, " My schools of salmon are coming to my salmon weir here,/chiefs.' Thus he said and he said again, "Hā, hā hā hū, ᵉwā." Then/he said again, " My schools of salmon are coming to my salmon weir here,(15) chiefs." Four times he said thus. Then spoke/one who belonged to the nuʷaym Kŭkwāk!ŭm of the Q!ōmoyâᵉyē and whose name was Hawīlkŭlaɬ/and said, " Now go on, chief ɩ!āqoɩas, haul in hard that you may ascertain/what kind of salmon it is that you got in your salmon weir, chief," thus said he./ Then ɩ!āqoɩas answered him and said, " Your word is good, chief. (20) Now I will haul it in, " said he and took hold of the rope 3 and pulled it. Then/he spoke and said, " Oh chiefs, heavy is this salmon,/caught in my salmon weir here. This is War, the salmon in it, " said he/as he came down. Then he stood at the foot of the watchman's pole and/sent the young men into the house to go and bring out one hundred blankets from (25) his house. He was going to belt with them the Gwētɛla and the ᵉwālas Kwāg·uɬ and the/Q̌mk·!ūt!ɛs, as they say when they give away blankets to all the/men. Then he said, " Now you have for a belt this single blanket," /he said this to all the men. As soon as he/had finished giving belts with the blankets, he told the three Kwāg·uɬ tribes (30) to sing in the house that evening. Now they finished their speeches

Wä, laᵉmē ᵉwīᵉla näᵉnakwa bēbᴇgwānᴇmē lāxēs g·ig·ōkwē qaᵉs lä ʟ!āxwa.

Wä, g·flᵉmisē dzāxq!ālaxs laēda maᵉlōkwē q!ūlsq!ūlyakᵘ q!ᴇmdilalaxa Gwētᴇla ʟᴇᵉwa ᵉwālas Kwāg·uẍē ʟᴇᵉwa Q!ōmk·!ūt!ᴇsē. Wä, g·flᵉmisē laēʟ lāxa t!ᴇx·fläsa g·ōkwasa Gwētᴇla laē ᵉnēk·a ᵉnᴇmō-kwē q!ūlyakwa: Laᵉmᴇnuᵉx̣ᵘ q!ᴇmdilālaloʟai Gwētᴇlai qaᴇns g· Igāmaᵉyē Yāqoʟasᴇmaᵉyai, ᵉnēk·ē. Wä, lēda ᵉnᴇmōkwē q!ūlyakᵘ ᵉnēk·a: Hălag·flīʟasai. Wä, g·flᵉmisē lāg·aa lāx g·ōkwasa ᵉwālas Kwāg·uẍ laē ᵉnēk·a: Laᵉmᴇnuᵉx̣ᵘ q!ᴇmdilāloʟai ᵉwālas Kwāg·uẍai qaᴇns g·Igāmaᵉyē Yāqoʟasᴇmaᵉyai, ᵉnēk·ē. Wä, lāxaēda ᵉnᴇmōkwē q!ūlyakᵘ ᵉnēk·a: Hălag·flīʟasai, ᵉnēk·ē. Wä, g·flᵉmisē lāg·aa lāx g·ōkwasa Q!ōmk·!ūt!ᴇsē laē âᴇm nᴇgᴇẍtodxēs gwēk·!ālasaxa Gwētᴇla ʟᴇᵉwa ᵉwālas Kwāg·uẍē. Wä, g·flᵉmisē ᵉwīᵉlxtolsaxa g·ig·ōkŭläxs laē aēdaaqa. Wä, âᵉmisē nᴇxsᴇmlīẍaxa nēnâgadäxs laē ᵉwīᵉla k!ŭdzīẍ lāx g·ōkwas ʟ!āqoʟas. Wä, la ᵉnēk·a nēnâgadē qaᵉs hëᵉmē dᴇnxᵉīdayuwa nūyämbalisē q!ᴇmdᴇmsa g·ālōẍa ʟōgwalaxa k·!ītᴇla, yīx Yīx·āgᴇmaᵉyē, yīx aᵉwānᵉᵉyasa Yaēx·agᴇmaᵉyasa Q!ōmoyâᵉyē. Wä, la hēẍᵉaʟaʟemē wâẍdᴇmas lāx ʟ!āqoʟasē. Wä,.g·flᵉmisē g·āx ᵉwīᵉlaēʟa yūdux̣ᵘsᴇᵉmakwē Kwākwāg·uẍ lāx g·ōkwas ʟ!āqoʟas laas ʟaxᵉwālīẍē ʟ!āqoʟas qaᵉs yāq!ᴇg·aᵉẍē. Wä, la ᵉnēk·a gwēgᴇmaẍa lāxa Q!ōmoyâᵉyē lāqēxs häē k!ŭdzīẍa g·Ig·ᴇgᴇmaᵉyasēda hēẍk·!ostâlīẍasa t!ᴇx·fläsa g·ōkwē. Wä, hët!a lä haᵉyāẍᵉäsēda ōgwiwaᵉlīẍasa g·ōkwē: Laᵉmᴇn wäg·fl nōs g·Ig·ᴇgämēᵉ, mōᵉlaẍtsᴇns g·Ig·ᴇgämaᵉyaxs g·āxaē lāxwa k·!ōsēx āẍᵉᴇm wāẍdᴇm qᴇns gwayiᵉlälasaxwa g·âxa qᴇns gwaēlas lāxwa g·ōkwēx, ᵉnēk·ēxs laē gwēgᴇmx·ᵉīd lāxa gᴇmxotstâlīẍasa t!ᴇx·fläsa g·ōkwē qaxs häē k·!ŭdzīẍa g·Ig·ᴇgämaᵉyasa yūdux̣ᵘsᴇᵉmakwē Kwākwäg·uẍa. Wä, lä ᵉnēk·a: ᵉwa, gēlag·a, qwēsēg·alīẍ g·Ig·ᴇgämēᵉlāxwa lāxwa k·!ōsēx āẍᵉᴇm wāẍdᴇmaxwa wāẍdᴇmaxsᴇns gagᴇmpa lāxa qwēsᴇlä ᵉnālaxwa xŭtaᵉyē qᴇns âᴇm nᴇgᴇẍᵉᴇnēsᴇᵉwa, ᵉnēk·ēxs laē gwēgᴇmx·ᵉīd lāxa ōgwiwalīẍasa g·ōkwē. Wä, lä ᵉnēk·a: Wäg·flẍa nēnâgad, dᴇnxᵉītsᴇn gāgayāᵉlayâ k·!āk·!ītᴇlak·!āla

with this,(1) and all the men went home to their houses to eat./

As soon as evening came two old men/ asked to sing in the house the Gwētɛla and the ɛwālas Kwāg·uɬ and the Q!ōmk·!ūt!ɛs. When/they went to the doors of the houses of the Gwētɛla one of the (5) old men said, " We come to ask you to sing in the house, Gwētɛla, for our chief/ Yāqoɬasɛmēɛ," said he. Then the other old man said,/ " Go there quickly. " And when they came to the houses of the ɛwālas Kwāg·uɬ/he said, " We come to ask you to sing in the house,ɛwālas Kwāg·uɬ, for our/chief, Yāqoɬasɛmēɛ," said he, and the other old man said, (10) " Go there quickly," said he. And when they arrived at the houses of the Q!ōmk·!ūt!ɛs / they followed the same way as they had said to the Gwētɛla and the ɛwālas Kwāg·uɬ./ And when they had gone to all the houses they went back again, and/they just met the song leaders who were all sitting down in the house of ɬ!āqoɬas./ And the song leaders said that the song of the earliest myth (15) would be sung, of him who first obtained as a supernatural gift the watchman's pole, that Yix·āgɛmēɛ, the / root of the Yaēx·agɛmēɛ of the Q!ōmoyâyē. Then their speech was agreeable/to ɬ!āqoɬas. As soon as the three Kwāg·uɬ tribes had all come into/ the house of ɬ!āqoɬas,ɬ!āqoɬas arose and spoke./ He said, turning his face to the Q!ōmoyâɛyē where the chiefs were sitting (20) at the right hand side of the door of the house, and the/young men went to the rear of the house. " Now, my chiefs,/I will thank you, our chiefs, for coming here. It is not a new saying according to which we/go when you come to be thus in this house, " thus he said and/ turned his face to the left hand side of the door of the house, for there were sitting the (25) chiefs of the three Kwāg·uɬ tribes. And now he said, "Now/come, you chiefs of the other side of the house. for this is not a new saying this/saying of our grandfather in the far end of the world, this that is marked down for us to go by, " / thus he said and turned his face to the rear of the house and said, " Now go on, song leaders, sing the song that comes from my grand-

q!ɛmdɛma, ɛnēk·ēxs laē k!wāg·alīƛa. Wä, hēx·ɛidaɛmisa nâgadē dâqâ-
lasa gagaɛyāla k·!āk·!Îtɛlak·!āla q!ɛmdɛmaxa ɛnēk·ē:

Hā, laɛmɛn dōxɛwaʟɛla lahak·asɛmɛn dōxɛwaʟɛla lāx mɛyâ.

Hē yā hē yā hâ hâ.

G·āxɛmōx g·āxɛwɛstahēsɛla q!awap!ɛlahēdzēk·as q!ēq!alanɛmk·asahâ

Hē yā hē yā hâ hâ.

ɛyäg·anōtâsaēnētsɛnosäyâhâ k·!Îtɛlayuk·asɛo

Hē yā hē yā hâ hâ.

Wä, maƛp!ɛng·ustâɛmisa nēnâgadē dɛnxɛÎts, laē gwāƛa. Wä, la
ɫāxɛwalēƛē ɫ!āqoɫas, qäɫaxs lɛɛmaē ɛlxᵘsēs xūnōkwē Yâqoɫasɛmaɛyē.
Wä, lä yāq!ɛg·aɛƛa. Wä, lä ɛnēk·a: Laɛms āƛ g·Îg·ɛgämē, gwaƛɛalīƛa
lāxwa dɛnxaläyâɳōsxɛn gagɛmpēxwa q!ɛmdɛmēx. ɛwa, gēlak·asɛlax·ēk·,
gēlak·asɛlaxa nēnâgadäxs q!ālaɛmaaqᵘ. Wä, wēg·a âɛm yāɫ!âq qaɛs äxē-
laōsaq; wä, sōɛmisɫaƛ g·Îg·ɛgämēɛ, wä, sōdzēmisɫaƛ g·Îg·ɛgämēs Gwē-
tel, ɛwālas Kwāg·uƛ, Q!ōmk·!ūt!ɛs. Laɛms wūɫɛlax. Laɛms wūɫāxɛaɫɛ-
lax k·!āk·!Îtɛlak·!āla q!ɛmdɛmsɛn nūyämbalisēxɛn gagɛmpē ɫ!āsotiwa-
lisēxɛn g·Îqag·iwaɛyaxs g·ālaōƛēx ɛnāg·Îlisɛns ɛnālax, yÎx YÎx·āgɛ-
maɛyē, wä, hēɛm la ɫēgadɛs ɫ!āsotiwalisē, Yāqoɫasɛmaɛyē, G·Îxsēɛsta-
lisɛmaɛyē ɫ!āqoɫas. Häɛstaɛm ɫēɫɛgems YÎx·āgɛmaɛyē. Wä, laɛmēts ɫē-
qɛlaɫɛs ɫ!āsotiwalisē lāx Yāqoɫasɛmaɛyē qaɛs gwāƛɛlaɛmaōs q!āq!alaƛ-
g·Îyuqōxs lɛɛmaēx ɫ!āyuxɫä. Wä, laɛmɛns lāƛ g·Îgɛgämēɛ. Laɛmɛns lā-
ɫax gäālaɫa ɫēƛɛlaƛxa Mamalēleqāla ɫōɛ ɛnɛmgisē ɫɛɛwa ƛāwits!ēs qa
g·āxlag·Îs lāxwa ɛwālasēx aɛwÎnagwisa.

Wä, lä ɫāxɛwälÎƛē K·!ādēxa g·ayoƛē lāx ɛnɛɛmēmotasa Kūkwāk!ū-
masa Gwētɛla qaɛs yāq!ɛg·aɛƛē. Wä, lä ɛnēk·a: ɛwa, g·Îgämēɛ; ɛwa,
laɛmē gwāƛēs wāƛdɛmaōs,g·Îgämēɛ ɫ!āqoɫas ɫɛɛwūns xūnōkwaxōxda g·Îgɛ-
mäɛyaxōx ɫ!āsotiwalisaxwa g·Îgämäɛnaxwäq!ɛns gwāsx·äla g·äg·Îlis-
ɛxs g·alaōƛēx ɛnāg·Îlisɛns ɛnālaxwa nɛnōlâx g·Îgämaɛyaxwa waɛyadäx
g·äg·Îlis lāxa qwēsɛla ɛnāla. Wä, laɛms ɛnēk·ēda g·Îgämēɛ qens lā-

fathers, the song of the watchman's pole,"(1)thus he said and sat down. Immediately the song leaders gave out the song/coming from the grandfathers, the song of the watchman's pole, which said:/

1. Now I see it, now I see it, the salmon./

Hē yā hē yā hâ hâ./

(5) 2. It is coming up stream with a great wave following, what I obtained by purifying myself./

Hē yā hē yā hâ hâ./

3. You were overcome by me on account of this watchman's pole./(?)

Hē yā hē yā hâ hâ.

Twice the song leaders sang it and then they stopped. Then (10) ɬ!āqoɬas arose, for indeed he was now the attendant of his son Yāqoɬasɛmē.ɛ/ Then he spoke and said, " Now chiefs, you have finished in the house/with this that has been sung, the song of my grandfather. Thank you,/thank you, song leaders, for knowing it. Now go on, take care and/keep it in mind. And you, great chiefs of the Gwētɛla (15) and the ɛwālas Kwāg·uẋ and the Q!ōmk·!ūt!ɛs, now you hear it, now you hear it suddenly,/the song of the watchman's pole, which comes from the oldest myth of my grandfather, ɬ!āsotiwalis,/the chief ahead of me (that is in the beginning) when first our world became light, that Yix·āgɛmēɛ,/he whose names were ɬ!āsotiwalis, Yāqoɬasɛmē, G·Ix-sēɛstalIsɛmēɛ,/ɬ!āqoɬas. All these are the names of Yix·āgɛmēɛ.Now you will call(20)Yāqoɬasɛmēɛ ɬ!āsotiwalis for it is known by you already/that he will change his name. Now let us go, chiefs. Let us go/in the morning and call the Mamalēleqăla and the ɛnɛmgis and the Lāwits!ēs, that/they may come to this great country."

Then K·!ādē arose, who belongs to the Kŭkwāk!ŭm (25) of the Gwētɛla, and spoke and said, " Oh chief,/now it is finished, your speech, chief ɬ!āqoɬas, and our son,/this chief ɬ!āsotiwalis, this our chief who comes from the beginning when first/our world became light, this reckless chief who has no mercy,/from the distant beginning of our world. Now you say,chief,that(1)we shall invite

lag·i ʟēłɛlaxwa lēɛlqwălaʟaᵉyax łɛnsʟa. Wä, wĕg·îłlax·îns âɛmł g̣ā-g·ustâʟɛx g̣aālaʟa g·ōłg·ŭkŭlōt, ᵉnēk·ē. Wä, laɛm g̣wāł lāxēq.

Wä, laᵉmē ᵉwīᵉla hōquwɛls lāxa g·ōkwē qaᵉs lē ᵉwiᵉla näᵉnakᵘ lāxēs g·īg·ōkwē. Wä, laɛm hëx·ᵉidaɛm xwānałᵉīdēda ᵉnāłᵉnɛmōkwē lāx g·īg·ɛg̣ămaᵉyasa q!ɛʟ!ɛsg̣ɛᵉmak!ŭs ᵉnāłᵉnɛᵉmēmatsa Gwētɛla,hëᵉmisa ᵉnɛmōkwē g·īg̣ămēsa ᵉnɛᵉmēmotasa Dzɛndzɛnx·q!ayo; hëᵉmisa ᵉnɛᵉmōkwē g·īg̣ămēsa Wāwŭlibâᵉyē. Wä, la ᵉnɛmōkᵘ g·īg̣ămaᵉyasa ʟ̣ēʟ̣ɛg̣ēdē, ᵉnē-ᵉnɛmok!wa häg̣owa g·īg·ɛg̣ămaᵉyē lāł k!wēmsa ʟēłtsaᵉyâs ʟ!āsotiwali-saxa lēɛlqwalaʟaᵉyē lāx g̣wēg·iᵉlasasa g·ālē bāk!umxs ʟēłɛlaēs g·ī-g̣ămaᵉyē, yîx lāg·iłas hë g̣wēg·ilēda ᵉnāx̣wa g·īg·ɛg̣ămaᵉya,yîxs ᵉnē-k·aē qaᵉs g·awālap!ē, yîxs ʟēłɛlaaxa lēɛlqwălaʟaᵉyē qaxs ᵉnāxwaᵉma-ēda g·īg·ɛg̣ămaᵉyē g·īg·aēqɛla qaᵉs ʟēłqwălaʟaᵉyē.

Wä, g·îlᵉmisē ᵉnāx·īdxa g̣aāla laē ʟ̣axᵉida. Wä, laᵉmē ʟ!ax·ʟ!a-līdzɛmg̣a, yîx g̣ɛnɛmas ʟ!āqoʟ̣as, yîx lāg·iłas ʟ!ax·ʟ!alīdzɛmg̣a qaᵉs haᵉmēx·silē qa haᵉmäsa g·īg·ɛg̣ămaᵉyē k!wēms ʟ!āqoʟ̣as. Wä, hëᵉmisē ʟ!ax·ʟ!alīdzɛmg̣a yîxs hëᵉmaē q!äg·ēx wāxaasasa p!ɛlxɛlasg̣ɛmē łādă-gwayusa ᵉnāx̣wa lēɛlqwălaʟaᵉya lāx g̣wēg·ilasas g̣ɛg̣ɛnɛmasa ᵉnāx̣wa g·ī-g·ɛg̣ămēsa ᵉnāx̣wa lēɛlqwălaʟaᵉya lax wāłdɛᵉmēnaᵉyasa bāk!umē, yîxs ᵉnēk·aaq hëɛm nâg̣ats!ēsa g·īg·ɛg̣ămaᵉyēs g̣ɛg̣ɛnɛmē. Wä, âlaᵉmis lāxɛn nōsē dōqwałaēnēq. Wä, laᵉmē lāg·aa lāx ᵉyîlīsē hăng̣ămlisēxa g·ōkŭ-la. Wä, lä ʟ̣āxᵉwāłaxsē ʟ!āqoʟ̣as lāxēs ʟēłɛᵉlats!ē xwāk!ŭna. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: G·āxᵉmɛn g·āxᵉaʟɛla ᵉnɛmg̣is lāxōs lax·dɛmsaqōs, ᵉnēk·ēxs laē ᵉlāqŭlaq. Laɛms x·īts!ax·îlaʟōʟai ᵉnɛm-g̣isai lāx ʟāʟēlīʟai xŭnōkwas ʟ!āsotiwalisai halaxsʟasai; ᵉnēk·ēxs laē k!wāg·aałaxsa. Wä, lēda bɛgwānɛmē g·āyoł lāxa ᵉnɛmg·isē ʟ̣āxᵉ-wɛls lāx ʟ!āsanâᵉyas g·ōkwas K!wāmaxalasxa g·īg̣ămaᵉyasa ᵉnɛᵉmēmota-sa G·īg·îlg̣ămasa ᵉnɛmg̣is. Wä, lä ᵉnēk·a: Laᵉmɛn ʟēᵉlāloʟai wīnai qaᵉs g·āxaōs tăłts!a lāxg·a g·ōkwas K!wāmaxalasai. Laɛmk· lâqwīᵉla-kwai, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisē āʟaxʟ̣ax·ᵉīdēda ʟēłɛᵉlats!ē xwāk!ŭ-na qaᵉs ᵉmōłtâlēxēs ᵉmɛmᵉwāla qaᵉs lē ᵉmɛwīʟɛlas lāx g·ōkwas K!wā-

the tribes tomorrow. Let us arise/early in the morning, tribes," he said. Now this is the end./

Then they all went out of the house and went home/to their houses, and immediately one(5)chief of each of the six numayms of the Gwētɛla made ready,and also/one chief of the numaym Dzɛndzɛnx·-q!ayu and also one/chief of the Wāwŭlibâᵉyē and one chief of the ḷēḷɛg̣ēd,/nine chiefs in all,and they went as a crew of the inviting canoe of ʟ!āsotiwalis,/going to the tribes in the way which was done by the early Indians when a chief goes inviting.(10)And this is the reason why all the chiefs do this when they wish/to help one another when they invite the tribes, for all/the chiefs have it in their minds to invite the tribes./

As soon as day came in the morning they started. Then ʟ!ax·ʟ!a-līdzɛmg̣a,/the wife of ʟ!āqoḷas, went, and this was the reason for ʟ!ax·ʟ!alīdzɛmg̣a that (15) she was going to cook the food to be eaten by the chiefs,the crew of ʟ!āqoḷas,and also that/ʟ!ax·ʟ!alīdzɛmg̣a counted the number of blankets loaned out by/all the tribes in the way as it is done by the wives of all the chiefs/of all the tribes, as it is said by all the Indians. For/they say that the wives are the receptacles of the wisdom of the chiefs, and this is true according to what (20) I see among them. Now they arrived at ᵉyīlīs, and the canoe stopped in front of the village./ Then ʟ!āqoḷas stood up in the inviting canoe./ He spoke and said: " I have come, I have come, ᵉnɛmg̣is, to your/camp site," said he as he called out to them. " Now you will be witnesses, ᵉnɛmg̣is,/to see ʟāʟēlīʟa, the child of ʟ!āsotiwalis. Come quickly in your canoes," said he (25) and he sat down in his canoe. Then a man belonging to the ᵉnɛmg̣is stood up/ outside of the house of K!wāmaxalas,chief of the numaym/G·īg·īlgăm of the ᵉnɛmgis, and said: " I invite you, warriors,/to come and warm yourselves in the house of K!wāmaxalas. Now the fire has been made there,"/said he. Immediately the inviting canoe went ashore, stern first (30) and they unloaded their cargo and they carried it into

maxalas. Wä, g·îlᵉmisē g̥wāła laē k!ŭsᵉāliła ʟēłtsaᵉyu bēbᴇgwanᴇna. Wä, laᵉmē K!wāmaxalas ᵉyālaqasa haᵉyāłᵉa qa lēᵉs k!wāk!wamilalaxa ᵉnᴇmg̥isē qa g·āxēs ᵉwīᵉlaēʟᴇla lāx g·ōkwas. Wä, lēda q!ēnᴇmē hăᵉyāłᵉasa ᵉnᴇmg̥isē lālaēʟ!a lāxa g·ig·ōkwasa ᵉnᴇmg̥isē. Wä, lä ᵉnēk·a lāx ăᵉwīʟᴇläsa t!ᴇx·îla: G·āxᵉmᴇnuᵉx̣ᵘ k!wăk!wāᵉmilalōʟai ᵉnᴇmg̥isai qaᵉs laōs hōʟēlaxōx wāłdᴇmiᵉläläxsa wīnax, ᵉnēk·a ᵉnᴇmōkwē. Wä, lä ᵉnēk·a waōkwē hăᵉyāłᵉa: Halag·ălīʟasai. ᵉnᴇmp!ᴇnats!axstᴇlaᴇmʟᴇnuᵉx̣ᵘ, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisa ᵉnāx̣wa bēbᴇgwānᴇmsa ᵉnᴇmg̥isē la hōg̥wīʟ lāxa g·ōkwas K!wāmaxalasē qaᵉs lē k!ŭsᵉālīł lāxa wāx·sanēg̥wiłasa g·ōkwē qaxs hëē k!udzīła ʟēłtsayu Kwākŭg·uła ōgwiwaᵉlīłasa g·ōkwē. Wä, lēx·aᵉmē ʟ!ax·ʟ!ălīdzᴇmg̥a, yîx g̥ᴇnᴇmas ʟ!āqoʟ̣as k·!ēs la k!wāg̥ēlīłxa ʟēłtsayu Kwākŭg·uła wāx·ᵉmaē hëᴇm g·aēʟᴇlē. Wä, laᵉmē ʟ!ᴇx̣wēda ʟēłtsaᵉyu. Wä, lāxaēda ᵉnᴇmg̥is ʟ!āʟ!ăwāla. Wä, g·îlᵉmisē g̥wāł ʟ!ᴇx̣waxs laē ᵉwīᵉla g·īxasᴇᵉwa hēᵉmaats!ēxa łōᴇlq!wē. Wä, g·îlᵉmisē g̥wāła laas ʟ̣āxŭlīłē ʟ!āqoʟ̣as qaᵉs yāq!ᴇg·aᵉłē. Wä, la ᵉnēk·a g̥wēg̥ᴇmāła lāxēs k!wēmē: Qäʟ̣ă g·īg·ᴇg̥ămēᵉ qäʟ̣ōx nâqaᵉyaxsa g·īg̥ămaᵉyōx K!wāmaxalasēx, yîxs ᵉnēk·aēx qᴇns g·āxē ts!ᴇlqŭmg·aᵉlīł lāxōx g·ōkwas ʟ!adâ. Wä, laᵉmēsᴇn wēg·ił. Laᵉmēsᴇn mōᵉlałtsa ᵉnᴇmg̥isaxs g·āxaēx âłtsᴇmē g·āxᴇns, ᵉnēk·ēxs laē g̥wēg̥ᴇmx·ᵉīd lāxa t!ᴇx·îläsa g·ōkwē. Wä, lä ᵉnēk·a: ᵉwa, g·āxᵉᴇms g·īg·ᴇg̥ămēs ᵉnᴇmg̥is ᵉwīᵉlaēʟᴇla laxōxda g·ōkwaxsa g·īg̥ămaᵉyōx K!wāmaxalasēx. ᵉwa, g̥ēlag·a, ᵉwa, g̥ēlag·a lāxwa k·!ēsēx āłᵉᴇm wāłdᴇm qᴇns g̥wayiᵉlälasaxwa g̥wāłᴇlaᵉmōłē xŭlt!alīdzᴇms bᴇkwīlēnokwaᴇns qᴇns âᴇm nᴇg̥ᴇłtawēsᴇᵉwa. Wä, g·āxᵉmēsᴇn sēxwałᵉᴇmdᴇxg·a t!ᴇx·îlēg·asᴇn wīwōmpᵉwŭła qᴇn nᴇg̥ᴇłtawēsᴇᵉwa lāxwa ʟēłᴇlax·ʟax. Wä, g·āxᵉmēsᴇn ʟ̣ōgŭn g·īg·ᴇg̥ămēk· ʟēłᴇlōʟ qaᵉs lālag·aōs lāxᴇn g·ōkwaxg·în ʟ!āsotiwalisēk·. Wä, lāk· sᴇk·!ap!ᴇnyag·a p!ᴇlxᴇlasg̥ᴇmg·as nᴇqaᵉyēg·ōs ᵉnᴇmg̥is. Wä, laᵉmēts wäg·îł ładakwał lāxᴇns k!waēᵉlasēx lāxwa g·ōkwēx ᵉnēk·ē. Wä, lä k!wāg·alīła.

Wä, lä ʟ̣axᵉwălīłē K!wāmaxalas qaᵉs yāq!ᴇg·aᵉłē. Wä, lä ᵉnēk·a: Qäʟ̣, qäʟ̣ēs wāłdᴇmiᵉläläos, g·īg̥ămē ʟ!āqoʟ̣as, yūʟaxs sᴇmsaaqōsasᴇns xŭnōkwaxōx ʟ!āsotiwalisax. Wä, g̥ēlag·ax·i alōmasax g·īg̥ămaᵉyaxwa

the house of K!wāmaxalas. (1) As soon as they had done so the inviters sat down./ Now K!wāmaxalas sent a young man to ask the ᵉnɛmgis to sit down with them/and to come all into the house. Then many/ young men of the ᵉnɛmgis went to the houses of the ᵉnɛmgis and they spoke(5)inside of the doorway: "We come to ask you to sit down in the house, ᵉnɛmgis,/and to listen to what the warriors have to say," thus said one of them. And then/the other young men said: "Come into the house quickly. We come to call only once," said they. Then immediately all the ᵉnɛmgis went into/the house of K!wāmaxalas and sat down on each side of the(10)house,for the inviting Kwāg·uẋ were sitting in the rear of the house./ Only ɫ!ax·ɫ!alīdzɛmga, the wife of ɫ!āqoɫas, did not/sit among the inviting Kwāg·uẋ, although she was in the house. Now/the inviters ate after their arrival and the ᵉnɛmgis ate with them. As soon as/they had eaten,all the dishes were put away and when (15) they had finished ɫ!āqoɫas arose and spoke. He said,/turning his face to his crew, "Indeed, chiefs, indeed this is the mind of the chief/K!wāmaxalas who wished us to warm our faces in his/good house. Now they may begin. Now I will thank the ᵉnɛmgis./ Come without delay to us," said he and turned his face to the door (20) of the house. He said: "Now come, chiefs of the ᵉnɛmgis, come/to this house of chief K!wāmaxalas. Now come, now/ come, for it is not newly said that we should do so. This was long ago in the beginning/marked down by the one who first made us human beings to be followed by us. Now I paddle/along the trail of my forefathers which I follow (25) in this that is called inviting.Now I come with my chiefs to invite you/to come to my house of this ɫ!āsotiwalis. Now here are five hundred/blankets to cover you, ᵉnɛmgis. Now you will lend them out/as we are sitting in this house," said he, and he sat down.

Then K!wāmaxalas arose and spoke and said: (30) "Indeed, true is your word, chief ɫ!āqoɫas, you the mouthpiece of your/son ɫ!āso-

ëx·stōgwaaʟɛläx g·īg̣ɛmaᵉyaxwa ʟ̣ɛᵉwɛlxsēᵉstaläx g·īg̣ămaᵉyaxwa g·īxsēᵉstaläx g·īg̣ămaᵉyaxwa k·!ēsēx ałēᵉlakᵘ g·īg̣ămaᵉya, ᵉnēᵉnak·iłē nōs g·ōkŭlōt, yūʟ ᵉnɛmg̣ēs. Wäg·īłla łādɛkwax lāx g̣wɛyōʟasg·ada g·īg̣ămēk· qa ăwâxaatsēs łādɛgwayuʟaōs p!ɛlxɛlasg̣ɛma, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisē ʟēᵉlālasɛᵉwē ʟ!āx·ʟ!ălidzɛmg̣a qa läs k!wāg̣alīł lāx k!waēlasasēs łāʹwŭnɛmē ʟ!āqoʟ̣as. Wä, laᵉmē ʟ!āx·ʟ!ălīdzɛmg̣a dālaxa yīʟ̣ōᵉyâla sɛk·!āp!ɛnyag·ē xōkᵘ k!waxʟaᵉwa. Wä, lä ʟēᵉlālasɛᵉwa q!āq!astowē bɛgwānɛmsa ᵉnɛmg̣ēs qa läs k!wānōdzīlīłāx ʟ!āx·ʟ!ălidzɛmg̣a lāxa ōgwiwaᵉlīłasa g·ōkwē. Wä, lä qwēłōdē ʟ!āx·ʟ!ălidzɛmg̣äx yīʟ̣ōᵉyâyasa k!wāqalaʟē k!waxʟâxa ᵉnɛmgēsē. Wä, lēda q!āq!astowē bɛgwānɛmsa ᵉnɛmg̣ēs ʟ̣ēxᵉēdɛx ʟ̣ēgɛmas ʟ!āsotiwalis qaxs hëᵉmaē kwēkwē. Wä, la ʟ!āx·ʟ!ălidzɛmg̣a hōsᵉīdxa sɛk·!āts!aqē lāxa k!waxʟāᵉwē qaᵉs ts!âwēs lāxa q!āq!astowē bɛgwānɛma. Wä, lēda bɛgwānɛmē ʟ̣oxᵉwalīłas. Wä, la hëx·sa g̣wēg·ilē lāg·aa lāxa māk·!axsdaᵉyē bɛgwānɛmsa ᵉnɛmg̣ēsē. Wä, g·īlᵉmisē g̣wāła laē yāxᵉwidayuwa k!waxʟaᵉwē lāxēs ăwâxats!ag̣asē lāxa ᵉnāx̣wa bēbɛgwānɛmsa ᵉnɛmg̣ēsē. Wä, hëɛm ʟ̣ēg̣adɛs k!wāqămtsa łādɛgwayu. Wä, g·īlᵉmisē ᵉwīᵉlxtowa k!waxʟāᵉwē lāxa bēbɛgwānɛmxs laē ʟ̣axᵉwalīłē ʟ!āqoʟ̣as qaᵉs yāq!ɛg·aᵉłē. Wä, lä ᵉnēk·a. Wä, g·īg·ɛg̣ămēs ᵉnɛmg̣ēs. laᵉmo lāg·aliłaxwa k!wāqɛmdăyâx łādɛgwayâx. Wä, wäg·īłla łādɛkwaʟax lāxɛn g̣waēlasēx lāxwa g·ōkwēx qaɛn laēnēʟē lāx Mamalēleqălăx łɛnsʟa, ᵉnēk·ēxs laē k!wāg·alīła. Wä, hëx·ᵉidaᵉmisa ᵉnāxwa bēbɛgwānɛmsa ᵉnɛmg̣ēsē la hōqŭwɛls lāxa g·ōkwē qaᵉs lē axᵉēdxēs łēłādɛgwayuwe p!ɛlxɛlasg̣ɛm qaᵉs g·āxē k·!ɛxᵉāliłalas lāxa nɛx̣wāła lāx k!ŭdzēlasas ʟ!āx·ʟ!ălidzɛmg̣a ʟ̣ɛᵉwa q!āq!astowasa ᵉnɛmg̣ēsē bɛgwānɛmaxa ʟ̣ēg̣adäs G·ēxk·īnxa g·ayułē lāx ᵉnɛᵉmēmutasa ʟ!āʟ!ɛlaminasa ᵉnɛmg̣ēsē. Wä, g·īlᵉmisē g·āx ᵉwīᵉlaēʟa sɛk·!āp!ɛnyag·ē p!ɛlxɛlasg̣ɛm łādɛgwayusa ᵉnɛmg̣ēsɛxs laē ăxsɛᵉwē K!wāmaxalas qa ăaxsilēq lāx wāwasadɛmʟasa ʟēłtsayu lāxa Mamalēleqăla ʟ̣ɛᵉwa Łā!wits!ēsē. Wä, g·īlᵉmisē ᵉnāx·ᵉidxa la

tiwalis. Welcome to the new chief, (1) the chief with a handsome complexion, thechief who is a prince all over,/the one who is a chief all over, the one who is not newly made chief. I mean this,/ my people, you ᵉnɛmg̣is, to go on and lend out all that has been referred to by this chief/as the amount of your blankets to be loaned out," said he. (5) Immediately ɬ!āx·ɬ!ālidzɛmg̣a was called to sit down with/her husband ɬ!āqoɬas. Then ɬ!āx·ɬ!ālidzɛmg̣a carried/five hundred split cedar sticks tied in the middle, and the name-keeper/ of the ᵉnɛmg̣is was called to sit down by the side of ɬ!āx·ɬ!ālidzɛmg̣a in the/rear of the house. Then ɬ!āx·ɬ!ālidzɛmg̣a untied the tying in the middle of the (10) cedar sticks for the ᵉnɛmg̣is and the name-keeper of the/ᵉnɛmg̣is called out the name of ɬ!āsotiwalis for he is the eagle. Then/ɬ!āx·ɬ!ālidzɛmg̣a counted five cedar sticks and gave them/to the name-keeper and the name-keeper put them on the floor. And/they kept on doing this until they came to the name of the last man of the ᵉnɛmg̣is. And (15) when they finished the cedar sticks were given out to/all the men of the ᵉnɛmg̣is as they had been counted. This is called the giving out of cedar sticks as the means of loaning out./ When all the men had received their cedar sticks ɬ!āqoɬas stood up/and spoke and said: "Oh chiefs of the ᵉnɛmg̣is,/ now these cedar sticks as a means of loaning out have been given to you. Now go on and loan out (20) as we are here in the house, for I am going to the Mamalēleqāla tomorrow." / Thus he said and sat down. Immediately all the men of the/ᵉnɛmg̣is went out of the house and they went to get the blankets(with) which they were going to loan out./ And they came and put then down next to the place where ɬ!ax·-ɬ!alīdzɛmg̣a was sitting/with the name-keeper of the ᵉnɛmg̣is whose name is (25) G·ēxk·ĭn, who belongs to the numaym of the ɬ!āɬ!ɛlamin of the ᵉnɛmg̣is. As soon as/all the five hundred blankets which were to be loaned out by the ᵉnɛmg̣is were inside,/K!wāmaxalas was told to take care of them during the time they were going to invite the/Mamalēleqāla and the Lāwits!ēs. As soon as day came (1) next day

ɬɛnsa laē ălēx̣ɛwīdēda ʟēɬtsaɛya qaɛs lē lāxa Mamalēleqăla laqēxs nɛlalalaasa nɛlalayâsa wīnäsa Q!ōmoyâɛyē yīxs laē ā̆ʟax·äla lāxēs ʟēɬālasɛɛwē. Wä, laɛmē âɛm nāqămg·ɪɬtawēxēs g·ɪlē g̣wēg·ɪɛlas qaēda ɛnɛmgēse. Lēx·aɛmēs ōgŭx·ɛīdayusēxs q!ɛʟ!āp!ɛnyag·aē k!wāqɛmdayâx ɬādɛ-
gwayu qaxs ăwŭlx·ɪsɛlasɛɛwaēda Mamalēleqăläxs nɛkŭmaɛyaasa ɛnɛmgēsē ʟɛɛwa ɬāwɪts!ēsē. Wä, g·ɪlɛmisē g̣wāɬ ɬādɛkwasōsa q!ɛʟ!āp!ɛnyag·ē p!ɛlxɛlasg̣ɛma laē lāxa ɬāwɪts!ēsē. Wä, laɛm mōp!ɛnyag·a p!ɛlxɛlasg̣ɛmē ɬadɛgwayâsa ɬāwɪts!ēsē. Wä, g·āxɛmē ɛmâlēda ʟēɬtsayâxa ɬādɛgwayu p!ɛlxɛlasg̣ɛmxs g·āxaē näɛnakᵘ lāxg·a Tsāxɪsɛk: Wä, g·ɪlɛmisē g·āx
hăng̣ɛmalɪsa ʟēɬtsayuwats!ē x̣wāx̣wăk!ŭna laqēxs laē maɛɬts!aqa ʟɛɛwa x̣wāk!ŭna bɛk·ânɛms ʟ!āqoʟasē lāx K!wāmaxalas qaɛs ɛmaɛwats!ēxa waōkwē ɬādɛgwayu p!ɛlxɛlasg̣ema. Wä, la ʟāxɛwaɬɛxsē ʟ!āqoʟas lāxa ʟēɬtsayuwats!ē x̣wāk!ŭna qaɛs yāq!ɛg·aɛɬē. Wä,lä ɛnēk·a: Nēɬamāɬala Kwākwăg·uɬai qaɛs hōʟēlaōs g·āxɛn. G·āxɛmɛn g·āxɛmɛn laʟa lāxa lēlqwălaʟayē.
G·āxɛmɛn ɛmâlaxg·ada ɬādɛgwayugwas. ɛnēɛnak·ɪɬē qaɛs âɛmēʟōs yāl!âʟax qō g·āxʟō ɛnēk·ɛxs laē k!wāg·aaɬaxsa. Wä, lä ʟāxɛwɛlsē Awadē lāx ʟ!āsanâɛyasēs g·ōkwēxa g·āyuɬē lāx ɛnɛɛmēmutasa Mâamtag·ɪla qaɛs yāq!ɛg·aɛɬē. Wä, lä ɛnēk·a: Wa, gēlag·ax·ōs wāɬdɛmaqōs g·ɪgămēɛ. Wä,
g·āxʟɛlāg·ax·a yŭduxsɛɛmakwa lēlqwălaʟaɛya qɛnʟōɛmaslaxō. ɛnēɛnak·ɪɬēs haɛyāl!ōlaaqōs g·āxɛnuɛx̣ᵘ g·ɪgămēɛ. Wä, laɛmɛn lēɛlalōʟaɪ wīnai, laɛms g·āx tɛɬts!āɬ lāxg·a g·ōkwas Mālēdai, ɛnēk·ē. Wä, hēx·ɛidaɛmē-
sē ālaxʟax·ɛīdēda x̣wāx̣wăk!ŭna. Wä, lä hēx·ɛidaɛm ɛmōɬtâlasa ɬādɛgwayu p!ɛlxɛlasg̣ɛm qaɛs lē ɛmaɛwɪlālas lāx g·ōkwas ʟ!āqoʟasē. Wä, g·ɪlɛmisē ɛwɪɛlusdēsa laas ētsēɛstēda lēɬɛwŭɬtōdɛq. Wä, laɛmē ăxsɛɛwa ɛnāx̣wa
Kwākwăg·uɬ qa lēs k!waɛmēɬa qaɛs lē hōʟēlax ɛnāx̣wa ts!ēts!āk·!ālɛmsa lēɬtsayu. Wä, g·ɪlɛmisē g·āx ɛwɪɛlaēʟa lāqēxs hăē ɛwɪɛla k!ŭdzēɬa lēɬtsayuwa ōgwiwiɛlɪɬasa g·ōkwē. Wä, laɛmē ʟ!ɛx̣wa. Wä, g·ɪlɛmisē g̣wāɬa laas ʟaxɛwalɪɬē ʟ!āqoʟas qaɛs yāq!ɛg·aɛɬē. Wä, lä ɛnēk·a: Wä, gēlak·asla g·ɪgămēɛ, Awad. Wä, gēlak·aslax·ōs ɛnēk·!ēnaōs g·āxē ts!ɛl-

the inviters started off and went to the Mamalēleqăla as they/were singing the war songs of the Q!ōmoyâ^{ɛ}yē, as they were going ashore to those who were/to be invited by them. And now they did the same as they had done among the ^{ɛ}nɛmgis./ Only this was different, that six hundred cedar sticks(5)were given as a means of loaning out to make it clear that the Mamalēleqălaɬare ahead of the ^{ɛ}nɛmgis/and the Łāwits!ēs. As soon as the loaning out of the six hundred blankets was finished/they went to the Łāwits!ēs. Then four hundred blankets/were the means of loaning out of the Łāwits!ēs. Now the inviters loaded the blankets which had been loaned out/and they came back to Fort Rupert. As soon as they came back the (10) inviting canoes were in front of the village,for there were now two canoes and the/canoe borrowed by ʟ!āqoʟas from K!wāmaxalas as a means of carrying the other/blankets which had been loaned out. Then ʟ!āqoʟas stood up in the inviting/canoe and spoke and said: "Show your faces, Kwāg·uɬ,/and listen to me. I have come, I have come. I have now obtained all the tribes. (15) I come with the cargo of these loaned out (blankets). I mean that you shall take care that/they come," said he as he sat down in his canoe. Then Âwadē arose/outside of the house which belonged to the numaym Maămtag·ila./ He spoke and said: "Thank you for your speech, chief. Now/let the three tribes come that I may act (?). I mean you(20)ask us to take care, chief. Now I invite you,warriors./Now come and warm yourself in the house of Măłet,"said he, and immediately/the canoe went ashore stern first. At once they unloaded the loaned out/blankets and carried them into the house of ʟ!āqoʟas. As soon as/they were all carried up the beach, they went again to invite them out of the canoes. Then all the (25) Kwāg·uɬ were told to sit with them and to listen to the reports of the/inviters. As soon as they had all come in,the/inviters sat down in the rear of the house and ate after their arrival. When they had finished/ʟ!āqoʟas arose and spoke. He said:/"Thank you,chief Âwadē, thank you for asking me to come and warm my face (1) in your house.

qŭmg·alīł lāxōs g·ōkwaqōs g·īg̣amēᵉ ałᵉmaēḷōx wāłdᴇmaxwa ʟālilāläxa ʟēłtsayu ḷᴇᵉwa âᴇm mēmalēxala; ᵉnēᵉnak·iłē g·āxᵉmᴇnuᵉx̣ᵘ g·īg̣amēᵉ lâʟxa lēlqwălaʟaᵉya, ᵉnēk·exs yūdux̣ᵘp!enēg·imēʟa g·āxᴇnuᵉx̣ᵘ. Wä, laᵉmēsᴇn ᵉnēx· qăns ēt!ēdē q!ămdēłaxwa dzāqwax qa maᵉłtsᴇmēs q!ᴇmq!ᴇmdᴇmas ʟ!āsotiwalis ḷōᵉ āłtsᴇma q!ᴇmdᴇm ōqŭᵉla lāxa g̣āg̣ayalayu k·!īk·!ᴇtᴇlak·!āla q!ᴇmdᴇma, ᵉnēk·exs laē k!wāg·alīła. Wä, lä yāq!ᴇg·aᵉłē Âwadē. Wä, lä ᵉnēk·a: Wä, g̣ēlag·a g·īg̣ămēᵉ ʟ!āqoḷas. Wä, g̣ēlag·axēs wāłdᴇmōs lāxēs wāłdᴇmōsaxs ᵉnēk·aaqōsaqē laᴇm g·āxʟa lēlqwălaʟaᵉya. Wä, g·āxʟa lāg·ax·ī qᴇn wäg·ēʟᴇn aëk·ilaʟaqē qō g·āxʟa lāxᴇns q!umx·dᴇmēsēx. Wä, hëᵉmisēs wāłdᴇmōs g·īg̣ămēᵉ ʟ!āqoḷas yīxs ᵉnēk·aēx qᴇns q!ămdēłēxwa dzāqwax lāxa āłtsᴇmsa q!ᴇmdᴇmłtsōxda g·īg̣ămaᵉyaxōx ʟ!āsotiwalisax. Wäg·adzâ ᵉnēk·ᴇx g·īg̣ămēᵉ, ᵉnēk·ē.

Wä, laᵉmē ᵉwīᵉla hōqŭwᴇls lāxa g·ōkwē lāxēq. Wä, g·īlᵉmisē dzāqwaxs ḷaas ʟ!āqoḷasē ᵉyālaqasa haᵉyāłᵉa qa läs q!ămdeᵉlālaxa Gwētᴇla ḷᴇᵉwa ᵉwālas Kwāg·uł ḷᴇᵉwa Q!ōmk·!ūt!ᴇsē. Wä, hëx·ᵉidaᵉmēsē lēda mōkwē haᵉyāłᵉasa Q!ōmoyâᵉyē qaᵉs lē ḷaxstolīłaxa t!ᴇx·īläsa g·ōkwasa Gwētᴇla. Wä, lä ᵉnēk·a ᵉnᴇmōkwē lāq: G·āxᵉmᴇnuᵉx̣ᵘ q!ămdēlalōʟai Gwētᴇlai qa ʟ!āsōtiwalisai, ᵉnēk·ē. Wä, la ᵉnēk·a waōkwas: Halag·alīʟasai. Wä, la hëx·sä g̣wēk·!āla lāxa ᵉnāx̣wa g·ig·ōkᵘsa yūdux̣ᵘsᴇᵉmakwē Kwākŭg·ūła. Wä, g·īlᵉmisē ᵉwĭᵉlxtolsaxa g·ig·ōkwaxs g·āxaē aēdaaqa. Wä, laᵉmēda nēnâg̣adē g·alaēʟa lāxa g·ōkwas ʟ!āqoḷasē ḷᴇᵉwis k!wēk!wanuʟᴇmaᵉyē. Wä, laᵉmēda nâg̣adē wŭnwŭnōsa dᴇnxᴇlasēs q!ᴇmdᴇmg·īłts!âla. Wä, âᵉmisē k!wēk!wanuʟᴇmaᵉyas hōʟēlax lälälasasa q!ᴇmtēlaᵉyasa nâg̣adē. Wä, hëłomalaᵉmisa k!wēk!wanuʟᴇmaᵉyas q!āxa āłtsᴇmē q!ᴇmdᴇmxs k·!ēsᵉmaē g·āx hōg̣wiʟa yūdux̣ᵘsᴇᵉmakwē Kwākŭg·uła. Wä, g·āxᵉmē lōxmâlaxs g·āxaē hōg̣wiʟalēda ᵉnāx̣wa bēbᴇgwānᴇma qaᵉs lē k!ŭsᵉālīł lāx wāx·sēg̣wīłasa g·ōkwē. Wä, lēda haᵉyāłᵉax·sä lāxa ōgwiwaᵉlīłasa g·ōkwē qaᵉs lē k!ŭsᵉālīł lāq. Wä, g·īlᵉmisē g·āx ᵉwīᵉlaēʟa laas ḷāxᵉŭlīłē ʟ!āqoḷasē qaᵉs yāq!ᴇg·aᵉłē. Wä, lä ᵉnēk·a: Qäḷ,qäḷas ᵉnēg·amaōł lāxᴇns q!ŭlsq!ŭlyax̣ŭla qăns hë g̣wēᵉnākŭlē lāxwa q!ᴇmdēłax. Wä,wëg·īłla nēnâg̣ad hasustâx yīsōs q!ᴇmtēlaᵉyaq!ōs qa hōʟēlēsg·īns g·īg·ᴇg̣ă-

Is it a new speech to meet to invite the/inviters and let them each just go somewhere? I mean this,we have arrived,chief. We have obtained/ the tribes. They say that they follow us after three days. Now/I wish for us to sing again in the house this evening that there may be two songs of (5) ɫ!āsōtiwalis, and also a new song different from the watching pole song obtained from the grandfather."/ Thus he said and sat down. Then Awadē spōke/and said: "Now come, chief ɫ!āqoɫas. Thank you for your speech/that you said that the tribes would come./ Let them come that I may treat them well when they come to our village site. (10) And also this your speech, chief ɫ!āqoɫas, that you said that we/should sing in your house this evening, the new song of this chief ɫ!āsotiwalis./ Go on now say this, chief," said he./

Then they all went out of the house. As soon as/it was evening ɫ!āqoɫas sent young men to ask the Gwētɛla to sing in the house,(15) and the ɛwālas Kwāg·uł and the Q!ōmk·!ūt!ɛs. Immediately/the four young men of the Q!ōmoyâɛyē went and stood in the doorways of the house of the/Gwētɛla, and one of them said: "We come to ask you to sing in the house,/Gwētɛla, for ɫ!āsotiwalis," said he. And the others said, "Come quickly."/ They said the same in all the houses of the three Kwāg·uł tribes. (20) And as soon as they had been to all the houses they came back./ Then the song-leaders went first into the house of ɫ!āqoɫas and they sat down on each side./ Now the song-leaders sang secretly the song which they had in mind/and only those who were sitting on either side listened to the way the song of the/song-leaders went. And at the right time those who were sitting on either side knew the new song. (25) The three tribes of the Kwāg·uł had not yet come in. Now all the men came in/together and sat down on/each side of the house. Then the young men went to the rear of the/house and sat down there. As soon as they had all come in/ɫ!āqoɫas arose. He spoke and said: "Now, it is true,what I told you (30) about our old people of long ago, that we should do in this way singing in the house. Now go on,/song-leaders, breathe

mēg·axōs wāɬdᴇmʟaxsōs q!ᴇmtēlaᴇyax, ᴇnēk·ēxs laē k!wāg·alīɬa. Wä, lä hĕx·ᴇidaᴇma nâgadē dâqālasēs q!ᴇmtēlaᴇyē. Wä, laᴇmē k·!ēs hāsᴇla qa helatâlēsēs k!wēk!wanuʟᴇmaᴇyax läläläsas qaqāᴇyasasa q!ᴇmdᴇmē aɬtsᴇmaxa ᴇnēk·ē:

1. Yē ya ha wâ, yē ya ha wâ.
   Wä, g·uwaɬa qᴇn lâst!aqaᴇyēʟasg·în k·!āk·!ēlak·!ayuɬxᴇn g·Ig·ᴇgămayūta lāx lēlqwālaʟaɬ. Wâ â hu wā.
2. Yē ya ha wâ, yē ya ha wâ.
   Ha, gwāla wŭɬᴇᴇm gāgak·!ālak·as ᴇlᴇᴇlqwalak·as ʟālaq!wāla.
   Wä, k·!ēsᴇmaēʟᴇn nūnɬᴇideaʟa tsolēxaʟa. Wä, k·!ēsᴇmaēʟᴇn x·āyîmg·ilaʟaxa ʟēgᴇmnuxᵘdzēᴇyaʟax K·înts!egŭmdzēᴇyasēs yaēxʟᴇndzēᴇyaxa nᴇnōlōgēlēdzēxa wāyadag·ilēdzē Dzōnoq!wagēlēdzēs g·Ig·ᴇgămēdzēs g·Ig·ᴇgămaᴇyas lēlqwālaʟaɬ. Wâ â hu wā.
3. Yē ya ha wâ, yē ya ha wâ.
   Laᴇmᴇn ᴇya ʟēqayaɬtsᴇn ʟēgᴇmdzēᴇyaxg·în q!ŭlēx·ʟaᴇyamäx· G·Ixsēstalisâmē. Laᴇmᴇn ᴇya ʟēqayaɬtsᴇn ʟēgᴇmdzēᴇyaxg·în q!ŭlēx·ʟaᴇyamäx· Yāqoʟasᴇmēdzēᴇya. Laᴇmᴇn ᴇya ʟēqayaɬtsᴇn ʟēgᴇmdzēᴇyaxg·în q!ŭlēx·ʟaᴇyamäx· ʟ!āsotiwalidzēᴇya. Laᴇmᴇn ᴇya ʟēqayaɬtsᴇn ʟēgᴇmdzēᴇyaxg·în q!ŭlēx·ʟaᴇyamäx· ʟ!āqoʟadzēᴇya. Laᴇmᴇn ᴇya ʟēqayaɬtsᴇn ʟēgᴇmdzēᴇyaxg·în q!ŭlēx·ʟaᴇyamäx· Ewanuxᵘdzēᴇya. Yŭᴇm ᴇya ʟēʟᴇgᴇmsᴇn gagᴇmpdzēᴇyaxa q!ŭlēx·ʟaᴇyadzēyuɬa ʟ!āʟ!aqwaladzēyuɬaxēs q!ŭlēx·ʟaᴇyamäx· ʟ!āqoʟasᴇmēdzēyuɬa nᴇnōlogēlesa g·Igᴇmaᴇyōs lēlqwālaʟaɬ. Wâ â hu wā.

Wä, g·îlᴇmēsē gwāɬ dᴇnxᴇlēda ᴇnāxwa nēnâgada yîxs laē ᴇnāxwa q!ālēda bēbᴇgwānᴇmaxa āɬtsᴇmē q!ᴇmdᴇma laas ʟaxᴇwalīɬē ʟ!āqoʟasē qaᴇs yāq!ᴇg·aᴇɬē. Wä, lä ᴇnēk·a: ʟ!ᴇdâ ʟ!ᴇdâ laᴇmas g·Ig·ᴇgămē wŭʟᴇlax ʟēʟᴇgᴇmasᴇn aᴇwānâᴇyē Yîx·āgᴇmaᴇyē. Yuwēstaᴇm ʟēʟᴇgᴇmsē yux ᴇwālaswīst!a ʟēʟᴇgᴇma. Wä, yūᴇmēsᴇn qāqasīɬōx qa ᴇwīᴇlōʟēsōx ʟ!āsotiwalisaq. ᴇnē-

out the song that you made that our chiefs may listen (1) to what you will say in your song that you have made," said he and sat down./ Immediately the song-leaders began the song that they had made. They did not sing loud/so that it could be heard well by those who were sitting on either side, the way of the words of the new song/ which said:/

(5) 1. Yē ya ha wâ, yē ya ha wâ./

Make way and let him have this with which I am always trying to strike my/rival chiefs among the tribes. Wâ â hu wâ./

2. Yē ya ha wâ, yē ya ha wâ./

Do not ask in vain for mercy, putting out your tongues and pressing back your hands. (10) Am I not going to become excited and am I not going to cause to/disappear the one who has the great name the Great-Cause-of-Fear/the great property, the great one that causes people to lose their senses, the great one that makes people unmerciful, the/ Dzōnoq!wa among the chiefs of the tribes./Wâ â hu wā./

(15) 3. Yē ya ha wâ, yē ya ha wâ. /

Now I will call your great name, your own name/G·ĭxsē^{ɛ}stalĭsɛmē^{ɛ}. Now I will call your great name/your own name, Yāqoɬasɛmē^{ɛ}. Now I will call your/great name, your own name, ɬ!āsotiwalis. (20) Now I will call your great name, your own name,/ɬ!āqoɬas. Now I will call your great name/ your own name, Ewanux^{u}dzē. These are the/names of my great grandfather whose own great name was ɬ!āqoɬasɛmē^{ɛ},/the one who was regardless of all caution(25)among your chiefs, tribes. Wâ â hu wā./

As soon as all the song leaders had finished singing all/ the men knew the new song, and then ɬ!āqoɬas arose and/spoke. He said: "It is nice, it is nice. Chiefs, you have heard the/ names of the root of my family,Yĭx·āgɛmē^{ɛ}, these names, these names, these great(30)names. This is my way of going, for all

ᵉnak·iłē g·īg·ᴇg̣ămēyōs mōsg̣ᴇᵉmakwē Kwākŭg·uł qᴇn wäg·ē ts!ᴇk·!āłᴇlas wāłdᴇmasᴇn nᴇgŭmpaēda g·īg̣ămaᵉyaē Lᴇlāk·înis. Laᴇmᵉlaē lâlᴇx K·înts!ēgŭmxa ᵉwālasa ʟ!āqwa. Laᴇmᵉlāwisē g·āxʟ sᴇp!ēdałtsē g·āxᴇn. Wä, laᵉmēsᴇn ḷāḷᴇwŭlxsēlałtsē lāxōx ʟ!āsotiwalisēx. Wä, laᵉmēsōx k·ōqwaʟaq qa nᴇg̣ᴇłtawēmēsēsōxwaxᴇn t!ᴇx·īlaᵉyē qa qāstăwēsoxōxgŭn laōłg·în k·ōqwaxa ḷēg̣adōła ʟ!āqwē Ăngwalōła. Wä, wëg·a âᴇm yāʟ!âʟᴇx g·ōłg·ukŭlōt qō g·āxʟa yūduxᵘsᴇᵉmakwa lēlqwălaʟaᵉya, ᵉnēk·ēxs laē k!wāg·îlīła. Wä, lä ḷaxᵉwalīłē Pᴇlᵉnakŭlag·ilîsxa g·īg̣ămaᵉyasa ᵉnᴇᵉmēmutasa Kŭkwāk!ŭmasa Q!ōmoyâᵉyē. Wä, lä yāq!ᴇg·aᵉła. Wä, lä ᵉnēk·a: Hăwāk·as gīg̣ămēᵉ wāłdᴇmaq!ōs. Laᵉmasēʟ ʟ!āqoʟaa g·īg̣ămēᵉ laxōda ᵉwālasa ʟ!āqwē K·înts!ēgŭmxa săp!ēdayuʟasa g·īg̣ămaᵉyaē Lᴇlāk·înisaxa ëk·!ᴇlwata lāx k·!ēdadē. Wä, g̣ēlak·asʟᴇlēx·ē ᵉwālasa wāłdᴇms nᴇgŭmpa, g·īg̣ămēᵉ ʟ!āqoḷas qaxg·în g̣wāłᴇlaᵉmēk· q!ayāxasa qāᵉyasasa·āłtsᴇmē q!ᴇmtēlaᵉyasa nēnâg̣adēxa ᵉnēk·ē. Wa, k·!ēsᵉmaēḷᴇn x·ayîmg·īlaʟaxa ḷēg̣ᴇmnuxᵘdzēᵉyaʟax K·înts!ēgŭmdzēᵉya. Hō hō hō hō, g̣ŭnō k·!ētsēᵉsta lāxō g·īg̣ămēᵉ lāxēs wāłdᴇmōs, g·īg̣ămēᵉ ʟ!āqoḷas, āʟᴇn max·ts!alax, ᵉnēk·ēxs laē k!wāg·âlīła. Wä, laᵉmē g̣wāł lāxēq.

Wä, laᵉmē ᵉwīᵉla hōqŭwᴇlsēda bēbᴇgwāmᴇm lāxēq. Wä, la mōp!ᴇnxwaᵉsa ᵉnāla g·āx g·aēsa ʟēłtsayu lāx Tsāxis g·āxaas nēłᵉidēda Mamalēleqăla qaᵉs lē q!ap!ēᵉnakŭla K·!āq!a. Wä, hëx·ᵉidaᵉmēsa yūduxᵉsᴇᵉmakwē Kwākŭg·uł la ᵉwīᵉla hōg̣wīʟ lāx g·ōkwas ʟ!āqoḷasē. Wä, laᵉmē ʟ!āqoḷas k·îlxwaxa g̣ŭmsē lāxa k·îlwēlasē qa g̣ŭmsālasa ᵉnāxwa bēbᴇgwānᴇma. Wä, laᵉmē ʟ!āqoḷasē ḷᴇᵉwis xunōkwē ʟ!āsotiwalisē q!wālax·a. Wä, laᴇm ḷēḷaap!ᴇlaxa ᵉnāłᵉnᴇmts!aqē ᵉmᴇla ts!ᴇlts!ᴇlk·sa naxsdaᵉyasa kwēkwē. Wä, lä qamōkᵘsa qămxwäsa kwēkwē. Wä, lä wīwŭsēg·uᵉyâla. Wä, lä ts!ōts!ᴇlqalē g̣ŭmsaᵉyas. Wä, g·îlᵉmisē ᵉwīᵉla g̣wāł q!wālax·ēda ᵉnāxwa bēbᴇgwānᴇmxs laē ᵉwīᵉla hōqŭwels lāxa g·ōkwē qaᵉs lē k!ŭdzᴇxsēg·ēx tsāqamaᵉyasa g·ōkwē.

Wä, lēx·aᵉmisē ʟ!āqoḷas ḷōᵉ ʟ!āsotiwalisē la g·aēʟᴇla lāxa g·ōkwē. Wä, k·!ēst!ē g̣ēxg̣as k!ŭts!ᴇsa bēbᴇgwānᴇmaxs g·axaasa

will be obtained by ʟ!āsotiwaɬis.(1) My meaning, chiefs, you chiefs of the four Kwāg·ul tribes, is this. I will report to you/what has been said by my father-in-law chief Lɛlāk·ɛnis. It is said he obtained/Cause-of-Fear, the great copper. Now it will come and it will be thrown by me./Now I am going to treat like a prince this ʟ!āsotiwalis.(5) Now I am going to break it so that he may go straight on the trail that I made for him to/walk on, when long ago I broke the copper that had the name Cloudy. Now/just take care, tribes, when the three tribes will arrive."/ Thus he said and sat down. Then Pɛlɛnakŭlag·ilis arose,/the chief of the numaym Kŭkwāk!ŭm of the Q!ōmoyâɛyē. Then he spoke(10)and said: "Great is your word chief. Now you/have obtained the copper, chief, the great copper Cause-of-Fear which will be thrown/by the chief Lɛlāk·ɛnis who is an expert in having princesses./Thank you for the great word of your father-in-law, Chief ʟ!āqoʟas, for/in the beginning I was startled by the words of the new song made by the song leaders,"(15) said he: "Am I not going to make disappear that which has the great name/Cause-of-Fear? Hōhō hō hō. Do not retract your promise,/Chief ʟ!āqoʟas, else I shall be ashamed." Thus said he and/sat down. That was finished after this./

Then all the men went out after this and (20) four days after the inviters had arrived and stayed at Fort Rupert,/the Mamalēleqăla came in sight and gathered at K·!āq!a and right away/the three tribes of the Kwag·uɬ all went into the house of ʟ!āqoʟas/and then ʟ!āqoʟas bought ochre in the store so that/all the men might paint themselves, and then ʟ!āqoʟas and his son ʟ!āsotiwalis(25)dressed themselves. And there stood in the hair behind one white/feather of the tail of the eagle, and down of the eagle was put on./ They had a belt around the waist and they were painted with charcoal mixed with ochre. As soon/as all the men had finished dressing they went/out of the house and sat down near the house front./

(30)Only ʟ!āqoʟas and ʟ!āsotiwalis stayed in the/house. The men had not been sitting there long(1)before the Mamalēleqăla came, the

Mamalēleqăla ᵉnɛᵉmāg·iwałēs yaēyats!ē nāᵉlālasa wīnak·!ālaxs g·ā-
xaē tēx̣ᵉwida laqēxs k·!ēsaē yāyaᵉnaxs g·āxaē. Wä, g·ɬlᵉmisē g·āx
mɛxᵉałaᵉya lāx nɛgɛt!äsa g·ōkwas ʟ!āqoʟasē laē q!wēłᵉid nɛᵉlala.
Wä, âᵉmisē la sɛltālēda Mamalēleqăla k·!eâs yāq!ănt!ālas.

Wä, lä ʟax̣ᵉwūlsē Lālak·ots!axa g·āyołē lāx ᵉnɛᵉmēmotsa Yaēx·a-
gɛmaᵉyasa Q!ōmoyâᵉyē qaᵉs yāq!ɛg·aᵉłē. Wä, lä ᵉnēk·a: Wa, gēla-
g·a Mamalēleqăl. Wa, gēlag·a lāxwa hănēyaxsa wiwōmpdäōs, ᵉwālas
lēlqwălałē lāxa ʟēłɛlax̣ᵘnax̣wäsg·ɬn g·ɬgămēk· yɬxg·a ʟ!āsotiwalisɛk·
Laɛms hēłâlałōʟ qaᵉs x·ɬts!ax·ᵉɬdaōsaxg·a ʟ!āsotiwalisak·, ᵉnēk·ēxs
laē gwēgɛmx·ᵉɬd lāxa ᵉnāx̣wa Kwākŭg·ûła. Wä, lä ᵉnēk·a: ᵉWēg·a
q!wāg·ɬlsax Kwākŭg·uł qɛn ʟēłɛwɛlsaɛnʟaxwa g·ɬgămaᵉyax qa g·axla-
g·ɬsō dōxᵉwɬdɛxg·as ʟēłɛlakŭk·, ᵉnēk·ēxs laē hāsɛla ᵉnēk·a: Gē-
lag·a g·ɬgămaᵉya ʟ!āsotiwalisa, g·āxᵉɛmg·as k·!ōtɛlag·ōsa. G·ā-
xᵉɛmk· wūyōq!wax·iwayaa ᵉnēk·ē. Wä, hēx·ᵉidaᵉmisē ʟ!āqoʟas g·ā-
xawɛls lāx t!ɛx·ɬlăsēs g·okwē qaᵉs ʟax̣ᵉwɛlsē lāxa ʟ!āsanâᵉyē. Wä,
lä k·ɬsdăqāłasēs hēłk·!ōtts!ānaᵉyē qaᵉs dōqwāłēx mɛxâlasasa x̣wā-
x̣wak!ŭna. Wä, lä k·ɬsāxotsēs aᵉyāsowē qaᵉs yāq!ɛg·aᵉłē. Wä, lä
ᵉnēk·a hāsɛla: Gēlag·a ʟ!āsotiwalisai, g·āxᵉɛmg·as k·!ōtɛlag·o-
sai, ᵉnēk·exs laē wäxaxa ᵉnāx̣wa bēbɛgwānɛm qa lɛmxɛxsēg·ayisē tsā-
qamaᵉyasēs g·ōkwē. Wä, lä ᵉnāx̣waᵉma bēbɛgwānɛm lɛmxɛxsēg·ēsēs
ēᵉeyasowē lāxa tsāqamaᵉyasa g·ōkwē. Wä, hēx·ᵉidaᵉmēsē g·âx g·ā-
xawɛlsē ʟ!āsotiwalisē lāxa t!ɛx·ɬlăsēs g·ōkwē qaᵉs lē dzɛlx·ustâ
lāxa k·!ɬtɛla ɛlxʟālax ʟ!āqoʟasē qaᵉs lē ʟēʟâdzâwēxa k·!āqała.
Wä, hēᵉmisē ʟ!āqoʟasē ᵉnēk·a: Hā hā hā hū wā. Wä, lä mōp!ɛna
hē g̣wēk·!ɛg·aᵉłē. Wä, laᵉmē âɛm nɛgɛłtɛwēxēs g·ālē g·wēk·!ālas-
sɛxs g·ālaē la mɛnsɛxs laē g̣wāła k·!ɬtɛla.

Wä, g·āxē bă̆nēᵉsta qaᵉs ʟāxᵉwɛlsē ʟ!āqoʟasē ʟɛᵉwis xŭnōkwē
ʟ!āsotiwalisē lāx ōx̣ᵘsidzaᵉyasa k·!ɬtɛla. Wä, la ʟ!āqoʟasē yāq!ɛ-
g·aᵉła. Wä, lä ᵉnēk·a: Wēg·ɬła nēnâgat q!ɛmt!ētsa gāgayalä
k·!ɬk·!ɬtɛlak·!āla q!ɛmdɛma, ᵉnēk·ē. Wä, hēx·ᵉidaᵉmēsa nâgadē
dâqâlas gwɛᵉyâsxa ᵉnēk·a:

bows of their canoes in a straight line, singing their war song/when they came in sight and they were not going fast when they arrived. When/they stopped in front of the house of ɬ!āqoɬas they stopped/singing, and the Mamalēleqăla kept quiet. Nobody spoke./

(5)Then Lālak·ots!a arose, who belonged to the numaym Yaēx·agɛmē^{ɛ}/ of the Q!ōmoyá^{ɛ}yē and spoke. He said: "Come/Mamalēleqăla, come to this canoe resting place of the forefathers of your/great tribe when they used to be invited by my chief, this ɬ!āsotiwalis./ Now you will sit there comfortably to witness ɬ!āsotiwalis." Thus he said(10)and he turned his face to all the Kwăg·uł tribes and said,/"Stand up, Kwăg·uł, that I may call out of the house this chief that he may come/and look at his guests." Thus he said and then he said aloud,/"Come, chief ɬ!āsotiwalis, now your salmon have come;/they have come in great schools," said he. and immediately ɬ!āqoɬas came(15)out of the door of his house and stood outside. Then/he put his right hand over his eyes and looked at the canoes that were stopping outside./ Then he put down his hand and he spoke and/said aloud, "Come, ɬ!āsotiwalis, your salmon has arrived,"/ said he as he told all the men to beat fast time (20)on the front of his house. Then all the men beat fast time/with their hands on the front boards of the house and immediately/ɬ!āsotiwalis came out of the door of his house and ran up/the watchman's pole behind ɬ!āqoɬas and he stood on the platform./ Then ɬ!āqoɬas said "Hā hā hā hū wā." Four times/(25)he cried this way. Then he did as he had done when he first cried out this way/when he first tried it when the watchman's pole was finished./

Then he came down and ɬ!āqoɬas and his son/ɬ!āsotiwalis stood outside at the foot of the watchman's pole. And then ɬ!āqoɬas spoke/ and said, "Now song leaders, sing our grandfather's(30)song of the watchman's pole," said he. And immediately the song leaders/gave out what he referred to which said:/

Ha, laᵉmɛn dōxᵉwalɛla, lahak·asᵉmɛn dōxᵉwalɛla lax mɛyâ.

Hē yā hē yā hâ hâ.

G·āxᵉmōx g·āxᵉūstahēsɛla q!awap!alahedzēk·as q!ōqɛlanɛmk·asa hâ.

Hē yā hē yā hâ hâ.

ᵉyāg·ɛnutâsaēnētsɛn ōsäyâhâ k·!îtɛlayuk·asᵉō.

Hē yā hē yā hâ hâ.

Wä, g·āxᵉmē wūq!äs ɬ!āsotiwalis yîx Q!ēx·ɬālaga ɬāɬaxōdɛx ɬ!āsotiwalisē ɬōᵉ ɬ!āqoɬasē qaᵉs ᵉnɛmālē yîxᵉwîdaxs laē nɛxsɛmālas dɛnxɛlēda ᵉnāxwa Kwākūg·uɬa. Wä, laɛm yîxwîwalē Q!ēx·ɬagäxa yîxwîwaᵉyaxs yîxwaē. Wä, g·îlᵉmisē q!ūlbēda q!ɛmdɛmaxs laē Q!ēx·ɬālaga laēɬ lāxa g·ōkwē. Wä, laᵉmē gɛmxawɛldzɛma lāk·!ɛndē p!ɛlxɛlasgɛmaqaᵉs lē gɛmxɛldzɛm lāx ōxᵘsidzaᵉyasa k·!îtɛla qaxs hëx·säᵉmaē ɬāx·ɬosē ɬ!āqoɬas ɬɛᵉwis xunōkwē ɬ!āsotiwalisē. Wä, g·îlᵉmisē g·āx ᵉwîᵉla gämxasa lāk·!ɛndē p!ɛlxɛlasgɛmxs laē yāq!ɛg·aᵉɬē ɬ!āqoɬasē. Wä, lä ᵉnēk·a:

Wa, gēlag·a Mamalēleqǎl. Wa, gēlag·a ᵉwālas lēlqwǎlalē. G·āxᵉɛms g·āxᵉalɛla lāxɛn q!umx·dɛmsēx. Laɛmɬas wūɬāxᵉalɛlaxɛn gāgaᵉyāla k·!îk·!îtɛlak·!āla q!ɛmdɛma. Hēɛm q!ɛmdɛmsɛn aᵉwanâᵉyē Yîx·āgɛmaᵉyē. Wä, g·āxᵉmēsōx ăxᵉēɬsōsg·în ɬɛwūlgɛmēk· yîsg·a ɬ!āsotiwalisɛk· qaᵉs x·îts!ɛnɬōs Mamalēleqǎl. Wä, laᵉmēɬs x·îts!anānamaɬg·ada lāk·!ɛndɛk· p!ɛlxɛlasgɛma yūdzăᵉwēsōs Q!ēx·ɬālaga xūnōkwas ɬ!āsōtiwalisē. Wä, laɛm ēaxᵉîts lāxa Mamalēleqǎla. Wä, laɛm maēmogŭdzâya bēbɛgwānɛm lāxa ᵉnāɬᵉnɛmxsa p!ɛlxɛlasgɛmaxs laē ɬ!āqoɬas yāqwaq lāqēxs k!ŭdzɛxsālaē lāxa xwāxwāk!ŭna. Wä, g·îlᵉmisē ᵉwîᵉla yāxᵉwitsa p!ɛlxɛlasgɛmē laē ᵉnēk·a: Wa sōxwä.

Wä, lä ɬāxᵉŭɬaxsē Gŭyōɬɛlasxa g·îgămaᵉyasa ᵉnɛᵉmēmutasa

Now I see it, now I see it, the salmon./
Hē yā hē yā hâ hâ./
It is coming up stream with a great wave following, what
I obtained by purifying myself./
(5)Hē yā hē yā hâ hâ./
You were overcome by me on account of this watchman's
pole. (?)/
Hē yā hē yā hâ hâ./

Then the sister of ʟ!āsotiwalis, Q!ēx·ʟālaga, came and stood between/ʟ!āsotiwalis and ʟ!āqoʟas and they danced together while they were standing together in the middle of(10)all the Kwāg·uɬ who were singing. And Q!ēx·ʟālaga had on her head the/dancing-headdress with ermine skins. As soon as they had finished their singing/Q!ēx·ʟālaga went into the house. Then they brought out one hundred/ blankets and put them down at the foot of the watchman's pole/ while ʟ!āqoʟas and his son ʟ!āsotiwalis were still standing there.(15)As soon as they had carried out all the hundred blankets/ʟ!āqoʟas spoke and said:/

"Now come, Mamalēleqăla, come great tribe./Now you have arrived at this my rich village site. Now you will hear my/grandfather's song,the song of the watchman's pole,this is the song of my root,(20)Yîx·āgămē[ɛ]. Now it comes to be taken by my prince,this/ ʟ!āsotiwalis, that it may be seen by you Mamalēleqăla. Now you will receive/for witnessing this the one hundred blankets which were danced upon by Q!ēx·ʟālaga/the daughter[1]of ʟ!āsotiwalis." Then he handed them to the Mamalēleqăla./Now there were four men to each pair of (25) blankets as ʟ!āqoʟas gave them to them while they were still sitting in the canoes./As soon as he had given away the blankets he said:/"Now it is done."/

Then arose Gŭyōɬɛlas,chief of the numaym(1)Mamalēleq!ăm and

---

[1]A woman dancing on behalf of a person is always called his daughter because it is properly the function of a daughter to dance.

Mamalēleq!ăm qaᴱs yāq!ᴇg·aᴱɬē. Wä, lä ᴱnēk·a: Hăwādzēk·as, hăwādzēk·asōs k·!ēsᴱâqōs, g·Ɬg̣ămēᴱ ʟ!āsotiwalis. G·ăxdzēᴱmō g·ăxᴱaʟᴇla lâʟxwa k·!ēsēx q!ŭnāla nēɬᴱɬda lāxwa wāyats!âlax ăxnōgwatsōxda k·!ɬtᴇlax. Wäg·ɬɬla ăwāsâl g·Ɬg·ᴇgamēᴱ qaᴱnux̣ᵘ ēx·ᴱak·ē-
ʟōʟ ᴱnēk·ēxs laē k!wāg·aaɬᴇxsa.

Wä, laᴱmē Lālak ots!a ᴱnēk·a: LaᴱmᴇN ʟēᴱlalōʟai Mamalēleqālai qa Q!ēx·ʟālagai xŭnōkwas ʟ!āsotiwalisai. Laᴇms g·ăxʟa tᴇɬts!aɬ lāxg·a g·ōkᵘgwas. Laᴇmk· lᴇqwēlakwai, ᴱnēk·ē. Wä, hēx·ᴱidaᴱmisē g̣wēɬaʟaᴱya x̣wāx̣wăk!ŭna yaēᴱyats!ēsa Mamalēleqăla qaᴱs lē lᴇmg·alis lāx ʟ!ᴇmaisas g·ig·ōkwasēs g̣wᴇᴱyâ qaᴱs g·aēʟᴇlasa. Wä, laᴱmēda ᴱnāx̣wa Kwākŭg·uɬ ᴱmāᴱmawālax ᴱmămwälās qaᴱs lē ᴱmāwĪʟᴇlas lāxa g·ig·ōkwē. Wä, g·ɬlᴱmisē ᴱwĪᴱlōsdēsa laē watᴱwŭsdēsax x̣wāx̣wak!unäs. Wä, g·ɬlᴱmisē ᴱwĪᴱla la wādᴇkwa laas hēx·ᴱidaᴇm ētsēᴱstēda q!ēmâla haᴱyāɬᴱasa Kwākŭg·uɬēxa p!ēkwē Mamalēleqāla qa läs ʟ!ᴇx̣wa lāx ʟ!āsotiwalisē. Wä, la hēᴱmᴇnāɬaᴇm hēg·ɬlĪɬa p!ēkwaxs ʟēɬ́wŭɬtotsᴇ́waē qaxs âlak·!ālaē pōsq!a.

Wä, g·ɬlᴱmisē g·āx ᴱwĪᴱlaēʟa laē hēx·ᴱida xămsxasᴱĪdxa xaᴱmasē. Wä, g·ɬlᴱmisē g̣wāɬ xămsxasxa xaᴱmasē laas ăxᴱētsᴇᴱwa mᴇnats!ē qaᴱs lē xămsᴱalĪlᴇm lāx hēɬk·!ōtiwaliɬas g·ōkwē qaxs hēē k!ŭdzĪɬĪda Mamalēleqălē ōgwiwá́lĪɬasa g·ōkwē. Wä, g·ɬlᴱmisē xămsalēlᴇma mᴇnats!ē laas ʟax̣ᴱwalĪɬē Lālak·ots!axa g·āyoɬē lāx ᴱnᴇᴱmēmotas ʟ!āqoʟasēxa Yaēx·agămaᴱyē. Wä, lä yāq!ᴇg·aᴱɬa. Wä, lä ᴱnēk·a: Wēg·ɬɬla lāg·ustâʟᴇx Mamalēleqăl nēɬaɬxᴇns ᴱnālax. Āɬᴱmaēʟ̣ōx wāɬdᴇma dādᴇnxaɬg·ulĪɬēx k!wēɬaxwa ᴱnēg·ᴇmŭɬēx lāxᴇns wĪwompᴱwŭɬa qa k!wēᴱlālēs dᴇnxᴇla nēɬaxᴇns ᴱnāläxs k!wēɬaē. Wä, wēg·ɬɬla ᴱnēk·ēxs laē k!wāg·ɬlĪɬa.

Wä, hēx·ᴱidaᴱmisē ʟ̣āxᴱwalĪɬe G̣ŭyōɬᴇlasxa g·Ɬg̣ămaᴱyasa ᴱnᴇᴱmēmutasa Mamalēleq!ăm qaᴱs yāq!ᴇg·aᴱɬē. Wä, lä ᴱnēk·a: Qäʟ̣, qäʟ̣ēs wāɬdᴇmōs g·Ɬg̣ămēᴱ Lālak·ōts! qäʟ̣axs hēᴱmaēx g̣wälēxwa ʟēqwiᴱläla xŭtēs bᴇkwēlēnokwasᴇns lāx nᴇg̣ᴇɪ́ᴇnēsᴇᴱwa, lāg·iɬaᴇns k·!ēs âᴇm sᴇna qᴇn g̣wēyiᴱläsa. ᴱnēᴱnak·iɬē nōs g·ōkŭlōt Mamalēleqăl.

spoke. He said, "Mighty,/really mighty are your privileges, chief ʟ!āsotiwalis, which have come/to you, this what is not often shown by those who are unable (to do so although) they are owners of this/ watchman's pole. Go on now, chiefs, you with your father, that we may be kindly disposed towards you,"(5)said he, and sat down.

Then Lālak·ots!a said: "I invite you, Mamalēleqăla/on account of Q!ēx·ʟālaga, the daughter of ʟ!āsotiwalis. Now come/and warm yourselves in his house here. Now the fire has been built!" said he. Immediately/the canoes of the Mamalēleqăla scattered and(10) they went ashore at the beach of the houses of those with whom they wanted to stay./ Then all the Kwāg·uł carried up the load and carried it/into the houses. As soon as everything had been carried up/the canoes were hauled up. When they had been hauled up/many young men of the Kwāg·uł went to the invited Mamalēleqăla(15)who were to eat after their arrival at(the house of)ʟ!āsotiwalis. Generally/the guests go immediately when they are invited, for they are really hungry./

When they had all gone into the house, they ate dried salmon/ and after they had eaten dried salmon, the drum was taken/and was put down on the right hand side in the rear of the house for(20) the Mamalēleqăla were sitting down in the rear of the house. As soon as they had put down the/drum, Lālak·ots!a arose who belonged to the numaym/of ʟ!āqoḷas, the Yaēx·agɛmēᵉ. Then he spoke and/ said: "Now go on and sing, Mamalēleqăla, and tell our world. It is not a new way that feasters should sing first. This was said long ago to our(25)ancestors to sing a feasting song to tell our world we are feasting. Now/go on," said he and sat down./

Immediately arose Ġŭyōłɛlas, chief of the/numaym Mamalēleq!ăm. He spoke and said: "Indeed/true is your word, chief Lālak·ots!a. Indeed,different ways(30)were marked out by our Creator to be followed. I do not/just plan that it should be done in this way. That is my meaning, my tribe Mamalēleqăla. (1)Go on and sing

Wëg·a lāg·ustâsɛn k!wēlaᵉyalä q!ɛmdɛma, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmēsa nâg̣adäsa Mamalēleqăla dâqâlas k!wēlaᵉyāla q!ɛmdɛmsxa ᵉnēk·ēda k!wēlaᵉyaᵉlayu q!ɛmdɛms:

1. Wâ hū wa hâ yä ha.

Yawehēx·îlēdzēlɛns g·Īg̣ămaᵉyēx. Wädzēlag·a. Yawehēx·îlēsla yāyaᵉwēnqɛlēsla g·Īg̣ămaᵉyēx lēlqwălalai.

Lādzeᵉya laᵉmɛn ḷēqayałtsɛn ḷēg̣ɛmdzēᵉyasɛn g̣ag̣ɛmpdzēᵉyaxēxs q!ŭlēxleᵉyadzēᵉya Kwākwax·âlasa, Kwāx·îlanōkumēdzēs g·Īg̣ămaᵉyas lēlqwălalai.

Lādzeᵉyaᵉmɛn ḷēqayałtsɛn ḷēg̣ɛmdzēᵉyasɛn g̣ag̣ɛmpdzēᵉyaxēxs q!ŭlēxleᵉyadzeᵉya l!āl!aqwalała, l!āqwag·iladzēs g·Īg̣ămaᵉyas lēlqwălalai.

Ladzēᵉyaᵉmɛn ḷēqayałtsɛn ḷēg̣ɛmdzeᵉyasɛn g̣ag̣ɛmpdzeᵉyaxa q!ŭlēxleᵉyadzeᵉya Lăx·sᵉɛndālała Q!āq!ăltalałdzēs g·Īg̣ămaᵉyas lēlqwălalai.

Ladzēᵉyaᵉmɛn ḷēqayałtsɛn ḷēg̣ɛmdzeᵉyasɛn g̣ag̣ɛmpdzeᵉyaxa q!ŭlēxleᵉyadzeᵉya P!ēp!adzayusa P!āsălałdzēs g·Īg̣ămaᵉyas lēlqwălalai.

Ya wâ hu wä haᵉyē.

Yūɛmya ḷēḷɛg̣ɛmdzeᵉyasɛn g·Īqag·iwaᵉya lēlqwălalai.

Ya wâ hu wä.

2. Wâ hū wa hâ yä.

Lādzēɛm lālâx ōxwayala dzōnoqwayala dzōnoq!wag̣ēledzes g·Īg̣ămaᵉyas lēlqwălalai.

Ladzēɛm lālâx lēnag·ilala qaᵉs ᵉwīᵉwŭlsg̣ɛᵉmakwa lēɛlqwălalai lāx g̣weg̣wäla g·îlēdzēᵉyasɛn g̣ag̣ɛmpdzeᵉyaxa q!ŭlēxleᵉyadzeᵉya Mɛlnasdzēyułas g·Īg̣ămaᵉyōs lēlqwălalaixa hamanēkwila dzōnoq!wadzeᵉya łōqŭlīłasɛn g̣ag̣ɛmpdzeᵉyaxa q!ŭlēxleᵉyadzeᵉya Kwax·îlanokumēdzē Kwākwax·âlats g·Īg̣ămedzeᵉya lēɛlqwălalai.

our feasting song," said he. Immediately/the song leaders of the Mamalēleqala started the feasting song, and this is what says/ the feasting song:/

1. Wâ hū wa hâ yä ha./

(5) Now our great chief will begin to move;/ he will begin to move in the world, the chief, tribes./

Now I shall name the great name of our great grandfather,/ whose own name was Kwākwax·âlas, the great Kwāx·îlanōkŭmēᵋ,/the chief of the tribes./

(10) Now I shall name the great name of my great grandfather,/ whose own name is ʟ!āʟ!aqwalał, the great ʟ!āqwag·ila,/ the chief of the tribes./

Now I shall name the great name of my great grandfather,/ whose own name is Lăx·sᵋɛndalał, the great Q!āq!ăltalał,(15)the chief of the tribes./

Now I shall name the great name of my great grandfather,/ whose own name is P!ēp!ādzɛyōs, the great P!āsălał, the chief/of the tribes./

Ya wâ hu wä haᵋyē./

(20) These are the great names of my chief before me, tribes./

Ya wâ hu wä./

2. Wâ hū wa hâ yä./

Now he will shout the Dzōnoq!wa shout of the/chiefs of the tribes./

(25) Now he will give a great grease feast to all the tribes,/ as was done by my great grandfather/whose own name was Mɛlnas, your chief, tribes;/the great terrifying Dzōnoq!wa was the feasting dish of my/great grandfather whose own name was the great Kwāx·îlanōkŭmēᵋ,/ Kwākwax·âlas, the great chief, tribes./

Ya wâ hu wä haᵉyē.

Yūᴇmya ḷēḷᴇg̣ᴇmdzeᵉyasᴇn g·iqag·iwaᵉya lēlqwalaʟai.

Ya wâ hu wä.

3. Wâ hū wa hâ yä ha.

Ḡwāłaᴇmx·dᴇn k·!ēk·!esnēqăla k·ēk·alēqalasōx k·āk·alᴇᵉmayusa k·īlᴇmg̣ēlēdzēx g·īg̣ămaᵉya lēlqwălaʟai. Läex·deᵉyax k·!āk·!ēlak·!āyasōs yīlyīlkwalag·ilaxwa ḷēg̣ᴇmnuxᵘdzēᵉyax Dᴇnt!ālayudzeᵉyax yaēxʟᴇnasᴇn g·īg̣ămaᵉyē lēᴇlqwălaʟai.

Ya wâ hu wä.

Wä, g·īlᵉmisē q!ŭlbēda q!ᴇmdᴇm dᴇnxᴇlayusa k!wēłē Mamalēleqăla laas Ḡŭyōłᴇlas ōxwa dzōnoqwa. Wä, lä yāq!ᴇg·aᵉła. Wä, lä ᵉnēk·a lāqēxs ḷaᵉwīłtsämaē lāx wāwasălīlasas dᴇnxᴇlayuwē q!ᴇmdᴇmas. Laᴇms nōs g·ōkŭlōt,laᵉmē wŭʟāxᵉaḷała ēt!ēdaxwa ᵉwālasēx k!wēlaᵉyala q!ᴇmdᴇmᴇn qaᵉs Kwākŭguł lāx Dzāwadē layułg·īn ʟ!ēnag·ila, ᵉnēᵉnak·iłaxg·īn laᵉmēk· qāsō qaᵉs Gwētᴇl ʟōᵉs Q!ōmayâᵉyē ʟōᵉs ᵉwalas Kwāg·uł ḷoᵉs Q!ōmk·!ūt!ᴇs yīsg·ada x̣wāk!ŭnak·, yīx sᴇk·!ax·sok!uxwēk· p!ᴇlxᴇlasg̣ᴇma, ᵉnēk·ē. Wä, laᵉmē k!wāg·īlīł lāxēq.

Wä, laᴇm ᵉnᴇmsg̣ᴇmōdxa q!ᴇmdᴇm, wä, lä ăxᵉēʟsᴇᵉwa mᴇnats!ē qaᵉs g·āxē xămsᵉalīlᴇm lāx max·stâlīłasa t!ᴇx·īläsa g·ōkwē. Wä, laᵉmē hëleg·īntsōsa t!ᴇqa. Wä, g·īlᵉmisē g̣wāł t!ᴇxt!aqxa q!wēdzᴇkwē t!ᴇqaxs laē yāq!ᴇg·aᵉłē ʟ!āqoḷasē. Wä, lä ᵉnēk·a: Qäḷ, qäḷas g·īg̣ămēᵉ Ḡŭyōłᴇlas laxēs läyōs wāłdᴇmaxwa k·!ēsēx q!ŭnēnēᵉ wāłdᴇms g·īg̣ămaᵉya qāsō, lāg·iłas q!ēnᴇma aētaxaläsa g·īg·ᴇg̣ămaᵉya lāqᵘ. Xᴇnyasawēsᴇnʟasēs wāłdᴇmōs g·īg̣ămēᵉ qaxs yūmaaqōs ēaxēnaᵉyōxda k!wēlasēx g·īg̣ămēᵉ, ᵉnēk·ēxs laē nᴇxbag·īlīłē wāłdᴇmas lāxa ᵉnāxwa k!wēłaxa Mamalēleqăla. Wä, lä ᵉnēk·a: Wäk·as, g·īg·ᴇg̣ămēs Mamalēleqăl. Wäk·as lāg·aqō hëłtalaqō. Laᵉmō aëk·!aakᵘxwa

Ya wâ hu wä haᵉyē./

These are the great names of my chief before me, tribes./

Ya wâ hu wä./

3. Wâ hū wa hâ yä ha./

(5) Already I was scared; I was afraid of the/Cause-of-Fear, the great chief, tribes, as he was about/to strike with that which hurts that has the great name/Dɛnt!aᵉlayu, the property of my chief,/tribes./

(10)Ya wâ hu wä./

As soon as was finished the song sung by the feasting Mamalēleqǎla,/then Ġŭyōłɛlas uttered the Dzōnoq!wa cry. Then he spoke and/ said as he was standing still while they were singing their song:/ "Now, you my tribe, now is heard again this great feasting(15)song for you, Kwāg·uł, at Dzāwadē, where long ago I gave a grease feast./ I mean that I promise a feast for you Gwētɛla, and you Q̈!ōmoyâᵉyē, and you/ᵉwālas Kwāg·uł,and you Q!ōmk·!ūt!ɛs,with this canoe which is worth fifty/blankets." Thus he said and sat down after this./

Now they sang one song. Then the drum was taken(20)and put away down next to the door of the house./ Now they were given as a second course dried berries,and after they had eaten the squeezed berries,/ʟ!āqoʟas spoke and said:"Indeed,indeed,/chief Ġŭyōłɛlas, true is your word which is not often(25)said by chiefs, 'I promise a feast.' Therefore many chiefs go down in rank/on account of this. Am I not startled by your speech, chief? For this is your kind of work, the/feast-giving, chief." Thus he said and he directed his speech to/all the feasting Mamalēleqǎla and he said: "Go on, chiefs/ of the Mamalēleqala, go on with this which is done right. Now it is well done. (1)This is not a new saying, the giving of three courses

k·!ēsēx āłᵉᴇm wāłdᴇmaxa hëleg·îndäsa hāsaᵉyē lāxēs hămg·īlasᴇᵉwē yîxs ᵉnēk·aēda q!ŭlsq!ŭlyaxᵘdä ᵉyăx·sᴇmxʟäᴇns k!wēᵉlēnaᵉyē lāxa g·īg̣ămaᵉyē qaxs hëwäxaē hëleg·înts ᵉnᴇmsg̣ᴇma wāłdᴇm g·āxᴇns q!ŭnālax·dᴇn wŭʟᴇlaxa ᵉnēk·ē, ᵉnēᵉnak·iłē wäk·as, wäk·as, ᵉnēk·ēxs laē k!wāg·îlīła. Wä, lä k·!ēs ʟ̣āxᵉwalīła g·īg̣ămaᵉyē Yāqałᵉᴇnlidzēxa g·āyułē lāx ᵉnᴇᵉmēmutasa ᵉwālasēxa k·!ēsᵉōnokwasa nāᵉnaxmaᵉyaxa hëleg·îndäsa yāq!ănt!āla lāxa k!wēłē. Wä, lä ᵉnēk·a: Qäʟ̣ēs wāłdᴇmōs, g·īg̣ămēᵉ ʟ!āqoʟ̣as. Laᵉmᴇnuᵉx̣ᵘ ëx·p!asᴇᵉwasg·as ʟēᵉlālayug·ōs g·āxᴇn, g·īg̣ămēᵉ qag·as hëleg·îndayug·ōsxg·ada ëx·p!ak· hāsaᵉyōs, g·īg̣ămēᵉxwa k·!ēsēx āłᵉᴇm wāłdᴇm qᴇns g̣wēk·!ālasaxwa g̣wałālamulēx wāłdᴇmxᴇns g·īg·îlᴇmg·îlēsaxg·îns ᵉnāx̣wēk·lēlqwălaʟaᵉya, qᴇns g̣wēk·!ālasa. Wä, yuᵉmēsᴇns âᴇm la nᴇg̣ᴇłᵉnēsᴇᵉwōx.ᵉnēᵉnak·iłē âla âlaʟasēs wāłdᴇmiᵉlälayōs g·īg̣ămēᵉ ᵉnēk·ēxs laē g̣wēg̣ᴇmx·ᵉīda lāxa Mamalēleqăla. Wä, lä ᵉnēk·a: Qᴇn ᵉnēk·ē Mamalēleqăl; ëx·laxaēʟ̣a qō k·!eâs sᴇbats ëk·ē wāłdᴇmiᵉlälasa g·īg̣ămaᵉyē g·āxᴇns. Wa, wa, ᵉnēk·ē. Wa, laᵉmē ᵉwīᵉla hōqŭwᴇlsa k!wēłdē lāxēq.

Wä, lä ᵉnāx·ᵉīdxa g̣aālaxa łᴇnsē. Wä, laᵉmēsē ëxała qaᵉs nᴇqälēxs g·āxaēda ᵉnᴇmg̣ēs ʟ̣ᴇᵉwa Łāwits!ēsē g·āxandālax ʟ!ᴇmaisas g·ōkwas ʟ!āqoʟ̣asē. Wä, laᴇmxaē q!ap!ēx·ᵉīd la ᵉnaᵉnămułᵉīdēda Gwētᴇla ʟ̣ᴇᵉwa ᵉwālas Kwāg·uł ʟ̣ᴇᵉwa Q!ōmk·!ut!ᴇs ʟ̣ᴇᵉwa Mamalēleqăla, wä, hëᵉmisʟ̣ēda Q!ōmoyâᵉyē. Wä, laᴇm la sᴇk·!āsg̣ᴇᵉmakᵘ lēlqwălaʟaᵉya la q!ap!ēs lāx ōxʟ̣aᵉyasa k·!îtᴇla. Wä, âᵉmisē la nᴇqᴇmg·îłtᴇwēxēs ᵉnāx̣wa g̣wayiᵉlälas qaēda Mamalēleqăläxs g·ālaē g·āxalisa ʟ̣ōxs laē dᴇnxᴇlasa q!ᴇmdᴇmasa k·!îtᴇla. Wä, hëᴇmxaāwis g̣wēx·ᵉidēda ᵉnᴇmg̣ēsē ʟ̣ᴇᵉwa Łāwits!ēsē yîxs ᵉnāłᵉnᴇmōkwaēs qāsō qaēda mōsg̣ᴇᵉmakwē Kwākŭg·uła laqēxs g·ālaē la k!wēła. Wä, laᴇm g̣wāł dᴇnxᴇlayuwē q!ᴇmdᴇmasa k·!îtᴇla laxëq. Wä, lēx·aᴇm ōgŭx·ᵉīdaᵉyōs wāłdᴇmasa Łāwits!ēsaxs laē k!wēła, yîxs laēda g·īg̣ămaᵉyē Lᴇlak·înis sᴇp!ēts Dᴇnt!ālaᵉyuxa q!ăyōxwē ʟ!āqwa lāxēs nᴇgŭmpē ʟ!āqoʟ̣asē. Wä, la ʟ!āqoʟ̣asē ʟ̣āʟ̣ᴇwᴇlxsīlas Dᴇnt!ālaᵉyu lāxēs g·īqēlasᴇᵉwēs

with breath (i.e. a speech) to those who are given to eat,/ for it is said by the old people that very bad is our feasting of a/chief, for never is there one word of giving a third course to us./ I have often heard them say it. I mean,go on,go on,"said he(5)and sat down. Then stood up chief Yāqaɬᵉɛnlis/who came from the numaym ᵉwālas, whose privilege it is to answer the/third course with a speech at the feast. He said:/ "Indeed true is your word, chief ʟ!āqoʟas. Now we are made happy (sweet) by the/means by which you invite us, chief, for this your third course, this your (10) sweet breath, (i.e. speech) chief. This is not a new saying, for this is the way we spoke/in the beginning, this word of our ancestors of all the/tribes. This we were to say. And now we just follow this./ I mean this, true, true is your saying, chief." Thus he said/and turned his face to the Mamalēleqăla and he said: "I say,(15)Mamalēleqala, would it be good if the kind words of the chiefs did not strike us? Wa wa," said he. And then all the feasters went out of the house/after this./

Day came the next morning and when it was almost noon/ the ᵉnɛmgis and the Ɬāwits!ēs came in front of the beach of the house(20)of ʟ!āqoʟas. Then assembled the Gwētɛla/and the ᵉwālas Kwāg·uɬ and the Q!ōmk·!ūt!ɛs and the Mamalēleqala/and also the Q!ōmoyăᵉyē. There were five tribes/gathered at the lower end of the watchman's pole, and now they just did/everything they had done for the Mamalēleqăla when they first came to the beach(25)and when they sang the song of the watchman's pole. And the/ᵉnɛmgis and Ɬāwits!ēs each also did the same when they promised a feast for the four/Kwāg·uɬ tribes when they first went to the feast. Then they stopped singing /the song of the watchman's pole after this. And only this was different in the speech/of the Ɬāwits!ēs when they feasted that chief Lɛlak·ɛnis(30)gave Dɛnt!alaᵉyu,the expensive copper, to his son-in-law, ʟ!āqoʟas./ Then ʟ!āqoʟas treated as a prince with Dɛnt!alaᵉyu his prince, whom he was making a chief, (1) ʟ!āsōtiwalis,

ʟawɛlgămaᵉyē ʟ!āsotiwalisē, qaxs hëᵉmēlē ʟ!āsotiwalisē k·ōqwaɬxa q!ăyōxwē ʟ!āqwē Dɛnt!alaᵉyu qō lāɬ yāqwasa p!ɛlxɛlasgɛmē lāxa yūduẋᵘsɛᵉmakwē lɛɬɛᵉlakᵘ lēlqwālalaᵉya. Wä, laɛm dzāqwaxs laē ɛwīᵉla hōqŭwɛls lāxa lɛɬɛᵉlats!ē g·ōkwa. Wä, laᵉmē gwāɬē g·ālē ēaᵉxēnēsa mōsgɛᵉmakwē Kwākŭg·uɬ lāxēq·.

Wä, g·īlᵉmēsē ɛnāx·īdxa gaāla laēda g·īgămaᵉyē Gŭyōɬɛlasxa Mamalēleqăla lēᵉlālaxa mōsgɛᵉmakwē Kwākŭg·ūɬa qa läᵉs k!wēɬa. Wä, hëx·ᵉidaᵉmēsa mōsgɛᵉmakwē Kwākŭg·ûɬ k!wāx·ᵉida lāx g·ōkwas ʟ!āqoʟas qaᵉs hawaʟēlagâlē lāx qāsowēxsdlāxasa ɛnāẋwa g·īg·ɛgămēᵉ ʟō dzōẋwaēxsdlāxas, qaxs hëᵉmaē qădatsa ɛnāẋwa lēlqwālaʟēᵉ, qaᵉs k·!ēsē wālɛm la k!wēɬ lāxa g·ālē k!wēlatsa lēɬɛᵉlakwē ʟōxs g·ālaē k!wēɬa lēɬɛläxa lēlqwālalaᵉyē qaᵉs qāsonukwē ʟōᵉ qa dzōẋwēsa ɛnāɬᵉnɛmōkwē lāxa ɛnāɬᵉnɛmsgɛᵉmakwē lēlqwālalaᵉya, qō k·!eâslax qāsō ʟōᵉ dzōẋwas la ɛnēk·a bāk!umaq ɛyāg·aᵉyu lāxa lēɬɛla ʟɛᵉwa k!wēɬē. Wä, hëᵉmis lāg·iɬasa Kwākŭg·uɬē lēɬts!ōd lāx g·ōkwas ʟ!āqoʟas qaᵉs yäq!ɛntuwēsōx.

Wä, g·īlᵉmisē ɛnāɬᵉnɛmōkwa g·īg·ɛgămaᵉyasa mōsgɛᵉmakwē Kwākŭg·ūɬ ɛnēk·ɛxs lɛᵉmaē qāsōɬ lāxa k!wēlasʟasa Mamalēleqăla yîx ɛnēᵉnak·īɬas yîxs q!ālaᵉmaēda mōsgɛᵉmakwē Kwākŭg·uɬaxs ɛnāɬᵉnɛmsgɛmaēs k!wēlalaᵉyuʟa q!ɛmdɛm. Wä, hëᵉmis lāg·iɬas ɬâk!wēmas qa mōkwēsēs qāsō. Wä, g·īlᵉmisē gwāɬē wâɬdɛmas laē ɛwīᵉla la hōgwiʟa lāxa k!wēlaᵉyats!ē g·ōẋᵘsa g·īgămaᵉyē Gŭyōɬɛlas. Wä, g·īlᵉmisē g·āx ɛwīᵉlaēʟa mōsgɛᵉmakwē Kwâkŭg·ūɬa lāqēxs lɛᵉmaē ɛwīᵉla k!wamēɬa Mamalēleqăla ʟɛᵉwa ɛnɛmgēsē ʟɛᵉwa Ɬāwits!ēsē qaxs hëᵉmaē nāqaɬap!ōtsa Mamalēleqalēda Gwētɛla; wä, hëᵉmis nāqaɬap!ōtsa ɛnɛmgēsēda Q!ōmayâᵉyē; wä, hëᵉmis nāqaɬap!ōtsa Ɬāwits!ēsēda ɛwālas Kwāg·uɬa, laas ăxᵉētsɛᵉwa mɛnats!ē qaᵉs lē xămsᵉalēlɛm lāxa hëɬk·!ōtiwalīɬasa g·ōkwē.

Wä, lä ʟaxᵉwalīɬa ōmpas Gŭyōɬɛlasxa ʟēgadäs Kwāx·īlanokŭmaᵉyē. Wä, lä yāq!ɛg·aᵉɬa. Wä, lä ɛnēk·a gwēgɛmāɬa lāxa Mamalēleqăla: Laᵉmɛn wëg·īɬ nōs g·īg·ɛgămēᵉ lāx gwēk·!ālasē lāqᵘ

for his name was to be ʟ!āsotiwalis after breaking the/expensive copper Dɛnt!alaᵋyu, when were to be given away blankets to the/ three invited tribes. It was evening when/they all went out of the inviter's house. Then the(5)Kwāg·uł tribes finished the first work with this./

As soon as daylight came in the morning,then chief Ġŭyōłɛlas/ of the Mamalēleq̆ala invited the four Kwāg·uł tribes to a feast./ Immediately the four tribes sat down in the house/of ʟ!aqoḷas to listen to each other, as to who wanted to promise a feast among all the chiefs,(10)and who wanted to give a potlatch. For it is the custom (lit. support) of all the tribes/that they should not in vain be guests in the first feast of the invited ones,/and when first the one who invites the tribes gives a feast, then they have someone to promise a feast/and a potlatch, one in each tribe./ If they do not promise a feast and a potlatch, then the Indians say that it is bad treatment in the(15)invitation and at the feast. Therefore, the Kwāg·uł were called together in the/house of ʟ!āqoḷas to talk it over./

As soon as one chief of each of the four Kwag·uł tribes/said he would promise a feast to the feasters of the Mamalēleq̆ala,-for this/is what it means, the four Kwāg·uł tribes know that they will each(20)sing one feasting song, and this is the reason why they are strong, that / four of them promise a feast; - and after they had finished speaking, then all went into/the feasting house of chief Ġŭyōłɛlas. As soon as/the four Kwāg·uł tribes came in they all went and/sat next to the Mamalēleq̆ala and the ᵋnɛmg̣is and Ławits!ēs, for(25)the Gwētɛla are paired with the Mamalēleq̆ala and the ᵋnɛmg̣is are paired with the/Q!ōmoyâᵋyē and the Łāwits!ēs are paired with the/ᵋwālas Kwāg·uł. Then the drum was taken and was put down/ in the right hand rear corner of the house./

Then arose the father of Ġŭyōłɛlas, whose name was Kwāx·īlanōkŭmēᵋ,(30)and he spoke and said, turning his face to the Mamalēleq̆ala:/

lāxwa k!wēlasēx wāłdɛma, ɛnēk·exs laē gwēgɛmx·ɛĭd lāxa ōgwiwalĭłasa g·ōkwē qaxs hëē k!ŭdzĭła Gwētɛla. Wä, lä hë k!ŭdzĭła Q!ōmoyâɛya hëłk·!ōdɛnēgwĭł; wä, lä hë k!ŭdzĭła ɛwālas Kwāg·uła gɛmɛxōdɛnēgwĭłasa g·ōkwē. Laems wëg·alōl Gwētɛl, Q!ōmoyawē, ɛwālas Kwāg·uł, Q!ōmk·!ūt!ɛs lāg·ustâlax. Laems k!wēɛlālalōł qaɛs nēłaōsaxɛns ɛnāläxs k!wēlaēx. Ałɛmaēl̥ōx wāłdɛm qens gwēk·!ālasaxwa lä qens wāłdɛmaxwa ɛnēg·ɛmaxɛns ɛ́wanấyaxg·ĭns ɛnāx̣wēk· lēlqwālalaɛyaxs g·ālaōłēx ɛnāg·alĭsɛns ɛnālax qens ɛnēk·ē Mamalēleqăl, ɛnɛmg̣ās, Ławits!ēs, lāxōx wāłdɛɛmēnaɛyēx lāqu, ɛnēk·ēxs laē k!wāg·alĭła.

Wä,hëx·ɛidaɛmisē Q!ōmogwēxa g·ayułē lāx ɛnɛɛmēmutasa Maămtag·ila l̥axɛwalĭła qaɛs yāq!ɛg·aɛłē. Wä, lä ɛnēk·a: Qäl̥, qäl̥axs hëɛmaēx gwälasēxɛns g·āxēx g̣waēlas lāxōx g·ōkwaxsa g·Ig̣ămaɛyaqōs Mamalēleqălax bɛx̣ɛŭnālag·ilaēlēda âlakwē g·Ig̣ămēxs yāq!ɛg·aɛłaē lāxwa k!wēlasłax wāłdɛmaxōs wāłdɛmaqōs g·Ig̣ămēɛ Gŭyōłɛlas. ɛmāsɛnlag·ĭłła yax·q!ăsɛlał l̥ōɛgŭn g·ōłg·ɛkulōtak·, ɛnēɛnak·iłē wëg·a lāg·ustâsɛn k!wēɛyālalä q!ɛmdɛma qɛn łalogwadaē lāxa g·Ig̣ămaɛyē ɛnēk·ē. Wä, hëx·ɛidaɛmisē dɛnxɛēdēda Gwētɛlās q!ɛmdɛmasxa ɛnēk·ē:

1. Wâ hâ yä hâ yä hā hā.
   Lādzēɛmālâx yawix·ĭlēsła yayawinqɛlēsła wāladzɛg̣ēlēdzēx g·Ig̣ămaɛyɛns lēɛlqwālalai.
   Lādzeɛmālâx g·Iqămx·ɛĭdēɛyała ɛnɛmōkŭmaɛyēx g·Ig̣ămaɛyaxg·ĭns lēɛlqwalalai.
   Yā wâ hâ wä.

2. Wâ hâ yä hâ yä hā hā.
   Māx·ts!ag·ilaɛlaâx g̣wälag·ĭlēdzadzēɛyaxsɛns g·Ig̣ămaɛyēx lēɛlqwālalai.

"Now let me go on, my chiefs, according to the way of speaking/in the feasting house," said he, and turned his face to the rear of the/house, for there the Gwētɛla were sitting down, and the/Q!ōmoyâᵉyē were sitting on the right hand side and the ᵉwālas Kwāg·uɬ were sitting/on the left hand side in the rear of the house. "Now go on, you Gwētɛla, Q!ōmoyâᵉyē,(5)ᵉwālas Kwāg·uɬ,Q!ōmk·!ūt!ɛs, and sing your feasting songs/and tell our world about this feasting. Is it a new saying that we/say thus when we are speaking, this saying that was said by the ancestors of/all our tribes, when first light came into our world? That is what I say,/Mamalēqăla, ᵉnɛmgis, Łāwits!ēs, according to the way of saying about this."/10)Thus he said and sat down./

Immediately Q!ōmogwē who came from the numaym Maămtag·ila/arose and spoke. He said: "Indeed, indeed,/that is the way it is done, the way we are in this house of your chief,/Mamalēleqăla, he who was really made a chief, who made the souls go out(15)when he spoke in this that is called a feast, your word that you say, chief/Gŭyōɬɛlas. Why should I be lowered together with my tribe?/ I mean, go on and sing your feasting song that I may obtain a dish/from the chief,"said he. And immediately the Gwētɛla sang/their song which said:/

(20) 1. Wâ hâ yä hâ yä hā hā./
Now this great one will move; he will move about this greatest/chief of our tribes./
Now this great one will(show)the face of a great chief, this head chief,/our tribes./
(25) Yā wâ hâ wä./
2. Wâ hâ yä hâ yä hā hā./
It is said they cause people to be ashamed, the ways of our great chief,/tribes./

Ödzɛgag·ila^{ɛ}laâx gwälag·ĭlēdzadzē^{ɛ}yaxsa ödzɛgamēdɛdzēx wŭlgăma^{ɛ}ya g·Ĭgăma^{ɛ}yēx lēɛlqwălalai.

Layōłg·ɛns g·Ĭgăma^{ɛ}yēx ămaxodēyaxa ɫēgɛmnux^{u}dzēyaɫax Lētax·ɫadzēyaxa ɫ!ā ɫ!aqwa qa^{ɛ}s lēɛlqwălalai.

Layōłg·ĭns g·Ĭgăma^{ɛ}yēx ămaxodēyaxa ɫēgɛmnux^{u}dzēyaɫax Nɛngɛmāladzēyaxa ɫ!āɫ!aqwa qa^{ɛ}s lēɛlqwălalai.

Layōłg·ĭns g·Ĭgăma^{ɛ}yēx ămaxodēyaxa ɫēgɛmnux^{u}dzēyaɫax Angwălax·ɫadzēyaxa ɫ!āɫ!aqwa qa^{ɛ}s lēɛlqwălalai.

Layōłg·ĭns g·Ĭgăma^{ɛ}yēx ămaxodēyaxa ɫēgɛmnux^{u}dzēyaɫax Wâx·sē^{ɛ}stalax·ɫadzēyaxa ɫ!āɫ!aqwa qa^{ɛ}s lēɛlqwălalai.

Layōłg·ĭns g·Ĭgăma^{ɛ}yēx ămaxodēyaxa ɫēgɛmnuxudzēyaɫax Mauak·!ax·ɫadzēyaxa ɫ!āɫ!aqwa qa^{ɛ}s lēɛlqwălalai.

Layōłg·ĭns g·Ĭgăma^{ɛ}yēx nūnɬ^{ɛ}ēdēyak·as tsōlexayak·as x·āyɛmg·ĭlaxa ɫēgɛmnux^{u}dzēyaɫax Adɛmgŭlēx·ɫadzēya ɫ!āɫ!aqwa qa^{ɛ}s lēɛlqwălalai.

Layōłg·ĭns g·Ĭgăma^{ɛ}yēx nūnɬ^{ɛ}ēdēyak·as tsōlexayak·as x·āyɛmg·ĭlaxa ɫēgɛmnux^{u}dzēyaɫax Qōlōmax·ɫadzēya ɫ!āɫ!aqwa qa^{ɛ}s lēɛlqwălalai.

Yūɛmya ɫ!āɫ!aqwa g·Ĭsa^{ɛ}wēsɛns g·Ĭgăma^{ɛ}yēx qa^{ɛ}s lēɛlqwălalai.

Yā wâ hâ wä̈.

3. Wâ hâ yä hâ yä hā hā.

La^{ɛ}mɛn nūsayaɫas ɫē^{ɛ}ɫɛgɛmasɛns g·Ĭgăma^{ɛ}yēx qa^{ɛ}s lēɛlqwălalai.

Yū^{ɛ}mɛnya ɫēgɛmaxg·ĭn q!ŭlēxɫēya^{ɛ}mēk· ^{ɛ}māxŭyalidzē ^{ɛ}māxŭlag·ĭlidzēs g Ĭgăma^{ɛ}yōs lēɛlqwălalai.

Yū^{ɛ}mɛnya ɫēgɛmaxg·ĭn q!ŭlēxɫēya^{ɛ}mēk· ^{ɛ}māx·mɛwēsa māx·mɛwĭsagămēdzēs g·Ĭgăma^{ɛ}yōs lēɛlqwălalai.

Yū^{ɛ}mɛnya ɫēgɛmaxg·ĭn q!ŭlēxɫēya^{ɛ}mēk· Gŭyōłɛlasa Gŭyōłɛlasɛmēdzēs g·Ĭgăma^{ɛ}yōs lēɛlqwălalai.

It is said he makes people jealous,the great high one who has a face of which people are jealous,/the greatest chief, tribes./

Long ago this,our great chief,gave away in a potlatch the one that has the name/Lēta,the copper for you,tribes./

(5) Long ago this,our great chief,gave away in a potlatch the one that has the name/Bear Face,the copper for you,tribes./

Long ago this,our great chief,gave away in a potlatch the one that has the name/Cloudy,the copper for you,tribes./

Long ago this,our great chief,gave away in a potlatch the one that has the name(10)Thick-All-Around,the copper for you, tribes./

Long ago this,our great chief,gave away in a potlatch the one that has the name/Sea-Lion,the copper for you,tribes./

Long ago this,our great chief,became extravagant,broke and made disappear/the one that has the great name Crane,the copper(15)for you,tribes./

Long ago this,our great chief,became extravagant,broke and made disappear/the one that has the great name Beaver-Face,the copper/for you,tribes./

These are the coppers given away by our chief,for you,(20) tribes./

Yā wâ hâ wä./

3. Wâ hâ yä hâ yä hā hā./

Now I will tell the myth of the names of our chief, for you,/ tribes./

(25) This is my name, my own name, ᵋmāx̣ŭyalidzē, the great ᵋmāx̣ŭ-lag·ilis,/your chief, tribes./

This is my name,my own name, ᵋmax·mɛwis, the great ᵋmāx·mɛ-wisag̣āmēᵋ,/your chief, tribes./

This is my name, my own name, G̣ŭyōɬɛlas, the great G̣ŭyōɬɛla-sɛmēᵋ,/your chief, tribes./

Yūᵉmɛnya ḷēg̣ɛmaxg·în q!ŭlēxʟēyaᵉmēk· ʟ!āqwag·iladzē ʟ!āqōʟāladzē ʟ!āʟ!aqwaladzē ʟ!āqoḷasɛmēdzē g·īg̣ămaᵉyōs lēɛlqwălaʟai.

G·adzēyaɛm mɛnmɛnłaxʟäyu ḷēḷɛg̣ɛmas wiwōmpdzēyaxa q!ŭlēxʟēyaᵉmēk· Mɛnlēdēya Mɛnlēdɛnūłdzē g·īg̣ămaᵉyōs lēɛlqwălaʟai.

G·adzēyaɛm mɛnmɛnłaxʟäyu ḷēḷɛg̣ɛmas wiwōmpdzēyaxa q!ŭlēxʟēyaᵉmēk· Kwāx·îlanōkŭmē Kwākwax·âladzē Kwāx·sēᵉstaladzē g·īg̣ămaᵉyōs lēɛlqwălaʟai.

Yūɛmya ḷēḷɛg̣ɛmdzēyasɛn g·īqag·iwaᵉyɛn g̣ag̣ɛmpdzēyaxa q!ŭlēxʟēyaᵉmēk· Mātag·iladzēs g·īg̣ămaᵉyōs lēɛlqwălaʟai.

Yā wâ hâ wä.

Wä, g·îlᵉmisē q!ŭlbēda q!ɛmdɛmē laas Q!ōmogwē xāxalolaqwa laqēxs ḷaᵉwēłtsämaē lāx wāwasɛlīlasasa dɛnxɛla. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wa, wa, laɛms ēt!ēd wŭḷāxᵉaʟɛlaxwa ᵉwālaᵉyālax q!ɛmdɛmaxɛn q!ɛmdɛmēx qaᵉs haᵉmāłɛl lēlqwălaʟai. ᵉnēᵉnak·iłē laᵉmɛn qāsō qaᵉs Mamalēleqăl, ᵉnɛmg̣ēs, Ławits!ēs, ᵉnēk·ē.

Wä, lä ḷāx̣ᵉwalīłē Lālak·ots!a qaᵉs yāq!ɛg·aᵉłēxa g·āyułē lāx ᵉnɛᵉmēmutasa Yaēx·ag̣ɛmaᵉyasa Q!ōmoyâᵉyē. Wä, lä ᵉnēk·a: Qäḷ, qäḷaxs hëᵉmaē wāłdɛᵉmēnē lāqᵘ qaɛns g·îg·îlg̣owēk· ḷɛᵉwa ᵉwālasēx lēlqwălaʟaᵉyaxg·îns ᵉnēx·sōᵉmēk· yîsɛns wīsōmpᵉwŭła qɛns âᵉmē nɛg̣ɛłtɛwēx t!ɛx·īlaᵉyas qɛns qāstawēsɛᵉwa lāxwa g·āxa qɛns g̣waēlas lāxwa g·ōkwaxsa g·īg̣ămaᵉyāx Ḡŭyōłɛlasēx. ᵉnēᵉnak·iłē wäg·a ëk·!ēqɛlax Kwākŭg·ūł qaᵉs dɛnxᵉidaōsasɛn q!ɛmdɛma, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisē dâqâlēda nâg̣adäs q!ɛmdɛmasxa ᵉnēk·ē.

1. Wâ hâ hâ yä, wâ hâ hâ yä, hēla ha hâ wâ hō wa.

Ladzēᵉmalōx ētalēsʟɛns g·īg̣ămaᵉyēx ʟēlałɛwałxa ᵉwīᵉwɛlsg̣ɛᵉmakwa lēlqwălaʟai.

ᵉya wâ hâ yä xwa ămāx̣walałēx g·īg̣ămaᵉyɛns lēlqwălaʟai.

This is my name,my own name,the great ʟ!āqwag·ila,/the great ʟ!āqoʟāla,the great ʟ!āʟ!aqwala,the great ʟ!āqoḷasɛmēᵋ, your chief,/tribes./

And these are the feast names of my own great ancestors(5), whose own names were Mɛnlēd,the great Mɛnlēdɛnuɫ, your chief,/tribes./

And these are the feast names of my own great ancestors,/whose own names were Kwāx·îlanokŭmēᵋ,the great Kwākwax·âla,/the great Kwax·sēᵋstāla, your chief,tribes./

(10) These are the names of my chief before me,my great grandfather/ whose own name is the great Mātag·ila of your chief,tribes./

Yā wâ hâ wä./

As soon as the song was at an end Q!ōmogwa shouted "ha ha ha!"/ while he was standing still during the time that they were singing. Then he spoke(15)and said: "Wa wa. Now you have heard again the/ great sound of this song,my song for every tribe./ I mean I promise a feast for you, Mamalēleqăla, ᵋnɛmg̣is, Łāwits!ēs," said he./

Then Lālak·ots!a arose and spoke. He belonged/to the numaym of the Yaēx·ag̣ɛmēᵋ of the Q!ōmoyâᵋyē. He said(20),"Indeed,indeed,that is the speech to(make at)the first meeting of these great/tribes, for we are told by our ancestors that we/are to follow the road they made for us to be walked on. In this way/we come and are in this house of this chief G̣ŭyōɫɛlas. I mean this,go on/and be happy, Kwāg·uɫ,and sing my song," said he.(25)Immediately, the song leaders began the song which said:/

1.Wâ hâ hâ yä, wâ hâ hâ yä, hēla hā hâ wâ hō wā./

Now our chief will be again great when he invites all the/ tribes./

ᵋyā wâ hâ yä. The chief,Potlatch Dancer,our tribes./

ᵉya wâ hâ yä xwa ʟēlaɫawaēnōxᵘdzēx g·īg̣ămaᵉyᴇns lēlqwălaʟai.

ᵉya wâ hâ yä lāx g̣wēg̣wälag·îlēdzēyasᴇns wīwōmpdzēyaxa q!ŭlēxʟaᵉyadzē ʟālēɫalaɫdzēs g·īg̣ămaᵉyōs lēlqwălaʟai.

ᵉya wâ hâ yä ʟ̣ēg̣ᴇmdzēyasᴇn wiwōmpdzēyaxa q!ŭlēxʟăᵉyadzē P!āsᴇlaɫdzē P!ēp!ādzăyudzēs g·īg·ᴇg̣ămaᵉyōs lēlqwălaʟai.

ᵉya wâ hâ yä ʟ̣ēg̣ᴇmdzēyasᴇn wiwōmpdzēyaxa q!ŭlēxʟăᵉyadzē Lāk·usaᵉyadzē Lālak·uts!adzēs g·īg·ᴇg̣ămaᵉyōs lēlqwălaʟai.

ᵉya wâ hâ yä ʟ̣ēg̣ᴇmdzēyasᴇn wiwōmpdzēyaxa q!ŭlēxʟăᵉyadzē Haēʟ̣ᴇkᵘdzē Haēʟ̣ᴇkŭmēdzēs g·īg̣ag̣ămaᵉyōs lēlqwălaʟai.

ᵉya wâ hâ yä yūdzēᴇm ʟ̣ēʟ̣ᴇg̣ᴇmdzēyasᴇn g·īqag·iwē qaᵉs lēlqwălaʟai.

ᵉya wâ ha hä.

2.Wâ hâ hâ yä, wâ hâ hâ yä, hēla ha hâ wâ hō wa.

Ladzēᵉma lāx q!ayâlaʟa nūsaᵉyaʟᴇns g·īg̣ămēdzēsēs nūɫag·iwēdzēxa q!ŭlēxʟăᵉyadzē Nᴇnōlᴇyōdzē Nᴇnōlōg̣ᴇmēdzēs g·īg·ᴇg̣ămaᵉyōs lēlqwălaʟai.

Lāyuɫa lax·sᵉᴇndēyaxa ʟ̣ēg̣ᴇmnuxᵘdzēyuɫa Ādᴇmgŭli ʟ!āqwaya qaᵉs lēlqwălaʟai.

ᵉya wâ hâ yä lāyuɫa lāx·sᵉᴇndēyaxa ʟ̣ēg̣ᴇmnuxᵘdzēyuɫa ʟ!ēxts!ᴇm ʟ!āqwaya qaᵉs lēlqwălaʟai.

ᵉya wâ hâ yä lāyuɫa lāx·sᵉᴇndēyaxa ʟ̣ēg̣ᴇmnuxᵘdzēyuɫa Q!ᴇdatâla ʟ!āqwaya qaᵉs lēlqwălaʟai.

ᵉya wâ hâ yä lāyuɫa lāx·sᵉᴇndēyaxa ʟ̣ēg̣ᴇmnuxᵘdzēyuɫa Ōbalaa ʟ!āqwaya qaᵉs lēlqwălaʟai.

ᵋya wâ hâ yä. The great one who always invites our chief,/ tribes./

ᵋya wâ hâ yä. As it was always done by my great ancestors,/ whose own name is the great ʟalēʟalaƛ, your chiefs, (5) tribes./

ᵋya wâ hâ yä. The great name of my ancestors, whose own name was/great P!asɛlaƛ, the great P!ēp!ādzăyōs, your chiefs,/tribes./

ᵋya wâ hâ yä. The great name of my ancestors, whose own name was(10)Lāk·us , the great Lālak·ots!a, your chiefs,/tribes./

ᵋya wâ hâ yä. The great name of my ancestors, whose own name was/Haēʟakᵘ, the great Haēʟakŭmēᵋ, your chiefs,/ tribes./

(15) ᵋya wâ hâ yä. These are the great names of my chief who lived before me, for you,/tribes./

ᵋya wâ ha hä./

2. Wâ hâ hâ yä, wâ hâ hâ yä, hēla ha hâ wâ hō wa*/

Now I will tell the history, the myth of our great chief, of this great extravagant one(20)whose own great name was the great Nɛnōlɛyos, Nɛnōlōgɛmēᵋ,/your chief, tribes./

How long ago he broke the copper which had the name Crane, the copper/for you, tribes./

ᵋya wâ hâ yä. Long ago he broke the copper which had the name Sea Lion Flipper,(25)the copper for you,tribes./

ᵋya wâ hâ yä. Long ago he broke the copper which had the name Patched Ear,/the copper for you, tribes./

ᵋya wâ hâ yä. Long ago he broke the copper which had the name Point of Rock,/the copper for you, tribes./

ᵉya wâ hâ yä lāyuła lāx·sᵉᵉndēyaxa ḷēg̣ᵉmnuẋᵘdzēyuła
Sᵉwa ʟ!āqwaya qaᵉs lēlqwălaʟai.
ᵉya wâ hâ yä lāyuła lāx·sᵉᵉndēyaxa ḷēg̣ᵉmnuẋᵘdzēyuła
Qolōma ʟ!āqwaya qaᵉs lēlqwălaʟai.
ᵉya wâ hâ yä lāyuła lāx·sᵉᵉndēyaxa ḷēg̣ᵉmnuẋᵘdzēyuła
Q!ōq!ŭs ʟ!āqwaya qaᵉs lēlqwălaʟai.
ᵉya wâ hâ yä lāyuła lāx·sᵉᵉndēyaxa ḷēg̣ᵉmnuẋᵘdzēyuła
Nusē ʟ!āqwaya qaᵉs lēlqwălaʟai.
ᵉya wâ hâ yä yūdzēᵉm lᵉlax·sᵉᵉmut ʟ!āʟ!aqwayasᵉn wi-
wōmpdzēya qaᵉs lēlqwălaʟai.
ᵉya wâ hâ yä yūdzēyaᵉmᵉn nūłag·iwē qaᵉs lēlqwălaʟai.
ᵉya wâ ha hä.

3. Wâ hâ hâ yä, wâ hâ hâ yä, hēla ha hâ wâ hō wa.
Māx·ts!ag·ilōx k·!ēsᵉōxʟäyēx ḷēḷᵉg̣ᵉmaxsa âla g·īg̣ăma-
ᵉyîns lēlqwălaʟai.
ᵉya wâ hâ yä māx·ts!ag̣ᵉmg·ilōx k·!ēsᵉoᵉwilas g·ōẋᵘdzē-
yaxsᵉns g·īg̣ămaᵉyᵉns lēlqwălaʟai.
ᵉya wâ hâ yä ōdzᵉg̣ᵉmg·ilōx g̣wälag·îlidzadzēyaxsᵉns g·ī-
g̣ămaᵉyᵉns lēlqwălaʟai.
ᵉya wâ hâ yä g̣wāla wŭłᵉᵉmaik·as hāyōtᵉlaʟa wŭnwŭnk·!ā-
laʟōł g·īg̣abᵉwēsᵉns g·īg̣ămaᵉyēx lēlqwălaʟai.
ᵉya wâ hâ yä ᵉnᵉmōxdzēyaᵉmēk· ămāẋŭlał qaᵉs lēlqwălaʟai.
ᵉya wâ hâ yä.

Wä, g·îlᵉmisē q!ŭlbē q!ᵉmdᵉmas laas Lālak·ots!a dzōnoqwa. Wä, lä yāq!ᵉg·aᵉła. Wä, lä ᵉnēk·a: Qäḷ, qäḷa wāłdᵉmasa q!ᵉm-dᵉmxᵉn q!ᵉmdᵉm qaᵉs hamāłᵉl lēlqwălaʟai. Wä, hëᵉmisᵉn lāg·iła [illegible]!ēs bᵉnsasg·în wāłdᵉmbidoᵉʟᵉk· ʟâʟ lēlqwălaʟai. Laᵉm haᵉmäł qaᵉs Mamalēleqal, ᵉnᵉmg̣ēs, Ławits!ēs lāqag·axs lāk·!ᵉndēk· p!ᵉl-xᵉlasg̣ᵉma, ᵉnēk·ēxs laē k!wāg·îlīła.

ᵋya wâ hâ yä. Long ago he broke the copper which had the name Sɛwa,/the copper for you, tribes./

ᵋya wâ hâ yä. Long ago he broke the copper which had the name/Beaver Face,the copper for you,tribes./

(5) ᵋya wâ hâ yä. Long ago he broke the copper which had the name/Mountain on the Ground,the copper for you,tribes./

ᵋya wâ hâ yä. Long ago he broke the copper which had the name/Moon, the copper for you, tribes./

ᵋya wâ hâ yä. These are the coppers which were broken(10)by my ancestors for you, tribes./

ᵋya wâ hâ yä. This is my great extravagant one, who lived before me, for you, tribes./

ᵋya wâ ha hä./

3. Wâ hâ hâ yä, wâ hâ hâ yä, hēla ha hâ wâ hō wa./

Making Ashamed, this is the privilege name, the names of the true chiefs,(15)our tribes./

ᵋya wâ hâ yä. Causing to look ashamed,this is the great privilege,the great house of our/chief,our tribes./

ᵋya wâ hâ yä. Causing the face to look different,this is the manner of our/chief, our tribes./

(20) ᵋya wâ hâ yä. Do not try in vain to talk loud and to talk secretly,/you chief under our chief, tribes./

ᵋya wâ hâ yä.This is the only potlatch dancer for you,tribes./

ᵋya wâ hâ hä.

As soon as the song was ended Lālak·ots!a uttered the Dzōnoq!wa cry.(25)Then he spoke and said: "Indeed, true are the words of the song,/my song for you,(various)tribes. Therefore/I am not ashamed of the little speech that I am going to(address to)you, tribes. Indeed this will be food/for you,Mamalēleqala,ᵋnɛmgis,Łāwits!ēs,these hundred blankets."/ Thus he said and sat down.

Wä, lä ḷāxᵉwalīłē Lāxsōdɛlasɛᵉwēxa g·āyułe lāxa ᵉnɛᵉmēmutasa Wāwŭlibâᵉyasa ᵉwālas Kwāg·uł. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wäg·a dɛnxᵉētsɛn q!ɛmdɛmaxa ᵉwālaᵉyalä q!ɛmdɛmɛn qag·ada lēlqwăla-ɩēk·,ᵉnēk·ē. Wä, heᵉx·idaᵉmisa nâg̣adē dâqâlasa ᵉnēk·ē:

1. Hăwîlkŭlałg·îns g·īg̣ămēg·îns lēlqwălaɩai.
Wâ â â hâ ho wā yā wâ ho wā.
Hăwîlkŭlałg·îns g·īg̣ămēg·îns lēlqwălaɩai.
Wāwistālax̣ᵘdzēg·îns g·īg̣ămēg·îns lēlqwălaɩai.
Xwa g̣wāłɛlamułēx g·īg̣ămēsɛn nūyɛmbālisa qaᵉs lēlqwălaɩai.
ᵉya wâ ho wä.

2. ḷākŭlałg·îns g·īg̣ămēg·îns lēlqwălaɩai.
Wâ â â hâ ho wā yā wâ ho wa.
ḷākŭlałg·îns g·īg̣ămēg·îns lēlqwălaɩai.
Âladzēɛmᵉla lōx nūyɛmbalis g·īg̣ămēᵉyɛns g·īg̣ămaᵉyēx lēlqwă-
laɩai.
Nōgwaɛm ḷēḷɛg̣ɛmalasa g·îlōɩaxalasxēs ḷēḷɛg̣ɛmosai lēlqwăla-
ɩaimɛnēᵉxᵘ.
Nōgwaɛms k·!ak·!esᵉâlasōsai lēlqwălaɩaimɛnēᵉxᵘ.
Nōgwaɛms ɩ!āɩ!aqwālasōsai lēlqwălaɩaimɛnēᵉxᵘ.
Âg·iłdzēyaᵉmɛn dāsdalɛmnux̣ᵘ wâłdɛmmɛnēᵉxwas g·īg·ɛg̣ămmɛnēᵉx-
wasa lēlqwălaɩai.
Xōxs ᵉnēk·amēᵉstalaēx g·īg̣ămaᵉyîn g·īg̣ămaᵉyîn.
Nōgwadzēwēsɩa âlaya g·īg̣ămaᵉyōs lēlqwălaɩai.
ᵉya wâ ho wä.

3. Hăwîlkŭlałg·îns g·īg̣ămēg·îns lēlqwălaɩai.
Wâ â â hâ ho wā yā wâ ho wa.
Hăwîlkŭlałg·îns g·īg̣ămēg·îns lēlqwălaɩai.
G·āxdzēɛmk· ēt!alisg·îns g·īg̣ămēg·îns lēlqwălaɩai.

Then arose Laxsōdɛlasōᵉ who belonged to the numaym/Wāwūlibâ-ᵉyē of the ᵉwālas Kwāg·uł. He spoke and said:/"Go on and sing my song,my great sounding song,for these tribes."/said he. Immediately the song leaders began with these words:/

1. A great cedar dancer is our chief, our tribes./
Wâ â â hâ ho wā yā wâ ho wā./
A great cedar dancer is our chief, our tribes./
It cannot be spanned, our great chief, our tribes./
My chief here from long ago, from the beginning of the myth time, for you, tribes./
ᵉya wâ ho wä.

2. A big (tree) dancer is our chief, tribes./
Wâ â â hâ ho wā yā wâ ho wa.
A big tree dancer is our chief, our tribes./
It is said truly great is he from the beginning of the myth time, our chief, (15) tribes./
I am the one from whom you took the names, from whom you stole your names,/little tribes./
I am the one from whom you took the crests,little tribes./
I am the one from whom you took the coppers,little tribes./
Therefore I have it as a matter for laughing, the little words you say, little chiefs/of the tribes./
For you say all around that I am a chief,I am a chief.
I am thoroughly great, truly your chief, tribes./
ᵉya wâ ho wä./

3. A great cedar dancer is our chief, our tribes./
Wâ â â hâ ho wā yā wâ ho wa.
A great cedar dancer is our chief, our tribes./
He comes again,the great one,our chief,our tribes./

Laɛmxaak· ētalisɬa ɬēlaɬawaɬōɬ lēlqwālaɬai.

ɬēgɛmq!ālɛmɬai ɬēgɛmdzēyasɛn gagɛmpdzēyaxa q!ūlēxɬēyadzē-
yuɬa Yāqoɬadzēya Yaqoɬalasɛmēdzēs g·Ig·ɛgāmaɛya qaɛs
lēlqwālaɬai.

Gagɛmpq!ālɛmɬɛn gagɛmpdzēyaxa q!ūlēxɬēyadzēyuɬa Yāqaɬɛɛnā-
ladzē, Yāqaɬɛɛnlidzēs g·Ig·ɛgāmaɛya qaɛs lēlqwālaɬai.

Gagɛmpq!ālɛmɬɛn gagɛmpdzēyaxa q!ūlēxɬēyadzēyuɬa Yāqawīdzē
Yāquk!wālag·ɬlidzēs g·Ig·ɛgāmaɛya qaɛs lēlqwālaɬai.

Gagɛmpq!ālɛmɬɛn gagɛmpdzēyaxa q!ūlēxɬēyadzēyuɬa ɬ!ālidzē
ɬ!ālisk·asɛodzēs g·Ig·ɛgāmaɛya qaɛs lēlqwālaɬai.

Yūɛmya ɬēɬɛgɛmdzēyasɛn gagɛmpdzēyaxa K·ɬlɛmdzē K·Ik·ɬ-
ɬalayudzēs g·Ig·ɛgāmaɛyas lēlqwālaɬai.

ɛya wâ ho wä.

Wä, g·ɬlɛmisē q!ūlbē q!ɛmdɛmas laē hāsɛla dāɬɛɛla. Wä, g·ɬlɛmisē gwāɬ dāɬalaxs laē ɬ!ōlapsamēxs laē yāq!ɛg·aɛɬa. Wä, lä ɛnēk·a: Hëɛmɛn lāg·iɬa âɛm dāsdaɬas wâɬɖɛmasa bɛgwānɛm, yîxs laē g·îlōɬaxɛn ɬēɬɛgɛm qaɛs lē ɬɛmq!āla ɛnēx· gāgayatsɛn gagɛmpē k·!eâsaaɬaɬ gwɛɛyâ. ɛnēnak·iɬē g·Ig·ɛgāmēs Mamalēleqāl, ɛnɛmgis, ɬāwits!ēs, haɛmāɬa qaɛs lāk·!ɛndē p!ɛlxɛlasgɛma, ɛnēk·ēxs laē k!wag·alīɬa.

Wä, lä ɬāxɛwālīɬē Kwāgwaɛnoxa g·āyuɬē lāxa ɛnɛɛmēmutasa ɬēɬɛgēdäsa Q!ōmk·!ūt!ɛs. Wä, lä yāq!ɛg·aɛɬa. Wä, lä ɛnēk·a: Nōgwaɛm Kwāgwaɛnâ lēɬɛlaēnoxᵘ lâɬ hamäɬɛl lēlqwālaɬaɛya. Wä g·a dōqwāɬa g·āxɛn. Ā, maɬt!älag·anɛmaōs g·āxɛn hamäɬɛl lēlqwālaɬai. Wäg·a, lāg·ustâsɛn q!ɛmdɛma ɛnēk·ē. Wä, hëx·ɛidaɛmēsē dâqâlēda nâgadēxa ɛnēk·a g·îldzaɛyala q!ɛmdɛms:

1. Wâ â â â a; wâ wâ hâ ho wā ā a ho wa â ā ā hā.
ɛmāx·mɛwäsax ōdamuɬahax nōhogwä.
Wâ â â â a; wâ wâ hâ ho wā ā a hō wa ā ā ā hā.
ɬēx·ɬɛlīsax ōdamuɬahax nōhogwä.

Now you will be again invited, tribes./

The true name of my great grandfather, whose own name is/Yāqoḷas,Yāqoɬālasɛmēᵉ,the great chief,for you/tribes./

(5) It is truly my grandfather,whose own name was Yāqaɬᵉɛnāla,/ Yāqaɬᵉɛnlis, chief,for you tribes./

It is truly my grandfather,whose own name was Yäqawid/Yäqu-k!wālag·flis, chief for you, tribes./

It is truly my grandfather,whose own name was ɬ!ālis,(10) ɬ!ālisk·asᵉo,chief for you, tribes./

These are the great names of my great grandfather,K·flɛm, K·fk·flɛlayu,/chiefs of the tribes./

ᵉya wâ ho wä./

As soon as the song was finished he laughed loud and(15)after he had laughed, he spoke angrily and said:/"This is the reason why I laugh at the words of the man who stole/my names,and who brags, saying that he has for his grandfather my grandfather,but it is not/ (true)what he claims. I mean this, chiefs of the Mamalēleqala,ᵉnɛmgis,Ḷāwits!ēs,/this will be food for you,these one hundred blankets," thus he said and sat down./

(20)Then arose Kwāgwaᵉno,who belonged to the numaym of the ɬēɬɛgēd/of the Q!ōmk·!ūt!ɛs. Then he spoke and said, "I am Kwagwaᵉno, I know/how to invite you,(various)tribes. Now look at me./ Oh, you may know me, all you tribes. Now go on/sing my song," said he. And immediately the song leaders began the words(25)of the song of the ancestors./

1. Wâ â â â a; wâ wâ hâ ho wā ā a ho wa ā ā ā hā./
   Give a potlatch to those who suddenly came to me./
   Wâ â â â a; wâ wâ hâ ho wā ā a hō wa ā ā ā hā./
   Invite those who come suddenly to me./

Wäʟɛlag·a g·Īg̣ămēdzē ḷēqayałtsēs ḷēg̣ɛmdzē yūsaxs q!ŭlēxʟeyaᵉmax Haēḷɛkᵘ, Haēḷɛkŭmēdzē.

Wäʟɛlag·a g·Īg̣ămēdzē ḷēqayałtsēs ḷēg̣ɛmdzē yūsaxs q!ŭlēxʟeyaᵉmax Yāyag̣alas, Yäquʟ!ēqɛladzē.

Wäʟɛlag·a g·Īg̣ămēdzē ḷēqayałtsēs ḷēg̣ɛmdzē yūsaxs q!ŭlēxʟeyaᵉmax Gwāgŭng·ilalis, Gŭnāxaladzē.

Wäʟɛlag·a g·Īg̣ămēdzē ḷēqayałtsēs ḷēg̣ɛmdzē yūsaxs q!ŭlēxʟeyaᵉmax Kwāg·ułdzēyag·în Kwāgwaᵉnodzē.

Wäʟɛlag·a g·Īg̣ămēdzē ḷēqayałtsēs ḷēg̣ɛmdzē yūsaxs q!ŭlēxʟeyaᵉmax ᵉnāx·nag·ɛm, ᵉnāx·nag·ɛmg̣ămēᵉdzē.

Yūɛmya ḷēḷɛg̣ɛmdzēyasɛn wiwōmpdzēya qaᵉs lēlqwălaʟai.

ᵉya wâ hēla hā wâ ho wä.

2. Wâ â â â a; wâ wâ hâ ho wā ā a hō wa ā ā ā hā.

Laᵉmɛnya q!ɛyâlałtsg·a ʟ!āʟ!aqwayasa g·Īg̣ămaᵉyēx lâł lēɛlqwălaʟai.

G·aɛmg·a Sɛᵉwax·ʟadzē ʟ!āqwayasɛns g·Īg̣ămaᵉyēx lēɛlqwălaʟai.

G·aɛmg·a Adɛmgulix·ʟadzē ʟ!āqwayasɛns g·Īg̣ămaᵉyēx lēɛlqwălaʟai.

G·aɛmg·a Lōbiłilax·ʟadzē ʟ!āqwayasɛns g·Īg̣ămaᵉyēx lēɛlqwălaʟai.

G·aɛmg·a Dɛnt!ālayux·ʟadzē ʟ!āqwayasɛns g·Īg̣ămaᵉyēx lēɛlqwălaʟai.

G·aɛmg·a Qōlomax·ʟadzē ʟ!āqwayasɛns g·Īg̣ămaᵉyēx lēɛlqwălaʟai.

G·aɛmg·a Q!ōq!ŭsx·ʟadzē ʟ!āqwayasɛns g·Īg̣ămaᵉyēx lēɛlqwălaʟai.

G·aɛmg·a yūduxᵘsɛmdzē Nūsēx·ʟadzē ʟ!āqwayasɛns g·Īg̣ămaᵉyēx lēɛlqwălaʟai.

Yūɛm ʟ!āʟ!aqwayasɛns g·Īg̣ămaᵉyēx, lēɛlqwălaʟai.

ᵉya wâ hēla hā wâ ho wä.

Go on, great chief, call your great name,/your own name,
Haēḷɛkᵘ, Haēḷɛkŭmēᵉ./
Go on, great chief, call your great name,/your own name,
Yāyaǵalaṣ, Yäquɩ!ēqɛla./
(5) Go on, great chief, call your great name,/your own name,
Gwāgŭng·ilalis, Gŭnāxalas./
Go on, great chief, call your great name,/your own name,
Kwāg·uł, Kwāgwáno./
Go on, great chief, call your great name,(10) your own name,
ᵉnāx·nag·ɛm, ᵉnāx·nag·ɛmǵămēᵉ./
These are the great names of my ancestors, for you, tribes./
ᵉya wâ hēla hā wâ ho wä./

2. Wâ â â â a; wâ wâ hâ ho wā ā a hō wa ā ā ā hā.
Now I will tell the tale of those coppers of this chief to
you, (15) tribes./
This is named Sɛᵉwa, the great copper of our chief, tribes./
This is named Crane, the great copper of our chief,/tribes./
This is named the Great-House-Emptier, the copper of our
chief (20) tribes./
This is named Means-of-Strife, the great copper of our
chief,/ tribes./
This is named Beaver-Face, the great copper of our chief,/
tribes./
(25) This is named Mountain-on-the-Ground, the great copper of
our chief,/ tribes./
These are the three great ones, named Moon, the great copper
of our chief,/ tribes./
These are the coppers of our chief, tribes./
(30) ᵉya wâ hēla hā wâ ho wä.

3. Wâ â â â a; wâ wâ hâ ho wā ā a hō wa ā ā ā hā.

Māx·ts!ag·ila lâx māx·ts!ag̣ɛmg·ila lâx ʟ!āʟ!aqwayaxsɛns g·īg̣ămaᵉyēx lēɛlqwălaʟai.

Māx·ts!ag·ila lâx māx·ts!ag̣ɛmg·ila lâx ʟ̣ēʟ̣ɛg̣ɛmdzēyaxsɛns g·īg̣ămaᵉyēx lēɛlqwălaʟai.

Yūɛmya ʟ!āʟ!aqwadzēyasɛn wiwōmpdzēyaxa q!ŭlēxʟēyadzē G·ālaxaakᵘ G·ālaxaakwiᵉlakᵘdzē g·īg̣ămaᵉyēx lēɛlqwălaʟai.

Nōgwadzēyaɛm ʟ̣ɛᵉwɛlg̣ămēsɛn ōmpk·asᵉowaxa q!ŭlēxʟēyadzē G·āyusdēyadzē, G·āyusdēyadzēsɛmēᵉdzē g·īg̣ămaᵉyēx lēɛlqwălaʟai.

ᵉya wâ hēla hā wâ ho wä.

Wä, g·îlᵉmisē q!ŭlbē q!ɛmdɛmas laē Kwāgwaᵉno xāxalolāqwa qaᵉs dzōnoqwē. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Lɛᵉmas wŭʟɛlaxɛn q!ɛmdɛm. Hëᵉmɛn q!ɛmdɛmxg·în g·ālaōłg·în ʟēłɛla lâʟ Mamalēleqăl, ᵉnɛmg̣ēs, Łāwits!ēs. Małt!älag·anɛmaōs g·āxɛn. Nōgwaɛm Kwāgwaᵉnâ, q!âʟɛlax ʟēłɛla lâʟ yūdux̣ᵘsɛᵉmakᵘ lēlqwălaʟē. Nōgwaɛm māx·ts!ag·ila g·īg̣ămēᵉ qaᵉs hamałɛl lēlqwălaʟē; ᵉnēnak·iłē laᵉmɛn qāsō qaᵉs Mamalēleqăl. Laᵉmɛn qasō qaᵉs ᵉnɛmg̣ēs. Laᵉmɛn qāsō qaᵉs Łāwits!ēs yîsg·ada lāk·!ɛndē p!ɛlxɛlasg̣ɛma. Wa, wa, ᵉnēk·ēxs laē k!wāg·alīla.

Wä, lä ʟ̣āxᵉwalīłē G̣ŭyōłɛlasxa k!wēlasēxa g·īg̣ămaᵉyasa Mamalēleqăla qaᵉs yäq!ɛg·aᵉłē. Wä, lä ᵉnēk·a, Qäʟ̣ g·īg·ɛg̣ămēᵉ qäʟ̣ēs wāłdɛmōs laxwa ʟeqwiᵉlälax wāłdɛms ăxänokwasɛns lax g̣waᵉyiᵉlälasa. Nōsaēʟɛnsăx· wāłdɛmaxwa ᵉnēk·amōsɛlayâsɛns g̣aāg̣ɛmpᵉwŭła qɛns âɛm nānag̣ałᵉɛnēsɛᵉwa. Wä, hëᵉmēsɛns lāg·iła k·!eâs āłilaᵉya. ᵉnēᵉnak·iłē laᵉmɛns g·āg·ixsilaxwa āłax g·īg̣ămaᵉya lāxōx ʟ!āsotiwalisaxōs g·īqēlasɛᵉwaq!ōs g·īg̣ămēᵉ ʟ!āqoʟ̣as. ᵉwa, g̣ēlak·asᵉla Kwākŭg·uł, g·āxaaqōs ëk·!ēqäg̣ilēłxɛn łōɛlq!wēx, ᵉnēk·ēxs laē wäxaxa hăᵉyāłᵉäsa Mamalēleqăla ʟ̣ɛᵉwa ᵉnɛmg̣ēs ʟ̣ɛᵉwa Ławits!ēsē qạk·āx·ᵉidēsēsa k!wēladzɛmē lāxa Kwākŭg·ułē. Wä, g·îlᵉmisē ᵉwīᵉla la k·ax·-

3. Wâ â â â a; wâ wâ hâ ho wā ā a hō wa ā ā ā hā.

This is causing shame, that causes us to look ashamed, the coppers of our/chief, tribes./

This is causing shame, causing us to look shamed, the great names of our(5)chief, tribes./

These are the great coppers of our ancestors, whose own names were G·ālaxaakᵘ,/G·ālaxaakwiᵉlakᵘ, the great chief, tribes./

I am the great one,the prince of my excellent father whose own name is G·āyusdēᵉyas,/G·āyusdēᵉyadzēsɛmēᵉ, the great chief,(10) tribes./

ᵉya wâ hēla hā wâ ho wä.

As soon as the song was at an end,Kwāgwa̱no cried,"Haha haha," uttering the/Dzōnoq!wa cry. Then he spoke and said: "Now you have heard my/song. This is my song,this one when I first invited you, Mamalēleqa̱la,(15)ᵉnɛmg̣is,Lāwits!ēs. You may know me. I am Kwāgwa̱no,/ who knows how to invite you three tribes. I am the/chief who makes ashamed all you tribes. I mean this. I promise a feast to you,/Mamalēleqala. Now I promise a feast to you,ᵉnɛmg̣is. Now I promise a feast to you,Lāwits!ēs/with these hundred blankets. Wa wa," said he and he sat down./

(20) Then G̣ŭyōɬɛlas arose,the host,the chief of the Mamalēleqa̱la/ and he spoke and said,"Indeed, chiefs, true are you words,/these different kinds of words which are the work of him who may do what we are now doing./Are these our words? We were told to do this by our grandfathers of olden times. We were just told/to follow it,and therefore it is no new saying, I mean(25)we are treating now as a chief this new chief ʟ!āsotiwalis/who is being made a chief by you, chief ʟ!āqo̱las. Now thank you,Kwag·uɬ./Now come and be happy alongside of my feast dishes." Thus he said and told the/young men of the Mamalēleqala and the ᵉnɛmg̣is and the Lāwits!ēs to put down the/feasting dishes before the Kwag·uɬ. And as soon as the(1)dishes had been

dzaᵉmoliɬxa ɬōᴇlq!wē lāxa Kwākūg·uɬ, laas ᵉnaxwa hămx·ᵉĭda laqēxs ᵉnᴇmp!ᴇnēɬaᵉmaē hămg·ĭlēda ᵉwālasē k!wēlasa qaxs hēᵉmaē gᴇlōkwē k·ᴇlxwäsa lāk·!ᴇndō p!ᴇlxᴇlasgᴇm qaᵉs k!wēladzᴇma. Wä, la k·!ēs gᴇlōkwa hōlaɬagawaᵉyasa lāk·!ᴇndē p!ᴇlxᴇlasgᴇm laōxsa k!wēladzᴇmē. Wä, hēᴇm ɫāyuwa laōxwadäsa lāk·!ᴇndē p!ᴇlxᴇlasgᴇm k!wēladzᴇmsa ~~g·ĭ~~ g·ᴇgămaᵉyaxs ɫāp!aasēs k!wēlats!ᴇdzaᵉyē ɫᴇᵉwis p!ēdzaᵉyē ɫᴇᵉwis qōtēndzaᵉyē ɫᴇᵉwis lōp!ᴇdzaᵉyē.

Wä, g·ĭlᵉmisē gwāɬ haᵉmāpa k!wēɬē laas ɫāxᵉwalĭɬē Gŭyōɬᴇlasē qaᵉs yāq!ᴇg·aᵉɬē. Wä, lä ᵉnēk·a gwēgᴇmāɬa lāxēs g·ōkŭlōta Mamalēleqăla. Qäɫ, qäɫaxs nēg·ĭmᵉmaōɬēx lāxᴇns wiwōmpᵉwŭɬasa g·ĭlg·ilōɬa qaᵉs gwēk·!ālas lāxwa lēqwiᵉlälasa qᴇn gwayiᵉlälasa. ᵉnēᵉnak·iɬaxg·ĭns k·!eāsēk· āɬelaya qᴇn wāɬdᴇma. Laᵉmēsᴇn hēleg·ĭndeɬtsg·ada hasēk· laxg·ada g·ĭg·ᴇgămēxg·ĭn ɫēlānᴇma, ᵉnēk·exs laē gwēgᴇmx·ᵉĭt lāxa ōgwiwaᵉlĭɬasa k!wēlayats!e g·ōkwa. Wä, lä ᵉnēk·a, Qäɫ, qäɫ mōsgᴇᵉmakᵘ Kwākŭg·uɬ; āɬᵉmᴇwĭsō wāɬdᴇma qᴇns gwēk·!ālasa lāxwa g·āxa qᴇns gwaēlas lāxwa g·ōkwēxwa ɫēxsᵉālayâxᴇns qwēsbalisaxs g·alaōɬēx ᵉnāg·ilēsᴇns ᵉnālax yĭs bᴇkwēlēnokwasᴇns g·ālᴇmg·ĭlisaxg·ᴇns hamaɬalēk· lēlqwālaɬaᵉya; ᵉnēnak·iɬē, wäk·as Gwētᴇl, wäk·as Q!ōmoyâᵉyē, wäk·as ᵉwālas Kwāg·uɬ, wäk·as Q!ōmk·!ūt!ᴇs. Laᵉmō aēk·!aak·ōs k·axstalĭɬax. Wäk·as, wäk·as, wa, wa, ᵉnēk·exs laē k!wāg·alĭɬa.

Wä, lä yāq!ᴇg·aᵉɬē Awaxᴇlag·ĭlisxa xamagᴇmaᵉyē g·ĭgămēsa ᵉnᴇᵉmēmutasa Maămtag·ila. Wä, la ᵉnēk·a Ēx·ᵉmaas wāɬdᴇmasa g·ĭgămaᵉyē Gŭyōɬᴇlas. Alasēs wāɬdᴇmōs g·ĭgămēxwa k·!ēsēx āɬilē wāɬdᴇmaxwa ɫāgŭnsäxēs k!wēlēkwē. (Maᵉɬē wāɬdᴇᵉmēnaᵉyē ɫōᵉ hēlēg·ĭndēda k!wēlasasēs hasaᵉyē lāxēs k!wēlēkwēxa ēx·p!a.) Wä, laᵉmᴇnuᵉxᵘ ēx·p!asᴇᵉwa g·ĭgămēᵉ. ᵉnēᵉnak·iɬē nōs g·ōɬg·ᴇkŭlōt; ēslaxᴇns ēx·lax qānsō k·!ēslax sᴇbaslaxs wāɬdᴇmasa g·ĭgămaᵉyē, wa. Wä, ladzâlaᵉmē ᵉwĭᵉla hōqŭwᴇlsa k!wēɬdē lāxēq qaxs leᵉmaē k!wäg·ila dzāqwa.

put down before the Kwāg·uɬ,then all began to eat,as there is/only one course given as food at a great feast,for this is counted/ buying with one hundred blankets the giving of a feast; and it is not/counted less than one hundred blankets,this giving of a feast, (5)and these hundred blankets are exchanged for the feast given by the chief, when they discuss about the number of feasts given and of blankets given and of/marriage-payments and the number of giving away of spread-out blankets./

As soon as the guests had finished eating Gŭyōɬɛlas arose/ and spoke. He said,turning his face to his tribe,the Mamalēleqăla,/ (10)"Indeed, it is true what was said by our ancestors who first spoke/in the way we speak in the various ways we are now doing. I mean/there is nothing new in what we are saying. Now I give a second course with this/breath(speech)here to these chiefs whom I invited." Thus he said and turned his face/to the rear of the feasting-house. Then he said: "Indeed, it is true,(15)you four Kwāg·uɬ tribes. Are these new words which we are saying in this way/when we come as we are here in this house? This advice was given to us in the far away time when first/daylight came into our world,sent by the one who made our ancestors, our/tribes. This is what I mean. Go ahead,Gwētɛla, go ahead,Q!ōmoyâ^{ɛ}yē,/go ahead,^{ɛ}wālas Kwāg·uɬ, go ahead Q!ōmk·!ūt!ɛs. Now it is well placed/in front of you. Go ahead. Wa wa," said he and sat down./

(20)Then spoke Â^{ɛ}waxɛlag·ilis,head chief of the numaym/of the Maămtag·ila. He said: "Good are your words,chief/Gŭyōɬɛlas. True it is what you say,chief. For these are not new words,this/pressing down(the food of)the guests,(which has two names,also the second course is the feast-giving with the(25)breath to the guests,the sweet taste). Now we are treated with sweet things,/chief. I mean this,my tribes; it would not be good if we did not/reply with a speech of a chief. Wa." Finally all the/guests went out after this for now it was late in the evening./

(Qasō q!ämax·ts!ēxa ɛnāx̣waɛm âlak·!āla g·Ig·ɛg̣āmēsa mōsgɛɛmakwē Kwākŭg·uɬa mōkwē qēqāsâ, yîx lāg·iɬas hë g̣wēx·ɛidē qaxs xāmag̣emaɛyaē g·Ig̣āmaɛyē Gŭyōɬɛlasasa ɛnāx̣wa Mamalēleqăla. Wä, qō bɛgwanemq!alɛmēda k!wēlasasa Mamalēleqăla,lālaxē mōkᵘ bēbɛgwanɛmq!ālɛmē qâsâsa mōsgɛɛmakwē Kwākŭg·uɬa qaxs ɛnāx̣waɛmaē q!ämdadxa bēbɛgwānemq!ālɛmē. Wä, hëɛmis lāg·iɬasa g·Ig̣āmaɛyē Gŭyōɬɛlas hë g·îl qāsoxs q!ālaɛmaax ɬ!āsotiwalisax ɛwālasēɬ g·Ig̣āmēɬ qaēs ōmpē ɬ!āqoɬ̣asaxs âlak·!ālaē g·Ig̣āmēsēs ɛnɛɛmēmuta Yaēx·ag̣emaɛyasa Q!ōmoyâɛyē. Wä, laɛmēs lâsɛlasēs ɛnāx̣wa g̣wayiɛlälatsa ɛwāɛwilōɬ!äx lābɛndālaēnaɛyasa g·Ig̣āmaɛyaa g·äg·îlɛlaxs g·ālaē māɛyoɬ̣emsēs g·Iq!ēdzaɛyē abɛmpa lāg·aa lāqēxs laē g̣wɛɛyâsa bāk!ŭmē ɛwIɛlōɬɛalisa. ɛnēɛnak·iɬē qaɛs q!ālaōsaq. Wä, g·aɛmēsēg·a g·îlɛmaē g·Ig̣āmaɛya yäwix·îläsa Gwētɛla laē nɛqōgwilē yäwix·îlē g·Ig̣āmaɛyasa Q!ōmoyâɛyē. Wä, hëɛmxaāwisē g̣wēx·ɛidēda ɛwālas Kwāg·uɬ ɬ̣ɛɛwa Q!ōmk·!ūt!ɛsē. Wä, g·îlɛmisē bɛgwānɛmq!ālɛɛmē yäwix·îlasa Gwētɛla lä ɛnāx̣waɛm bɛgwānɛmq!ālɛmē yäwix·îläsa Q!ōmoyâɛyē ɬ̣ɛɛwa ɛwālas Kwāg·uɬ ɬ̣ɛɛwa Q!ōmk·ūt!ɛsē. Wä, g·aɛmēs ɬōma ōgŭqāɬa g̣wēg·ilatsa bāk!ŭmē yîxs g·îlɛmaē bābag̣ŭxa ts!ɛdāqa qāsâ ɬ̣ōxs dzōx̣waēxa g·āyoɬē lāxa Gwētɛla lāxaē nɛqōgwilasōs bābag̣ŭxa ts!ɛdāqsa Q!ōmoyâɛyē ɬ̣ɛɛwa ɛwālas Kwāg·uɬ ɬ̣ɛɛwa Q!ōmk·!ūt!ɛsē. Wä, ɛnāx̣wa hë g̣wēg·ilēda ɛnāx̣wa lēɛlqwālaɬaɛya. Aɛmɛn ɛnēx· qɛn ɬax·dzaqwē g̣wag̣wēx·sɛaēd lāq qaxg·în hëwäxaɛmēk· g̣wag̣wēx·sɛāla lāq. Wä, laɛmēsɛn ēdzaqwaɬtsɛn hënoma k·!ātasɛɛwa.)

Wä, lä mop!ɛnx̣waɛsē ɛnäläsa Kwākŭg·uɬē ɬ̣ɛɛwa Mamalēleqăla ɬ̣ɛɛwa ɛnɛmg̣ēsē ɬ̣ɛɛwa Ɬāwits!ēsē g̣wāg̣waɛlaxēs k!wēk!ŭlasē. Wä, g·îlɛmisē ɛwIɛla g̣wāɬa laasē ɬ!āqoɬ̣as ɬ̣ēɛlālaxa q!āq!asto bɛgwānɛmsa Mamalēleqăla ɛnɛmōkwē ɬ̣ɛɛwa q!āq!asto bɛgwāmɛmsa ɛnɛmg̣ēsē ɬ̣ɛɛwa q!āq!ast!o bɛgwānɛmsa Ɬāwits!ēsē qa läs ɬɛlqumasa ɬādɛgwaɛyâsa ɛnāx̣wa

(If you take notice,all the real chiefs of the four/Kwāg·uł tribes promise four feasts. This is the reason why they did so,/ that Ġŭyōłɛlas was the head chief of all the Mamalēleqăla. If he were a common man,/the Mamalēleqăla host,then four common men of the(5)four Kwāg·uł tribes would promise feasts,for all the common men own songs./ Therefore chief Gŭyōłɛlas was the first to promise a feast/because he knew that ʟ!āsotiwalis was to be a great chief on account of his father ʟ!āqoḷas/,for he was a real chief of the numaym Yaēx·aġɛmēᵉ of the Q!ōmoyâᵉyē. Now/he passed all the rules of one who tries to come to the end of becoming a(10)chief,beginning from the time when he was first born by his mother, who belongs to a chief's family,/until he comes to what is referred to by the Indians as "having obtained everything". This is what I mean that/you may remember this. And this also: As soon as a chief of the Gwētɛla gives a winter ceremonial,/then a chief of the Q!ōmoyâᵉyē rivals him in giving a winter ceremonial,and this is also/ done by the ᵉwālas Kwāg·uł and the Q!ōmk·!ūt!ɛs. And as soon as (15)a common man of the Gwētɛla gives a winter ceremonial,then only common men/of the Q!ōmoyâᵉyē and the ᵉwālas Kwāg·uł and the Q!ōmk·!ūt!ɛs give each a winter ceremonial. And/ this is a very different rule of the Indians: If a/woman who has a man's seat promises a feast or a potlatch,one who belongs to the Gwētɛla, then also/a woman who has a man's seat among the Q!ōmoyâᵉyē does the same,and also of the ᵉwālas Kwāg·uł and the Q!ōmk·!ūt!ɛs.(20) They all do this,all the tribes. I only wish/to speak about this because I never talked about/it. Now I will speak again about what I am really writing about.)/

After four days, the Kwāg·uł and the Mamalēleqăla and the/ ᵉnɛmġis and the Łāwits!ēs finished their feasts. As soon as (25) they had all finished,ʟ!āqoḷas called the tally keeper of the/ Mamalēleqăla and the tally keeper of the ᵉnɛmġis and the/tally keeper of the Łāwits!ēs to put together the loaned out blankets

bēbɛgwānɛmsēs g·ig·ōkŭlōtē. Wä, g·îlᵉmisē la k!ŭsᵉālīł lāx g·ōkwas ʟ!āqoʟasē g·āxaas ʟ!ax·ʟ!alīdzɛmg̣a, yîx g̣ɛnɛmas ʟ!āqoʟasē dālaxa ʟ!āʟ!axɛmē g·īts!ɛᵉwatsa xōkwē k!waxʟāwaxa k!waxʟāwasa łādɛgwaᵉyâsa ᵉnāx̣wa bēbɛgwānɛma. Wä, laᵉmē ʟ!ax·ʟ!alīdzɛmg̣a k!wāg̣ălīłaq qaᵉs ăxᵉwŭłts!âlēxa k!waxʟāwe qaᵉs dāłēqēxs laēda q!āq!astowē bɛgwānɛm ʟ̣ēxᵉēdɛx ʟ̣ēg̣ɛmasa kwēkwē. Wä, la ʟ!ax·ʟ!alīdzɛmg̣a ʟ̣ēxᵉēdɛx wāxaasas łādɛgwaᵉyâs. Wä, la ʟ!ax·ʟ!alīdzɛmg̣a hōsᵉīdxa sɛk·!ats!aqē lāxa k!waxʟāwē qaᵉs ts!ɛᵉwēs lâxa q!āq!astowē begwānɛm. Wä, lä ʟɛxᵘᵉwāliłas. Wä, g·îlᵉmisē ᵉwīᵉla la ʟɛxwīła k!waxʟāwē łādɛgwayusa Mamalēleqăla laē g·înwēda q!āq!asto bɛgwānɛmsa sɛk·!ats!aqē k!waxʟāwa lāxa sɛk·!āts!aqē k!waxʟâ łādɛgwayâ. Wä, laɛm nɛqaxsa p!ɛlxɛlasg̣ɛmē yaq!wēmäsa sɛk·!āts!aqas k!waxʟāwäs łādɛgwayuwē häg̣â lāxēq. ᵉnāłᵉnɛmōkwa g·īg̣ămēᵉ łādɛkwasa nɛqasa p!ɛlxɛlasg̣ɛma. Wä, lä maᵉłtsogŭxsa p!ɛlxɛlasg̣ɛmē yaq!wēmäs, ᵉnɛmāx·îs ʟ̣ōᵉ gwānaxᵉida ʟ̣ɛᵉwis päg·aᵉya łādɛgwayuwē p!ɛlxɛlasg̣ɛma. Wä, g·āxᵉmēda p!ɛlxɛlasg̣ɛmē q!ɛnēpox̣ᵉwidēda łādɛgwayu ʟ̣ɛᵉwa yaq!wēma p!ɛlxɛlasg̣ɛm qaᵉs lä qat!alīlɛm lāqēxs laē lēx·ᵉɛna. Wä, hëɛm ʟ̣ēg̣adɛs ʟɛlqumakwa łādɛgwayu p!ɛlxɛlasg̣ɛm ʟ̣ɛᵉwa hënōma yaq!wēma p!ɛlxɛlasg̣ɛma. Wä, la hëx·säɛm g̣wēg·ila lābɛndālax'wāxaasas bēbɛgwānɛmasa ᵉnāx̣wa lēɛlqwălaʟaᵉya. Wä, āłᵉmisē g̣wāłxa la g̣äła g̣ānuʟa.

Wä, g·îlᵉmisē ᵉnāx·ᵉīdxa g̣aāläxs laē ʟ!āqoʟas ᵉyālaqasa q!ēᵉmâla haᵉyāłᵉasa Q!ōmoyâᵉyē qa lēs qāsaxa Gwētɛla ʟ̣ɛᵉwa ᵉwālas Kwāg·uł ʟ̣ɛᵉwa Q!ōmk·!ūt!ɛsē qa g·āxēs ᵉwīᵉlaēʟɛla lāx g·ōkwas hoᵉmâłaqēxs yäqumaasa p!ɛlxɛlasg̣ɛmē lāxēs ʟēłɛᵉlakwa lēlqwălaʟaᵉyē. Wä, lä ᵉwīᵉla hōquwɛlsa haᵉyāłᵉa lāx g·ōkwas ʟ!āqoʟas qaᵉs lē ʟ̣axstolsax t!ɛx·îläs g·ōkwasa Gwētɛla. Wä, ʟ̣ā ᵉnēk·a ᵉnɛmōkwē lāq, G·āxᵉmɛnuᵉx̣ᵘ qāsoʟai Gwētɛlai qaᵉs laōs hoᵉmâłaxwa yäqumaxōx ʟ!āsotiwalisexai lāxos ʟēłɛᵉlakwa lēlqwălaʟaᵉyēx, ᵉnēk·ē. Wä, lä ᵉnɛmādzaqwēda waōkwē haᵉyāłᵉa ᵉnēk·a, Hălāg·îliʟasai, ᵉnēk·ē yîxs k·!ēsᵉmaē g̣aāxstalēda ᵉnāx̣wa bēbɛgwānɛma. Wä, lä häᵉstaɛm gwēk·!āla lāxa

of all the(1)men of their tribes. After they had sat down in the house of/ɬ!āqoɬas,ɬ!ax·ɬ!alīdzɛmga came,the wife of ɬ!āqoɬas,carrying a/small basket in which were split cedar sticks,the cedar sticks which were given as a sign of their advance payments by/all the man. Then ɬ!ax·ɬ!alīdzɛmga sat down among them and(5)she took out the cedar sticks and she held them while the tally keeper/called out the name of the Eagle. Then ɬ!ax·ɬ!alīdzɛmga named the amount of the/advance payment,and then ɬ!ax·ɬ!alīdzɛmga counted five/cedar sticks and she gave them to the tally keeper,and he put them down./ And when all the cedar sticks(representing)the advance payments(10) of the Mamalēleqăla had been put down,then the tally keeper added five cedar sticks/to the five cedar sticks of the advance payment. Now there were ten pairs of blankets/to be given for the five cedar sticks of the advance payment after this./Sometimes a chief advances ten pairs of blankets and then/twenty pairs of blankets are to be given in the same way(15)added on to the blankets given in advance. Now the blankets/were gathered together,those that were advanced and those that were to be given./They were put down and rolled up. This is called "pressing together the advanced/blankets and the blankets really given away." They kept on/doing this until they came to the end of the total number of men of all the tribes,(20)and they only finished late at night./

As soon as day came in the morning,ɬ!āqoɬas sent many/young men of the Q!ōmoyâᵉyē to go to call the Gwētɛla and ᵉwālas Kʷāg·uƛ/ and Q!ōmk·!ūt!ɛs to come into his house to watch when the/blankets were given out to the invited tribes.(25)Then all the young men went out of the house of ɬ!āqoɬas and they stood in the/doors of the houses of the Gwētɛla,and one of them said,/"We come to call you, Gwētɛla,to watch the giving out to the names/by ɬ!āsotiwalis/to the invited tribes." Thus he said. Then said together the/other young men,"You are to go quickly," they said,(30)for all the men had not yet eaten breakfast. Now they said this in/all the houses of the

ɛnāx̣wa g·ig·ōkwasa ɛwālas Kwāg·uɬ ɫɛɛwa Q!ōmk·!ūt!ɛsē. Wä,g·flɛmisē ɛwɪɛlxtolsaxa ɛnāx̣wa g·ig·ōkwa g·āxaē aēdaaqwa qaɛs lē hōgwɪla hä-ɛyāɬɛa lāx g·ōkwas ɫ!āqoɫas. Wä, lä ăxk·!ālasɛɛwa häɛyāɬɛa qa lēs lāxa āɫ!ē sōp!ēdɛx mōts!aqa ëx·ɛɛn wɪswūɬɛɛn q!waxasa qa yaēyudux̣u-
5 p!ɛnk·ēs ăɛwâsgɛmasas lāxɛns bāɫax.

Wä, hëx·ɛidaɛmisa häyāɬɛa la dag·flqɛlaxa sōbayu. Wä, k·!ēst!ē gäɬaxs g·āxaē wɪwik·ɛlaxa mōts!aqē q!wēq!waxas. Wä, lä wɪx·ɛalɪɬas lāxa max·stâlɪɬasa t!ɛx·fla qaɛs dzōdzōx̣ubɛndēx ɫɛx̣ubaɛyas. Wä, lä ăxɛēdxa ɛnɛmts!aqē lāxa ɫ!ɛbɛmē q!wɛxasa qaxs hëɛmaē ɫēgɛms
10 qaɛs lē ɫāg·flɪɬas lāxa ōgwiɛwalɪɬasa g·ōkwē qaɛs dēxɛwalɪɬēs. Wä, laɛm qădɛdzăyē ōxtâɛyas lāx ăɛwābâɛyasa säläsa g·ōkwē. Wä, g·flɛmisē gwāɬa laē ăxɛēdxa ɛnɛmts!aqē ɫ!ɛbɛmē q!waxasa qaɛs lē ɫāg·flɪɬas lāxa ɛnɛmp!ɛnk·ē lāxɛns bāɫēqē ăɛwâlagâɬaasas. Wä, lä ɛwɪɛla dēxɛwalɪɬtsa mōts!aqē ɫ!ɛbɛmē q!wēq!waxasa. Wä, g·flɛmisē gwāɬ g·āxaas
15 ɛwɪɛla hōgwɪlēda Gwētɛla ɫɛɛwa ɛwālas Kwāg·uɬ ɫɛɛwa Q!ōmk·!ūt!ɛsē. Wä, g·flɛmisē g·āx ɛwɪɛlaēɫa laē hëx·ɛidaɛm gaāxstāla. Wä, g·flɛmisē gwāɬ haɛmāpa laas ɫēɛlālasɛɛwa yūdukwē q!ēq!aq!asto bēbɛgwānɛmsa yūdux̣usɛɛmakwē lēlqwālaɫaɛya. Wä, g·aɛm ɬāx̣waɬa gwēg·ilatsē g·adaxa q!āq!astowē bɛgwānɛma, yfxs laē g·āyaxsdɛndxa ɫēgɛmasa ɛnɛmoxuɛɛm
20 la māk·!ɛxsdēsa gūnxaɛyē ɛnɛɛmēmota qa lē g·flɬts!â lāxa ɫ!ɛbɛmē q!waxasa. Wä, lä ɫēxɛēdɛx ɫēgɛmas ɛnālaɛyas qa lē k·!ēgēg·atsa p!ɛlxɛlasgɛmē lāxa g·flts!âx·dē hë gwēɛnākūla ëk·!ōɬɛlēda yaēq!wēma p!ɛlxɛlasgɛm lāg·aa lāx ɫāxŭmaɛyasa ɛnɛɛmēma. Wä, g·flɛmisē ɛwilxtowa māk·!ɛxsdē ɛnɛɛmēmaxs laē k·ātɛɛyfntsa k!waxɬāɛwē lāx ōkūɛyaɛyasa
25 p!ɛlxɛlasgɛmē. Wä, lēda q!āq!astowē bɛgwānɛm ɫēxɛēdɛx ɫēgɛmas bɛgwānɛmē māk·!ɛxsdēsa ɛnālēɬɛla ɛnɛɛmēma. Wä, lä k·!fqɛɛyfndayuwa p!ɛlxɛlasgɛm yaq!wēmas lāxa k!waxɬāɛwē la k·ātēɛyēx yaq!wēmäsa māk·!ɛxsdēlas ɛnɛɛmēma. Wä, hëɛm ɫēgadēda k!waxɬāɛwē la k·āk·ɛtawēxa p!ɛlxɛlasgɛmē yaēq!wēmäsa ɛnāɬɛnɛɛmēmasas ɫōɛ aɛwɛlgāɛwē k!waxɬâsa
30 yaēq!wēmäsa ɛnāɬɛnɛɛmēmas lāx ɛnɛmts!aqustâlaēda p!ɛlxɛlasgɛmē la ɬūxts!âxa ɫ!ɛbɛmē q!waxasa nɛqaɛyēsa Mamalēlēqăla. Wä, lä ɛnɛmts!a-

ᵋwālas Kwāg·uɬ and the Q!ōmk·!ūt!ɛs,and as soon as/they had gone to all the houses they went back and all the young men went/into the house of ɬ!āqoɬas. Then the young men were told to go/inland to chop down four straight young hemlock trees,three fathoms(5)in length./

Immediately the young men went and took along an axe. They had not/been away long before they came carrying the four hemlock poles. They put them down/near the door and they sharpened the butt ends./ Then they took one of the holding hemlock poles,for this is their name,(10)and put it up in the rear of the house and rammed it into the ground./ Then they placed the top under the roof of the house, and as soon as/this was done,they took another holding hemlock pole and put it up/one fathom away from the first one and they drove into the ground the/four hemlock poles. When this was done(15)the Gwēɬɛla came in and the ᵋwālas Kwāg·uɬ and the Q!ōmk·!ūt!ɛs./ As soon as they were all inside,they had breakfast at once and after/they had eaten,the three tally keepers/of the three tribes were called. Now this is difficult work for the/tally keeper,for he must begin with the last one of the names of the numaym,(20)the last one at the edge of the numaym,for that goes first between the holding hemlock poles./ Then he calls the name of the next one above,so that the blanket is put on top/of the one that was put in first. They go on doing this,going up with the blankets to be given away/until they come to the one who stands at the head of a numaym. As soon as all the names are gone to the/last one in the numaym,they put a cedar stick on top of the(25)blankets. Then the tally keeper calls out the name of the/last man of the next higher numaym, and the/blankets to be given away are put on top of the cedar stick,which is on top of the(blankets)given away to the/last numaym. The name of this cedar stick is "lying between the/blankets to be given away to the numayms" or "separating cedar stick of the(30)gifts for the numayms". The blankets go up one tier/piled up inside of the holding hemlock poles to be given away to the Mamalēleqăla. Then another pile of/

qustâlēda p!ɛlxɛlasgɛmē la ɬūxts!âxa ɛnɛmts!aqē ɬ!ɛbɛme q!waxasa nɛqaɛyēsa ɛnɛmg·ēs. Wä, lāxaē hëɛm gwāłē nɛqāɛyasa Lawits!ēsē. Wä, g·ɬlɛmisē ɛwīɛlxtowa ɛnāxwa bēbɛgwānɛmsa lēlqwalalaɛyē la ɬūxts!â lāxa ɬ!ɛbɛmē q!waxasa laē ɬ̣ōgadɛs ɬ!ɛbɛgwēlkᵘ p!ɛlxɛlasgɛma lāxēq. Wä, laɛmē ɛnāxwaɛm la ëk·!ɛnxaɛyē yaēq!wēmäsa g·ig·alaxäsa ɛnāłɛnɛ-ɛmēmasēxa p!ɛlxɛlasgɛmē lāxa la ɬ!ɛbɛgwēlkᵘ p!ɛlxɛlasgɛma. Wä, g·ɬlɛmisē gwāła laas ɬ!āqoɬas ɬ̣axɛwālīła qaɛs yāq!ɛg·aɛłē. Wä, lä ɛnēk·a: Laɛmō lādzɛ́mo gwāła wāłdɛmɬa q!ɛsa g·Īgămaɛyax ɬ!āsotiwalisax. Wä, wäg·iła mōsgɛɛmakᵘ Kwākŭg·uł ts!ɛk·āłalax gaālala qɛn yāxɛwida-g·iłtsa p!ɛlxɛlasgɛmēx lāxa lēlqwālalaɛyax qa lālag·iłtso näɛnaxᵘłax dzāqwalax łɛnsła, ɛnēk·ē. Wä, laɛmēsɛns q!ɛmdiłałxwa gānuɬēx yīsɛn lax·ɛidɛɛma q!ɛmdīlɛma āłtsɛma q!ɛmdɛma, ɛnēk·ē. Wä, laɛm ɛnāxwa mōɛlēda g·Īg·ɛgămaɛyas wāłdɛmas. Wä, laɛmē yāwasɛīt hōqŭwɛls lāxa g·ōkwē.

Wä, g·ɬlɛmisē p!ɛdɛx·ɛīda laasa q!ōnɛmē hăɛyāłɛasa Q!ōmayâɛyē hōqŭwēls lāx g·ōkwas ɬ!āqoɬasē qaɛs lē qāsaxa yūduxᵘsɛɛmakwē Kwākŭg·uł qa lēs hōɬēlax wāłdɛmiɛlälalas ɬ!āsotiwalisē. Laɛm k·!ēs q!ɛmdilāla qaxs âɛmaē ɛnēk·a ɛnɛmōkwē lāxa qāsɛlg·īsē hăɛyāłɛa: G·āxɛmɛnuɛxᵘ qasai Gwētɛlai qaɛs laōs hōɬēlax wāłdɛmiɛlälalas ɬ!āsotiwalisē, ɛnēk·ē. Wä, lä ɛnɛmādzaqwa ɛnēk·a hăɛyāłɛa: Hălag·īlīɬasai. Wä, lä hëɛstaɛm gwēk·!āla lāxa ɛnāxwa g·ig·ōkwa. Wä, hëɛm lāg·iłasa qāsɛlg·īsē hăɛyāłɛa k·!ēs nɛgɛltawēxēs g·ɬlx·ɛidä wāłdɛmxs g·ālaē qāsaxa Kwākŭg·ułaxs g·ālaē q!ɛmdēłasa āłtsɛmē q!ɛmdɛmxs k·!ēsɛmaē la ɬēłɛlaxa lēlqwalalaɛya qaxs lɛɛmaē ɬ!āqoɬasē gwāgwēx·sɛālał qaēda mōsgɛɛmakwē Kwākŭg·ułaxs lɛɛmaē k·oqwałxa ɬ!āqwa qō lāł yaxɛwītsa p!ɛlxɛlasgɛmē lāxa lēlqwālalaɛyē. (Wä, âɛmɛn ɛnēk·qa q!āłēs lāg·iłas k·!ēs q!ɛmdilalēda hăɛyāłɛaxs laē qāsa.)

Wä, g·ɬlɛmisē g·āx ɛwīɛlaēleda Kwākŭg·ułē laas ɬ!āqoɬasē ɬ̣axɛwālīł qaɛs yāq!ɛg·aɛłē. Wä, lē ɛnēk·a: Qäɬ̣, qäɬ̣as Kwākŭg·uł; qäɬ̣axs hëɛmaēx gwēk·!ālasē lāx wāłdɛɛmēnaɛyaxsɛns wiwōmpɛwŭłaxɛns g·āxēx gwaēlas lāxwa g·ōkwaxsa g·Īgămaɛyaē ɬ!āsotiwalisa. Wä, wëg·a

blankets is piled up inside the other(pair of)holding poles/for the ᵋnɛmgis,and then they do the same for the Ł̣āwits!ēs./And as soon as (the names of)all the men of the tribes have been given and they have been put between/the holding hemlock poles,then this is called after this "blankets piled up between the holding poles in the house." (5)Now everything that is to be given away first to the first numaym/ is on top of the blankets piled up between the holding poles in the house. And when/they had finished,ɬ!āqoɬas stood up and spoke. He said:/"Now this great work is done, his word that he will be a chief, this ɬ!āsotiwalis./ Now go on, you four Kwāg·uɬ tribes, stay awake early that I may give away the(10)blankets to the tribes that they may go home/tomorrow evening," said he. "Now we will learn the song tonight, the/new song that we have been learning," said he. Then all the/chiefs thanked him for what he had said and for a short time they all went out of the/house./

(15)When it became dark many young men of the Q!ōmoyâᵋyē/went to the house of ɬ!āqoɬas together to call the three/Kwāg·uɬ tribes to listen to what ɬ!āsotiwalis would say. Now they did not/learn the song,for only one of the young men inviters spoke,/"We come to call you,Gwētɛla,to listen to what ɬ!āsotiwalis will say,"(20)said he. Then the other young men said together,"You are to go quickly."/ Then they said the same in all the houses. And this/is the reason why the young men inviters did not say the same words they first said/when they went to call the Kwāg·uɬ tribes,when they first came to learn the new song/when they had not yet invited the tribes,that now ɬ!āqoɬas(25)was going to talk about it to the four Kwāg·uɬ tribes, that he was going to break a copper/when they were going to give away the blankets to the tribes. (I only/wish it to be known,why the young men did not call to learn the song,when they went to invite.)/

As soon as all the Kwāg·uɬ had come in ɬ!āqoɬas stood up/and spoke. He said,"Indeed, it is true,Kwāg·uɬ.(30)This is truly the way of speaking of our ancestors as we come/to stay in this house

dɛnxᵉītsa āɫtsɛma q!ɛmtīlaᵉya qa hōʟēlēsg·ada g·īg̣ămēg·aqē yîxg·a ʟ!āsotiwalisɛk·, ᵉnēk·ē.

Wä, hëx·ᵉidaᵉmisē Ōmx·ᵉīdēxa nâg̣adē g·āyuɫ lāxa ᵉnɛᵉmēmutasa Hāanaʟ̣enâsa Q!ōmoyâᵉyē dâqâlasēs āɫtsɛmē q!ɛmtilaᵉya. Wä, laᵉmē ᵉnāx̣wa dɛnxᵉidēda Q!ōmoyâᵉyē yîsɛn lāx·ᵉidɛᵉma k·!āt!ēdaᵉyē āɫtsɛm q!ɛmdɛma. Wä, g·îlᵉmisē nɛxsᵉɛg·ilalīɫ dɛnxɛlaxs g·āxaē ʟ!āsotiwalisē g·āxᵉŭɫts!âlīɫ lāxa ōts!âlīɫē dālax Dɛnt!ālaʃyuxa ʟ!āqwa qaᵉs lē ʟ̣āʟ̣ăxŭgŭlīɫ ʟ̣ɛᵉwis ōmpē ʟ!āqōʟ̣asē. Wä, lä yîxᵉwīdɛx·daᵉxwa. Wä, k·!ēst!a g̣ēg·îlīɫ yîxwaxs laē ʟ!āsotiwalisē ēpāɫax bɛnbaᵉyē ōnuts!ɛxsdēsa ʟ!āqwa qa bɛnxtâɫisēxs yîxwax·säᵉmaē. Wä, g·îlᵉmisē q!ŭlbēda q!ɛmdɛmē laas yaq!ɛg·aᵉɫē ʟ!āqoʟ̣asē. Wä, lä ᵉnēk·a: Ādzēk·asōʟ g·īg̣ămēᵉ ʟ!āsotiwalis âlaᵉmasēʟ ᵉnēk·aa, âladzēᵉmasēʟ ᵉnēx·qaᵉs yāg̣ŭnōlisaōsaxwa ʟ̣ēg̣adē ʟ!āqwaa lāxōx Dɛnt!ālaʃyudzēx. Wä, wäg·îɫla, qäʟ̣axs nūɫag·iᵉwālaaqōs lāxa hëx·dä g̣wēg·ilaxwa ʟ̣ēʟ̣ɛg̣adēx ʟ!āʟ!aqwa.

Laɛm âɛm ʟ̣āᵉwiɫē ʟ!āsotiwalisē pāq!ăbălīɫxa ʟ!āqwa. Wä, lä ʟ!āqoʟ̣asē dāx·ᵉīdxa ʟ!āqwa lāx Dɛnt!ālayu qaᵉs xāxalolāqwē. Wä,lä yāq!ɛg·aᵉɫē. Wä, la ᵉnēk·a: Wëg·a yāʟ!âʟɛx g·īg·ɛg̣ămēs lēlqwālaʟaᵉya; k·!ēsʟɛs hayōtɛlaʟōʟ, āʟas yāxᵉwitsōsg·ada k·ōqwaɫg·ada g·īg̣ămēk·, yîxg·a ʟ!āsotiwalisg·axg·ada ʟ̣ēg̣addzē Dɛnt!alayukᵘ. ᵉnēᵉnak·iɫē g·īg·ɛg̣ămēs Kwākŭg·uɫ. Wä, g̣ēlag·a g·īg̣ămēᵉ Aᵉwaxɛlag·îlis (xa xāmag̣ămaᵉyē g·īg̣ămēsa ᵉnɛᵉmēmutasa Maămtag·ila ʟēᵉlālasōᵉs). Wä, lä ᵉnēk·a: Wa g̣ēlag·a g·īg̣ămēᵉ Nɛqāp!ɛnk·ɛm (xa xāmag̣ămaᵉyē g·īg̣ămēsa ᵉnɛᵉmēmutasa Kŭkwāk!ŭmasa Gwētɛla); sōᵉmaas âla k·īk·ōq!wēnoxᵘxa ʟ̣ēʟ̣ɛg̣adē ʟ!āʟ!aqwa. Wa, g̣ēlag·a g·īg̣ămēᵉ Nɛg·ädzē (xa xāmag̣ămaᵉyē g·īg̣ămēsa ᵉnɛᵉmēmutasa G·īg·îlg̣ămasa ᵉwālas Kwāg·uɫē), sōᵉmaas âla k·īk·ōq!wēnoxᵘxa ʟ̣ēʟ̣ɛg̣adē ʟ!āʟ!aqwa. Wa, g̣ēlag·a g·īg̣ămēᵉ Wāk·adzē (xa xāmag̣ămaᵉyē g·īg̣ămēsa ᵉnɛᵉmēmutasa Wāwŭlibâᵉyēsa ᵉwālas Kwāg·uɫ), sōᵉmaas âla k·īk·ōq!wēnoxᵘxa ʟ̣ēʟ̣ɛg̣adē ʟ!āʟ!aqwa. Wa, g̣ē-

of chief ʟ!āsotiwalis. Now go on(1)and sing the new song which is made,and that they listen to this chief/ʟ!āsotiwalis," he said./

Immediately Ōmx·ᵋĭd the song leader who belonged to the numaym/Hāānaɬēno of the Q!ōmoyâᵋyē took up the new song made by him and then(5)all the Q!ōmoyâᵋyē sang the new song which I have written down.[1]/And when they were half through singing ʟ!āsotiwalis/came out of the bedroom carrying the copper Dᴇnt!alaᵋyu and/he went and stood with his father ʟ!āqoɬas. Then they danced and/they had not been dancing long before ʟ!āsotiwalis held with his fingers the lower corner of the(10)copper so that its head was downward while he was dancing,and after the/song was finished ʟ!āqoɬas spoke and said: "Ah,you are great,/chief ʟ!āsotiwalis. Do you really wish it? Is it really your great wish/to let it lie dead by the side of the fire, this copper that has a name,this Dᴇnt!alaᵋyu? Now/go on with it. Indeed,for you are descended from those who are extravagant,from those who did so with(15)coppers that had names."/

Now ʟ!āsotiwalis was just standing in the house holding the copper over his chest. Then/ʟ!āqoɬas took the copper Dᴇnt!alaᵋyu and cried out,"ha ha". Then/he spoke and said: "Indeed take care, chiefs of the tribes./ Do not talk against me,else you will be given a piece of what will be broken by this chief,(20)ʟ!āsotiwalis, this one which has the name Dᴇnt!alaᵋyu./ That is what I mean,chiefs of the Kwāg·uɬ. Now come here,chief Aᵋwaxalag·ĭlis."/(The head chief of the numaym Maămtag·ila was called by him.)/Then he said,"Now come chief Nᴇqap!ᴇnk·ᴇm,(the head chief of the/numaym Kŭkwāk!ŭm of the Gwētᴇla). You are the true breakers of(25)coppers that have names. Now come,chief Nᴇg·ădzē,(the head/chief of the numaym G·ĭg·ĭlgăm of the ᵋwālas Kwāg·uɬ). You are the/real breakers of coppers that have names. Now come,chief/Wāk·as,(the head chief of the numaym Wāwŭlibâᵋyē of the ᵋwālas Kwāg·uɬ)./ You are the real breakers of coppers

---

[1] See p. 168

lag·a lāxg·as k·!ōtɛlag·ōs g·īg·ɛg̣ămēᵉ. Laɛms xŭltaʟōł waōyad g·īg·ɛg̣ămēᵉ lāxa Dɛnt!ā'layuxᵘdɛk·, ᵉnēk·ē.

Wä, hĕx·ᵉidaᵉmisa mōkwē g·īg·ɛg̣ămēᵉ q!wāg·īlīł qaᵉs lē q!wāg·īlīł lāx ʟ̣aᵉwēlasas ʟ!āsotiwalisē. Wä, lä yāq!ɛgaᵉłē Ā'waxɛlag·īlisē; wä, lä ᵉnēk·a: Qäʟ̣, qäʟ̣ēs wāłdɛmōs g·īg̣ămēᵉ ʟ!āqoʟ̣as, yūʟ̣axs sɛmsaaqōs yīsg·ada g·īg̣ămēk·, yīxg·as g·īqēlasōgwōs lāxg·a ʟ!āsotiwalisɛk·. Wä, laɛms hĕłaxamasa g·īg̣ămēᵉ ʟ!āqoʟ̣asxwa k·!ēsēx q!ŭnāla hĕłaxamatsɛᵉwa xŭnōkwaxs lāloʟ!asɛᵉwaē qaᵉs ᵉwāᵉwilōʟ!ēx k·!ātaᵉyas ăxänuxᵘᵉwŭłasōxɛns lālabaasɛᵉwēx. ᵉnēᵉnak·iłē g·īg̣ămēᵉ ʟ!āsotiwalidzē, lɛᵉmas nɛnōlōł g·īg̣ămēᵉʟa. Laᵉmas âla ᵉnēx· qaᵉs k·ōqwaōsaxg·ada ʟ̣ēg̣adɛk· lāxg·a Dɛnt!ala'yudzē, ᵉnēk·ē.

Wä, lä nāᵉnaxmaᵉyē ʟ!āsotiwalisaq. Wä, lä ᵉnēk·a: Laᵉmɛn wayadag̣ămɛlkwa. Wĕg·a âɛmx g·īg·ɛg̣ămēᵉ xŭlt!ēdɛq qɛn wĕg·ił k·ōqwałqōx łɛnsʟa, ᵉnēk·ē.

Wä, la Nɛqāp!ɛnk·ɛm yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Âlaʟ̣ăs wāłdɛmasa g·īg̣ămaᵉyēx. Wä, lä dāx·ᵉīdɛx Dɛnt!āla'yuxa ʟ!āqwa. Wä, lä dōqŭmēxa ʟ!āqwa. Wä, lä ᵉnēk·a: Nōsʟawisē nâqaᵉyaxɛn g̣wēx·ᵉidaasʟaōʟ qāst Dɛnt!ala'yudzē qaxg·anuᵉx̣ᵘ âmēʟa k·!āk·!ēsᵉox̣ᵘsilaxg·anuᵉx̣ᵘ k·!ēsᵉōx̣ᵘg·ada xŭltak· k·!ēsᵉâ ʟ̣ōgŭn yūdukŭk· ᵉnēᵉnɛmōkwa. Wä, hălādzēʟalag·a qāst Dɛnt!ala'yudzē, ᵉnēk·ēxs laē paxᵉāliłas. Wä, lä k!ŭtsēᵉstalēda mōkwē g·īg·ɛg̣ămēᵉxa ʟ!āqwa. Wä, la ʟ!āqoʟ̣asē dālaxa k·!āwayu qaᵉs lē ʟ̣āxᵉwalīł lāx ʟ!āsaliłas. Wä, lä yāq!ɛg·ała. Wä, lä ᵉnēk·a: Wĕg·a âᵉmasʟ hōʟēlaʟɛx g·īg·ɛg̣ămēᵉ Ā'waxɛlag·īlis, Nɛqāp!ɛnk·ɛm, Nɛg·ädzē, wä, sōmēs Wāk·adzē, qa lālag·īsg·ada nuyîmbalisak· nānułx·ä k·!āwayu xŭldayuxa k·ōqwasōʟē ʟ!āʟ!aqwasɛn wiwōmpᵉwŭła, ᵉnēk·ēxs laē ts!âs lāx Nɛqāp!ɛnk·ɛm. Wä, hĕᵉmis la xŭltɛlax ăᵉwīg·aᵉyas Dɛnt!ala'yâxa xŭltaᵉyē qa nɛg̣ɛłᵉɛnēsōłts qō k·ōqwāʟaq. Wä, laᵉmē ʟ!āqoʟ̣as k!wāg̣ēliłxa mōkwē g·īg·ɛg̣ămaᵉya qaᵉs ʟ̣ēxsᵉālēxēs g̣wɛᵉyō qa k·ōqoyōł lāxa ʟ!āqwa. Wä, la k·!eâs g̣wēx·ᵉidaasē ʟ!āqoʟ̣asē nēłax ᵉnɛmōkwa bɛgwānɛm lāxa Kwākŭg·ułasēs yāxᵉwitsōʟasa k·ōg̣ŭkwē ʟ!āqwa. Wä, lāxaē k·!eâs ᵉnɛmōkᵘ bɛgwānɛm nāla wŭʟāq, wāx·ᵉmaēs ᵉnāłᵉnɛmᵉwyōtē k·!ēs q!ālaq.

that have names. Come(1)to this,your salmon,chiefs. Now you will mark it, unmerciful chiefs, this Dɛnt!alaᵉyu," said he.

Immediately the four chiefs arose and stood/at the place where ɬ!āsotiwalis was standing.Then Aᵉwaxalag·ɪlis spoke(5)and said: "Indeed,true is your word,chief ɬ!āqoɬas. You are the/mouthpiece of this chief here whom you are making a chief,this ɬ!āsotiwalis./Now you have done well,chief ɬ!āqoɬas. For not always/is the child successful when the attempt is made to get for him everything that is marked out in the/rules when we are trying to go to the end. I mean this, chief ɬ!āsotiwalis.(10)Will you now become an extravagant chief? Do you really wish to/break this great Dɛnt!alaᵉyu that has a name?' said he./

Then ɬ!āsotiwalis answered and said: "Now/I have been made unmerciful. Go on,chief,mark it that I may/break it to-morrow," said he./

(15)Then Nɛqap!ɛnk·ɛm spoke and said: "True is your word/chief." Then he took Dɛnt!alaᵉyu the copper,and/he looked at the face of the copper and said: "Is it my wish what I am going to do/to you,friend Dɛnt!alaᵉyu? For we are just using our privileges/this privilege of marking, I and my three friends. (20)Good bye, great friend Dɛntalaᵉyu," said he. Then he put it down and the/four chiefs sat down around the copper. Then ɬ!āqoɬas took his/knife and stood outside of them. He spoke/and said: "Now listen,chief Aᵉwaxalag·ɪlis,/Nɛqap!ɛnk·ɛm,Nɛg·ädzē and you,Wāk·as. Now take this large knife which belongs to the beginning of myth time(25)with the mad edge for marking the coppers that were to be broken by my ancestors."/Thus he said,and gave it to Nɛqap!ɛnk·ɛm. Then he marked a line/on the back of Dɛnt!alaᵉyu,the marks to be guides when it was to be broken./ Then ɬ!āqoɬas sat down among the four chiefs to advise them/what he wanted to be broken off from the copper. Then there was no way in which ɬ!āqoɬas(30)could tell any one man among the Kwāg·uɫ to whom he was going to give the/broken copper, and also no man dared ask him./ Even his brothers did not know about it.

Wä, g·îlᵉmisē la xŭldɛkwē Dɛnt!alaʻyu laē ᵉwīᵉla q!wāg·îlīła mōkwē g·īg·ɛg̣ămaᵉya. Wä, laᵉmē Nɛqāp!ɛnk·îmē dālaxa ʟ!āqwa. Wä, lä yāq!ɛg·aᵉła; wä, lä ᵉnēk·a: Laɛmk· xŭldɛkᵘg·as ʟ!āqwag·ōs g·īg̣ămēᵉ ʟ!āsotiwalis. Ǫŭᵉnō hălx̣wa lāxō āʟanuᵉx̣ᵘ max·ts!ālax. ᵉnēᵉnak·iłē mōsg̣ɛᵉmakᵘ Kwākŭg·uł, laɛms âɛm ᵉnāx̣wał g̣wāłałaʟɛx qaᵉs g·ōx̣ᵉwidēlāxōs qō nɛqōgwilasō lāxē g̣wēx·ᵉidaasʟasg·ɛns g·īg̣ămēk·, ᵉnēk·ē. Wä, laɛm g̣wāłē wâłdɛmas lāxēq. Lēx·aɛm āłălxsdē wāłdɛms ʟ!āqoʟasaxs ᵉnēk·aē laɛm g̣aāxalał yāqwałtsa p!ɛlxɛlasg̣ɛmē lāxa lēlqwălaʟaᵉyax g̣aālaʟa. Wä, lāwisʟ̣ē g̣wāł lāxēq. Wä, laᵉmē ᵉwīᵉla hōqŭwɛls lāxa g·ōkwaxa la g̣äła g̣ānuʟa.

Wä, g·îlᵉmisē ᵉnāx·ᵉidxa g̣aāläxs laē ʟ!āqoʟas ᵉyālaqasa hăᵉyāłᵉäsa Q!ōmoyâᵉyē qa lēs qāsaxa Gwētɛla ʟ̣ɛᵉwa ᵉwālas Kwāg·uł ʟ̣ɛᵉwa Q!ōmk·!ūt!ɛsē qa g·āxēs ᵉwīᵉla ʟ̣ɛᵉwa bābagŭxa ts!ēdaq lāx g·ōkwas; yîx lāg·iłas ᵉnēk·ē ʟ!āqoʟasē qa g·āxēs ᵉwīᵉlaēʟɛla lax g·ōkwasēxs ᵉnēk·aē qaᵉs hăwāxɛlēxa Kwākŭg·ułē qa ᵉnāx̣waᵉmēs g̣wāłałasēs ʟ!āʟ!ɛqwa qō k·āk·ōg̣walasōlaxs yāxᵉwidaasʟasa k·ōqwasōʟas ʟ!āqwa. Wä, hëᵉmis lāg·iłas ʟ!āqoʟasē wāłaqēla qa g·āxēs ᵉwīᵉlēda yūdux̣ᵘsɛᵉmakwē Kwākŭg·uł lāx g·ōkwas. Wä, laᵉmēda hăᵉyāłᵉa qāsa. Wä, g·îlᵉmisē ᵉwīlxtōdxa g·ig·ōkwē g·āxaē aēdaaqa lāqēxs ᵉnēk·aēda hăᵉyāłᵉäxs laē qāsa, G·āxᵉmɛnuᵉx̣ᵘ qāsoʟai Gwētɛlai qa ʟ!āsotiwalisai. Wä, lä ᵉnɛmādzaqwa ᵉnēk·a waōkwas: Halāg·îlēʟăsai. ᵉnɛmp!ēnats!axstaɛmʟɛnuᵉx̣wai, ᵉnēx·daᵉxwē. Wä, g·āxē ᵉwīᵉla hōg̣wiʟɛla lāxa g·ōkwē. Wä, g·îlᵉmisē g·āx ᵉwīᵉlaēʟa laas âɛm ᵉnāx̣wa tētɛk!walēda g·īg·ɛg̣ămaᵉyē. Wä, lāxaē ōgwaqa tētɛk!walēda bēbɛgwānɛmq!ālɛmē laaʟ̣as xwānałɛlēda hăᵉyāłᵉäx g̣aaxstēʟasa g·āxē ᵉwīᵉlaēʟɛla lāxa g·ōkwē. Wä, g·îlᵉmisē g̣wāłē haᵉmēx·silaᵉyasa hăᵉyāłᵉäxs laē łuxts!ōᵉyo lāxa łōɛlq!wa. Wä, lä k·āg̣ɛmlēlɛm lāxa ᵉnāx̣wa bēbɛgwanɛma. Wä, g·îlᵉmisē ᵉwīᵉla la k·āg̣ɛmalīła łōɛlq!wäxs laē hălɛmq!ɛsᵉīdēda ᵉnāx̣wa bēbɛgwānɛma qaxs ᵉnāx̣waᵉmaē q!ēq!aēqɛla, lāg·iła k·!ēs nɛqɛlqɛlaxs wāx·aē haᵉmāpa.

As soon as Dɛnt!ala^{ɛ}yu was marked,all the/four chiefs arose and then Nɛqap!ɛnk·ɛm took the copper/and spoke and said: "Now your copper here has been marked,/chief ʟ!āsotiwalis. Do not kill it else we are going to be ashamed.(5)I mean you,four tribes of the Kwāg·uɬ. Indeed you will all be ready to/help if someone should match our chief in what he is going to do."/ Thus he said. Then their speeches were finished after this,only this was the last word of/ʟ!āqoʟas who said, "Now you will give away the blankets to the/ tribes early in the morning." And at last he finished after this, and then they all(10)went out of the house late at night./

As soon as it was daylight in the morning, ʟ!āqoʟas sent the/ young men of the Q!ōmoyâ^{ɛ}yē to go and invite the Gwētɛla and ^{ɛ}wālas Kwāg·uɬ/and Q!ōmk·!ūt!ɛs to come,all the men and the women who had men's seats,to his house./ The reason why ʟ!āqoʟas wished that all should come into his house was that he(15)wished to ask the Kwāg·uɬ that all should get ready with their/coppers,in case any should be broken to match him when he should give away the pieces of the copper that was to be broken./ Therefore ʟ!āqoʟas wished all the three tribes of the/Kwāg·uɬ to come to his house. Now the young men went (to call them) and as soon as/they had been to all the houses they came back again,and the young men said(20)as they went (to call), "We come to call you,Gwētɛla,on behalf of ʟ!āsotiwalis," and then the others said, "Come quickly,we are calling only once,"/ they said. Then they all came into the house/and when they had all come in,the chiefs joked one another,/and also the common men joked one another,while(25)the young men got ready the breakfast for those who had come into the house./ As soon as the food cooked by the young men was finished,they put it into the dishes/and put them before all the men. As soon as/the dishes had been put in front/of them,all the/men ate quickly,for they had much to think. There-

Wä, g·îlᵉmisē g̥wāła lāxēs haᵉmaēnaᵉyaxs laēda hăᵉyāłᵉa q!a-p!ēg·îlīłaxa łōɛlq!wē qaᵉs lē g·ēxaq lāxa onᵉēg̥wiłasa g·ōkwē. Wä, g·îlᵉmisē g̥wāła laas ʟ!āqoʟ̣asē ʟ̣āxᵉwalīła qaᵉs yāq!ɛg·aᵉłē. Wä, lä ᵉnēk·a: Qäʟ̣, qäʟ̣ax hëᵉmaēx g̥wēk·!ālasē g·īg·ɛg̥ămēxwa hëleg·în-däsa hăsāᵉyē lāxēs ʟēlānɛmē lāxɛn wŭʟ̣ɛłē lāxɛns wīwōmpᵉwŭła. Wäk·as, wäk·asōʟ g·īg·ɛg̥ămēᵉ, laᵉmō aëk·!aakwaxōs k·āxstalīłaqōs g·īg·ɛg̥ămēᵉ. Wa, wa, ᵉnēk·ē. Wä, la ēdzaqwa yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Laɛm ʟēqwalīłʟɛn wāłdɛm lâʟ g·īg·ɛg̥ămēᵉ laxg·în ᵉnēk·ēk· qaᵉs ᵉnāx̣waᵉma-ōs g̥wāłała qaᵉs g·ōx̣ᵉwidaōsasēs ʟ!āʟ!aqwäyōs g·āxɛn qō k·āk·og̥wala lāxɛn yāxᵉwitsōᵉʟasa k·ōqoyoʟa lāxōx Dɛnt!alaᵉyux ᵉnēk·ē. Wä, hë-ᵉmisa qaᵉs wäg·aōs ᵉnāx̣wa q!wālax·ᵉida ʟ̣ōᵉ qaᵉs g̥ŭmsᵉidaōs g·ōłg·ŭ-kŭlōt, ᵉnēk·ē. Wä, hāg·axōx Maēmałp!ɛng̥ămaᵉyē ʟ̣axᵉwɛls lāxg·ada ʟ!āsanâᵉyax qaᵉs lāqwaläxwa lēlqwălaʟaᵉyax. Wä, lä ʟ̣ēʟ̣ɛqɛlax ēᵉał-tsɛmē ʟ̣ēʟ̣ɛg̥ɛmsa maᵉlōkwē ts!ēdaq sāsɛms. Wä, hëᵉmisē ʟ̣ēg̥ɛmʟas ʟ̣ō-ᵉlēᵉyas ʟ!āqoʟ̣asē. Wä, lä lāwɛlsē Maēmałp!ɛng̥ămaᵉyē lāxa g·ōkwē qaᵉs lē ʟ̣āxᵉwɛlsa, yîxs g·āyołaē lāx ᵉnɛᵉmēmotasa G·īg·îlg̥ămasa Q!ōmoyâᵉyē. Wä, lä ᵉnēk·a: Laɛms x·īts!ax·îlaʟai Mamalēleqălai. lāx Q!ēx·ʟalag̥ai xŭnōkwas ʟ!āsotiwalisai. Laɛms x·īts!ax·îlaʟai ᵉnɛmg̥ēsai lāx ʟāʟeliʟ!ai xŭnōkwas ʟ!āsotiwalisai. Laɛms x·īts!a-x·îlaʟai Łāwits!ēsai lāx G̥ŭyōlsɛlasai xŭnōkwas ʟ!āsotiwalisai. Hă-laxsʟasai, ᵉnēk·ē. Wä, hëɛm k·!ēsᵉōs Maēmałp!ɛng̥amaᵉya lāqwala qa-ēda p!ɛsäxa lēlqwălaʟaᵉyē g·äg·îʟɛla lāxēs awânâᵉyē Ōmaxt!ālaʟaᵉyē.

Wä, g·îlᵉmisē g̥wāła g·āxaē g·āxēʟa lāxa t!ɛx·îla. Wä, lä ᵉnē-k·a: Laᵉmē lāg·aɛlsɛns wāłdɛma, g·īg̥ămēᵉ ʟ!āsotiwalis, ᵉnēk·ē. Wä, laᵉmē ᵉnāx̣wa q!wālɛnkwa bēbɛgwānɛm lāxēq. Wä, laᵉmē k!ŭsᵉali-ła nēnâg̥adē ʟ̣ɛᵉwa ēᵉałostâ lāxa ōgwiwaᵉliłasa g·ōkwē qaᵉs dɛnxălēsa g·īg·îldzɛyāla q!ɛmq!ɛmdɛmasa ᵉnɛᵉmēmotasa Yaēx·ag̥ɛmaᵉyē, yîx ᵉnɛ-ᵉmēmotas ʟ!āsotiwalisē. Wä, g·îlᵉmisē wŭʟ̣āxᵉaʟɛlēda lēlqwălaʟa-ᵉyaxa dɛnxk·!ālaxs laē hōg̥wiʟa ᵉwīᵉla. Wä, hëɛm ʟ̣ēg̥adɛs dɛnxdɛn-xīłaxa dɛnxɛläsa g·îldzɛyāla q!ɛmdɛma lāxa p!ɛsa. Wä, hëᵉmis ʟē-ᵉlalayuxa ᵉnāx̣wa lēlqwălaʟaᵉyē qa g·āxlag·is hōg̥wīʟ lāxa ʟēłɛlats!e

As soon as they had finished eating,the young men/gathered up the dishes and put them away in the corner of the house,/and when that was done,ɬ!āqoɬas arose and spoke./ He said: "Indeed, it is true,this is the way of speaking,chiefs, this second course with a speech(the(5)breath)for the guests,according to what was learned from our ancestors. Go on/now,go on,chiefs. It is well done,what is placed before you,chiefs./ Wa wa," said he. Then he spoke again and said: "Now/I shall change my speech to you,chiefs. I wish all of you to/get ready to help me with your coppers,in case the one may match me(10)to whom I am going to give away the broken copper Dɛnt!alaᵉyu," said he. "And this also,/that you go on and dress yourselves and paint yourselves with ochre,tribes,"/said he. "Now let Maēmaᵉɮp!engɛmēᵉ go on and stand/outside of the house to call the tribes." Then he named/the two new names of his two daughters, and also the name of the(15)nephew of ɬ!āqoɬa's. And then Maēmaᵉɮ-p!ɛngɛmēᵉ went out of the house/and stood outside,for he belonged to the numaym G·Ig·ilgăm/of the Q!ōmoyâᵉyē. And he said: "Now Mamalēleqăla,you will witness/Q!ēx·ɬālaga,the daughter of ɬ!āsotiwalis. Now ᵉnɛmgis,you will witness ɬāɬilɬɬ!a,the daughter of ɬ!āsotiwalis. Now(20)Ɬāwits!ēs, you will witness Gŭyōlsɛlas, the child of ɬ!āsotiwalis./Go aboard quickly," said he. This is the privilege of Maēmaᵉɮp!engɛmēᵉ,to call the people for the/potlatch(given)to all the tribes,beginning from his first ancestor,Ōmaxt!ālaɬēᵉ./

As soon as he had finished,he came into the doorway and said:/ "Now our word has gone out,great chief ɬ!āsotiwalis," said he.(25) Then all the men were dressed after this. The/song leaders and the young men sat down in the rear of the house and they sang/the old songs of the numaym Yaēx·agɛmēᵉ,the/numaym of ɬ!āsotiwalis. As soon as the tribes heard the/sound of singing,they all came in. This is called "singing on the floor,"(30)the singing of the ancestral songs in the potlatch,and this is/the means of inviting all the

g·ōkwa. Wä, g·îlᵉmisē g·āx ᵉwīᵉlaēʟa yūduxᵘsɛᵉmakwē lēlqwălaʟaᵉya laas q!wēłᵉidēda dɛnxdɛnxīła.

Wä, lä ʟaxᵉwalīłē Pɛlᵉnākŭlag·îlisxa xāmaǥămaᵉyē g·īǥămēsa ᵉnɛᵉmēmutasa Kŭkwāk!ŭmasa Q!ōmoyâᵉyē qaᵉs yāq!ɛg·aᵉłē. Wä, lä ᵉnēk·a ǥwēǥɛmāła lāxa mōsǥɛᵉmakwē Kwākŭg·uła: Laᵉmɛn wäg·îł nōs g·īg·ɛǥămēᵉ mōᵉmałk·!ālałtsɛns g·īg·ɛǥămaᵉyaxs g·āxaē ᵉwīᵉlaēʟa lāxwa g·ōkwēx ᵉnēk·ēxs laē ǥwēǥɛmx·ᵉīt lāxa k!ŭdzēlasasa lēlqwălaʟaᵉya wāx·saᵉnēǥwīłasa g·ōkwē. Wä, lä ᵉnēk·a: Wa, ǥēlag·a Mamalēleqăl; wa ǥēlag·a ᵉnɛmǥēs; wa, ǥēlag·a Łāwits!ēs. Hëłᵉalīł lāxwa lāx hëłiᵉlälakwa qaᵉs g·īg·ɛǥămēk·as lāx wāłdɛᵉmēnaᵉyē lāqᵘ yîsa ʟēłɛläxa lēlqwălaʟaᵉyēxwa k·!ēsēx āłᵉm ăxä qăn ǥwēk·!ālasaxwa wāłdɛmaxsɛns nenūyɛmbalisaxg·îns ᵉnāxwēk· lēlqwălaʟaᵉya. Wä, hëᵉmisɛns k·!eâsiła āłelaᵉya ᵉnēᵉnak·iłē laɛms hëlēʟōʟ g·īg·ɛǥămēᵉ, ᵉnēk·exs laē ǥwēǥɛmx·ᵉīt lāxa nēnâǥadē. Wä, lē yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Laɛms nɛxbag·îlēʟōʟ nēnâǥada laxɛns g·āxēła lāxwa g·ōkwaxs ʟ!āsotiwalisē, ᵉnēk·ēxs laē dāk·!ālaxa tɛlǥŭmʟa p!ɛlxɛlasǥɛmxa nâǥadē qaēs q!ɛmtēlaᵉyas. Wä, hëx·ᵉidaᵉmisē ʟ!āqoʟas ts!âsa sɛk·!axsa p!ɛlxɛlasǥɛm lāq. Wä, lä dāx·ᵉīdxa ᵉnɛmxsa lāq qaᵉs ʟɛp!ēdēq. Wä, lä ᵉnēk·a: Laᵉmɛn tɛlqwasēqai sɛk·!āxsak· p!ɛlxɛlasǥɛma lâʟ nâǥadä qaēs q!ɛmtēlaᵉyas qag·în g·īǥămēk·, ᵉnēk·ē. Wä, la hëx·ᵉidaᵉma ᵉnāxwa ēᵉałāstâ q!wāg·îlīła qaᵉs ʟax·ʟaᵉwīłē ǥwēǥɛmāła lāxa ōgwiwaᵉlīłasa g·ōkwē. Wä, laᵉmēda nâǥadē dâqâlasēs q!ɛmtēlaᵉyē āłtsɛm q!ɛmdɛma (xɛn lāx·ᵉidaᵉma hăłaxdzɛm lâʟa q!ɛmdēlɛmē āłtsɛm q!ɛmdɛma). Wä, laᵉmē ᵉnāxwa dɛnxᵉēdēda ēᵉałostâ. Wä, g·āxē ʟ!āqoʟas g·ālag·iwis ʟ!āsotiwalisēxa dāläxa ʟ!āqwa lāx Dɛnt!alaᵉyu. Wä, lä māk·îlē Q!ēx·ʟalaǥa ʟōᵉ ʟāʟiliʟ!a. Wä, lä ɛlxʟaᵉyē Ǥŭyōlsɛlas qaᵉs lē yîpɛmg·îlīł lāxa ʟ!āsaliłasa ēᵉałōstâxa dɛnxɛla. Wä, laᵉmē ᵉnɛmāǥɛlīł yîxᵉwīd ʟōᵉ ʟ!āqoʟas ʟōᵉ ʟ!āsotiwalisēxa dālaxa ʟ!āqwa.

Wä, g·îlᵉmisē q!ŭlbēda q!ɛmdɛmaxs laē ʟ!āsotiwalisē xāxalōlaqwa. Wä, laᵉmē yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wäg·ax·în gŭnx·ᵉīda wīwomp ʟōᵉs q!wēq!ûlēᵉ qɛn wäg·i g·îldzaqwa yāq!ɛg·aᵉła. Wä, lä

tribes to come into the feasting(1)house. As soon as the three tribes were in,/ they stopped singing on the floor./

Then Pɛlᵉnākūlag·ilis arose, the head chief/ of the numaym Kŭ-kwāk!ŭm of the Q!ōmoyâᵉyē, and spoke. He said,(5)turning his face to the four Ḵwāg·uẋ tribes, "Now I will go ahead, my chiefs,/ and speak gratefully to our chiefs as they all have come into this/ house," thus he said as he truned his face to the place where the tribes were sitting/ on each side of the house, and he said: "Now come, Mama-lēleqăla,/ come ᵉnɛmgis, come Lāwits!ēs. Sit down comfortably in this place(10)which is well prepared for you, chiefs, as is said by the one who invites/ the tribes. This is not new, that we should say so. These are the words of our/ myths from the beginning, all our tribes, and we do not make anything/ new. I mean this. Now sit down well, chiefs." Thus he said and/ turned his face to the song leaders. Then he spoke and said:(15)"Now begin what we are here for, song leaders, the reason for which we have come into this house of ɬ!āsotiwalis."/ Thus he said and he asked for the blankets which were to be a pillow for the song leader for the/ song which he had made. Immediately ɬ!āqoɬas gave five pairs of blankets/ to him. Then he took one pair and spread it out and/ he said: "I make a soft layer with these five pairs of blankets for you, song leader,(20)for the song you made for my chief here," said he, and immediately/ all the young men stood up and they stood on the floor facing the rear/ of the house, and the song leader began the new/ song. (I have already sent you the new song they made.)/ Then all the young men sang, and ɬ!āqoɬas came(25) leading ɬ!āsotiwalis and carrying the copper Dɛnt!alaᵉyu. And next to him were/ Q!ēx·ɬālaga and ɬāɬilɬɬ!a, and last Ǧŭyōlsɛlas. And/ they stood in a row outside of the young men who were singing, and now they/ danced together with ɬ!āqoɬas and ɬ!āsotiwalis who was holding the copper.

As soon as the song was at an end, ɬ!āsotiwalis shouted, "Ha ha!" (30)Then he spoke and said: "Let me now try,/ fathers and uncles, to

ᵉnāx̣waᵉma g·īg·ᵉg̣ămaᵉyasa Kwākŭg·ułē ᵉnēk·a. Wâg·adzēlag·a g·īg̣ămēᵉ. Lᵉᵉmaaqōs ᵉwīᵉlōḷᵉnākŭlax q!wāq!uxēłasa hĕłaxa g·īg̣ămaᵉya. Qäḷaxs âyadaaqōsxwa t!ᵉx·īlax qaᵉs qōqăsīłōs g·īg̣ămēᵉ, ᵉnēk·a bēbᵉgwānᵉmē. Wä, âᵉmisē ʟ!āsotiwalisē la ḷāᵉwił qaᵉs hōʟēlēx wāłdᵉmas. Wä, g·īlᵉmisē q!ŭlbē wāłdᵉmas laas ʟ!āsotiwalisē ēdzaqwa yāq!ᵉg·aᵉła. Wä, lä ᵉnēk·a: Âla, âlasēs wāłdᵉmōs g·īg·ᵉg̣ămēᵉ lāxwa g·īg̣ᵉmaᵉya qᵉn ōmpa yîx·st!aʟᵉn ḷōᵉ ᵉwīᵉlōʟax g̣wāyiᵉlälasaxsᵉn g·īg̣ămaᵉyēx ōmpax ḷōᵉ k·!ēs. Wä, lāḷaʟᵉn gŭnx·ᵉīdaᵉmʟ qāsaʟ lāxōx t!ᵉx·īlaᵉyaxs qᵉn qāstawēsᵉᵉwa. Wä, lᵉn k·ōtaᵉm lābᵉndaᵉmʟaq. ᵉnēᵉnak·iłē, wä, g̣ēlag·a g·īg·ᵉg̣ămēᵉ Âᶜwaxᵉlag·īlis ḷōᵉs Nᵉqāp!ᵉnk·ᵉm ḷōᵉs Nᵉg·ädzē; wä, sōᵉmēs Wāk·adzē. G̣ēlag·a qaᵉs k·!ēlax·ᵉidaōsaxg·a Dᵉnt!alaᵉyu, yūʟaxs k·!ēsᵉonukwaaqōsas, ᵉnēk·ē.

Wä, hĕx·ᵉidaᵉmisa mōkwē g·īg·ᵉg̣ămēᵉ q!wāg·īlīł qaᵉs lē lāx ḷāᵉwilasas ʟ!āsotiwalisē qaᵉs q!wäᵉstālaq. Wä, laᵉmēda yūdux̣sᵉᵉmakwē ʟēłᵉᶜlakᵘ lēlqwălaʟēᵉ ăkŭᵉnēg·alīła qaxs âlaē k·īłᵉlas yāxᵉwitsōʟas ʟ!āsotiwalisasa k·ug̣ᵉkwē ʟ!āqwa. Wä, laᵉmē Nᵉqāp!ᵉnk·ᵉm dāx·ᵉīdᵉx Dᵉnt!ālaᵉyu qaᵉs yāq!ᵉg·aᵉłē. Wä, lä ᵉnēk·a: Qäḷ, Âᶜwaxᵉlag·īlis, Nᵉg·ädzē; wä, sōᵉmis Wāk·adzē. Nōsʟawīsᵉnsax nâqēʟᵉns g̣wēx·ᵉidaasʟaxᵉns ᵉnᵉmōx̣ᵘdzēx lāxōx Dᵉnt!alaᵉyux. Hăsᵉmēʟaxsōxwaxōxda g·īg̣ămaēx wāłdᵉma qᵉns k·!āk·!ēsᵉox·sīlēxᵉns k·!ēsᵉōx. ᵉnēᵉnak·iłē. Wä, wĕg·axᵉns âᵉm halōst!aqa k·!ēlax·ᵉīdᵉqᵘ, ᵉnēk·ēxs laē ᶜnᵉmāx·ᵉīdᵉxs laē k!ŭsᵉāliła.

Wä, la ʟ!āqoḷas ts!âsa dzādzax·silaᵉyu q!ᵉldayu ḷᵉᵉwa ămaᵉyē sōbayu lāx Nᵉqāp!ᵉnk·ᵉmē. Wä, lä ăxᵉētsᵉᵉwa ts!ᵉq!ŭltsᵉmē t!ēsᵉma qaᵉs lē mᵉx̣ᵉwalīlᵉm lāx ʟ!āsalīłasa mōkwē q!ēq!ᵉltᵉlg·īsxa ʟ!āqwa g·īg·ᵉg̣amaᵉya. (Māᵉłē ḷēg̣ᵉmasa q!ēq!ᵉltᵉlg·īsē ḷōᵉ k·ēk·oqŭlg·īsē.) Wä, la Âᶜwaxᵉlag·īlis dāx·ᵉīdxa ʟ!āqwa qaᵉs pāxᵉaᵉlōdēs lāxa q!ᵉldᵉma ts!ᵉq!ŭltsᵉm t!ēsᵉma. Wä, la Nᵉg·ädzē dāłaxa q!ᵉltoyuʟē. Wä, la Nᵉqāp!ᵉnk·ᵉmē q!ᵉltōdxa g̣ᵉmᵉxanūʟᵉmaᵉyasa ʟ!āqwa. Wä, la Nᵉg·ädzē ts!âsa q!ᵉlt!aᵉyē lāx Wāk·adzē. Wä, lä dāx·ᵉidē Nᵉg·ädzäxa ĕk·!ᵉnxaᵉyasa hĕłk·!ōdᵉnuʟᵉmaᵉyasa ʟ!āqwa. Wä, lāxaē Nᵉqāp!ᵉnk·ᵉm

speak my first speech." Then(1)all the chiefs of the Kwāg·uł said: "Go on,great chief./ Now you are obtaining everything. You should grow up well,chief./ Indeed you have a father who made a road for you to follow,chief,"said the/men. Now ʟ!āsotiwalis was just standing on the floor and he listened to their words.(5)As soon as they had finished speaking,then ʟ!āsotiwalis/spoke again and said:"It is true what you say,chiefs,of this/chief my father. I may succeed in obtaining all the different ways of my/chief,my father,or I may not. I shall try hereafter to walk the/way made by him for me to follow. I think I shall go the the end.(10)That is what I mean. Now chiefs Ꜣ̈ᵋwaxɛlag·flis and you Nɛqap!ɛnk·ɛm/and you Nɛg·ädzē and you Wāk·as, come and strike this/Dɛnt!alaᵋyu. You are the owners of this privilege," said he./

Immediately the four chiefs stood up and went to the place where/ʟ!āsotiwalis was standing and they stood around him. Now the three(15)invited tribes kept quiet,because they were really afraid that/ʟ!āsotiwalis would give away the broken copper. Then Nɛqap!ɛnk·ɛm took/Dɛnt!alaᵋyu and spoke. He said: "Indeed Ꜣ̈ᵋwaxɛlag·flis,/ Nɛg·ädzē and you Wāk·as, is it our wish what we do/to our great friend,this Dɛnt!alaᵋyu? It is the(20)wish of this chief that we use our privilege. I mean this./ Now let us only be quick and strike him," said he and together they all/sat down./

Then ʟ!āqoʟas gave a chisel and a small/axe to Nɛqap!ɛnk·ɛm and then was taken a diorite stone(25)and put down in front of the four chiefs whose business it was to cut the copper./(They have two names,the "copper cutters"and the "copper breakers.")/Then Ꜣ̈ᵋwaxɛlag·flis took the copper and laid it down on the/diorite stone on which it was to be cut and Nɛg·ädzē held what was to be cut/and Nɛqap!ɛnk·ɛm cut off the left hand corner of the copper. Then Nɛg·ädzē(30)gave the piece cut off to Wāk·as and Nɛg·ädzē took the/upper corner of the right hand side of the copper and Nɛqap!ɛnk·ɛm(1)cut

q!ɛltōdɛq. Wä, lāxaē Nɛg·ädzē ts!âsa q!ɛlt!ɛᵉyē lāx Wāk·adzē. Wä, lāxaē Nɛg·ädzē dāx·ᵉidxa hëłk·!ōdɛnuts!ɛxsdaᵉyasa ʟ!āqwa. Wä, lāxaē Nɛqāp!ɛnk·ɛm q!ɛltōdɛq. Wä, lāxaē Nɛg·ädzē ts!âsa q!ɛlt!ɛᵉyē lāx Wāk·adzē. Wä, g·îlᵉmisē lawäyēda yūduxwē q!ɛltoyo lāxa ʟ!āqwa laas Aᵉwaxɛlag·îlisē ḷāxᵉwalīła dālaxa q!ɛldɛkwē ʟ!āqwa qaᵉs yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a dzōxwałas: Wa, dōxᵉwit, g·īg·ɛg̣ămēs lēlqwălaʟai lāxg·a lāx· g̣wäłaatsg·a Dɛnt!alaᵉyukᵘ lāxg·ada ᵉwālasɛk· xŭsɛlag·îlisg·în g·īg̣ămēk· lāxg·a ʟ!āsotiwalisak·. Wä, laᵉmēsɛn lāł g·ēxałqɛk·, ᵉnēk·ēxs laē lats!âlīłasa q!ɛldɛkwē ʟ!āqwa qaᵉs lē ăxᵉāliłas. Wä, k·!ēst!ē g̣äłaxs g·āxaē aēdaaqa qaᵉs lē ḷâg̣ɛlīłaxēs waōkwē. Wä, lä yāq!ɛg·aᵉłē Wāk·adzē. Wä, lä ᵉnēk·a: Hëq!ɛmaaxs g̣wälasē lāxg·în k·!ēsᵉokᵘ yînʟaxg·în k·!ēsᵉonukwēg·asa däg·aᵉyaxa q!ɛltasɛᵉwē lāxa ḷēḷɛg̣adx·dä ʟ!āʟ!aqwa g·äg·îʟɛlaxs g·ālaōłē ᵉnāg·îlisɛns ᵉnālax. ᵉnēᵉnak·iłē g·īg·ɛg̣ămēs lēɛlqwălaʟai. ᵉnēᵉnak·iłē, wä, laᵉmēsɛk· lāłg·ada yūduxŭk· q!ɛltaxoyu lāxōx Dɛnt!alaᵉyuxᵘdä laxōxda łaᵉwisēx nɛnōlox g·īg̣ămaᵉyōx ʟ!āsotiwalidzēx qa wäg·isōxwasɛk· lāxēs g̣waēxsdaasasɛsɛk·, ᵉnēk·ēxs laē ts!âs lāx ʟ!āsotiwalisē.

Wä, laᵉmēda mōkwē g·īg·ɛg̣ămē bâs lāxēq qaᵉs lē k!ŭsᵉāliła. Wä, laᵉmē ʟ!āsotiwalisē la ᵉnɛmōxᵘᵉɛm la ḷaᵉwīła. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Aq!amīłg·în nɛg̣ɛłtɛwēʟɛx t!ɛx·īlaᵉyasɛn g·īg̣ămaᵉyēx ōmp qɛn qāstɛwēsō t!ɛx·îlaxwa nɛnōlōx wāyăd g·īg̣ămaᵉyaxwa k·!eâsēx k·îlɛm g·īg̣ămaᵉyas. ᵉnēᵉnak·iłē g·īg·ɛg̣ămēᵉ. Laᵉmɛn yîxsᵉɛndɛxg·a Dɛnt!alaᵉyuxᵘdɛk· qaᵉs yūduxᵘsɛᵉmakᵘ lēlqwălaʟai. ᵉnēᵉnak·iłē, wä, laᵉmēsɛn yāxᵉwidɛłtsak·, ᵉnēk·ēxs laē dzōxwałasēs hëłk·!ōtts!ānaᵉyē dāłaxa ᵉnɛmē lāxa q!ɛldɛkwē ʟ!āqwa. Wä, lä ᵉnēk·a: Wa, g·īg̣ămaᵉyai Wānidai, ᵉnēk·ē ʟ!āsotiwalisaxs laē hëɛm la ts!âsa q!ɛldɛkwē g̣ɛmᵉxanūʟɛmēᵉ lāx Wānidēxa g·āyułē lāx ᵉnɛᵉmēmutasa ᵉwālasasa Mamalēleqăla. Wä, lä ᵉnēk·ē Wānidē, laē dāx·ᵉīdxa yāxᵉwidayâq q!ɛldɛkᵘ ʟ!āqwa: Ḡēlak·asᵉla g·īg̣ămēᵉ ʟ!āsotiwalis qaxs k·!ēsaaqōs k·!ōta yāxᵉwītsg·ada g·āyułɛk· lāxwa ḷēg̣adäx ʟ!āqwa lāxox Dɛnt!alaᵉyudzäx.

it off also,and Nɛg·ädzē gave the piece cut off of Wāk·as./ And Nɛg·ädzē took the right hand lower corner of the copper and/Nɛqap!ɛnk·ɛm cut it off also and Nɛg·ädzē gave the piece cut off to Wāk·as. As soon as the three pieces were off from the copper(5)Aᶜwaxɛlag·ilis stood up and took the copper which had been cut and/spoke. He said holding it up, "Look here, chiefs of the/tribes,at the way in which Dɛnt!alaᶜyu is,this great/acropolis made by my chief here,ɬ!āsotiwalis. Now/I will put this away," said he and he went into the room with the copper that had been cut and(10)put it down there. He had not been away long before he came back and stood/among the others. Then Wāk·as spoke and said: "This is the way/our privilege is used, for I have this privilege of holding the/pieces cut off from the copper that has a name, beginning from the time when/light came into our world. I mean this, chiefs of the tribes.(15) I mean this, now these three pieces cut off from Dɛnt!alaᶜyu will go/to this angry extravagant chief,the great ɬ!āsotiwalis,so that/he may go on and do with this whatever he wishes." Thus he said and gave them to/ ɬ!āsotiwalis./

Now the four chiefs left him and they went and sat down.(20) Then ɬ!āsotiwalis was standing alone on the floor and he spoke/and said: "I am just going to follow the road made by my chief,/my father,the road to walk on,extravagant merciless chief,/the chief who is not afraid of anything. I mean this,chiefs,I have danced to pieces/Dɛnt!alaᶜyu for you,three tribes. I mean this,(25)now I am going to give this away," said he,holding up in his right hand/one of the broken pieces of copper. Then he said, "Now,chief/Wanēd," said ɬ!āsotiwalis,and then he himself gave the broken piece/from the left hand side of the copper to Wanēd,who belonged to the numaym ᶜwālas of the Mamalēleqăla./ Then said Wanēd,as he took the broken piece of the copper that was given to him,(30)"Thank you, chief ɬ!āsotiwalis,that you do not think me too small/to give this that comes from the copper that has a name,Dɛnt!alaᶜyu.(1)Thank you," said

ᵉwa, g̣ēlak·asᵉla ᵉnēk·ē. Wä, la ʟ!āsotiwalisē ēt!ēd dzōx̣ᵉwała dā-
łaxa hëłk·!ōdᴇnuts!ᴇxsdaᵉyasa ʟ!aqwa. Wä, lä ᵉnēk·a: Wa, g·īg̣āma-
ᵉyai Q!ōmx·īlag·īlisai, ᵉnēk·ē ʟ!āsotiwalisaxs laē hëᴇm la ts!âsa
q!ᴇldᴇkwē hëłk·!ōdᴇnuts!ᴇxsdē lāx Q!ōmx·īlag·ị̄lisēxa g·ayułē lāx
ᵉnᴇᵉmēmutasa Ts!ēts!ᴇlwālag̣ᴇmaᵉyasa ᵉnᴇmg̣ēsē. Wä, lāxaē yāq!ᴇg·a-
ᵉłēda g·īg̣āmaᵉyē Q!ōmx·īlag·īlisē. Wä, lä ᵉnēk·a: Qäʟ̣, qäʟ̣ g̣·ī-
g·ᴇg̣āmēs lēlqwālaʟai. ᵉyāx·sᴇmᴇwīsē yᴇg·āyâwēsa ᵉyāxᵉwīdäsa q!ᴇl-
dᴇkwē ʟ!āqwa. Âᵉmaaxs hëᴇm ᵉyāxᵉwidaatsa q!ᴇldᴇkwē ʟ!āqwēda hënō-
ma·g·īg̣āmēsa lēlqwālaʟaᵉya. ᵉnēᵉnak·iłē g·īg̣āmēᵉ ʟ!āsotiwalis. G̣ē-
lak·asᵉla, g̣ēlak·asᵉla, wa, wa, ᵉnēk·ē. Wä, la ʟ!āsotiwalisē dā-
łaxa q!ᴇldᴇkwē ʟ!āqwaxa g·āyułē lāxa hëłk·!ōdᴇnuʟᴇmaᵉyē. Wä, lä
ᵉnēk·a: Wa, xamalai, Lᴇᵉwag·ilai (xa gwaᵉwina g̣wᴇᵉyâs). Laᴇms
q!wēłᵉidʟōʟ ᵉnēk·ēxs laē ts!ᴇxᵉālīłaq. Wä, laᵉmē k·ōtēda ᵉnāx̣wa
bēbᴇgwanᴇmx ʟ!āsotiwalisē q!ālaxa ᵉnᴇᵉmōkwa bᴇgwānᴇm ᵉyax·p!axstaq.
(Wä, hëᵉmis g̣wᴇᵉyōs xamala Lᴇᵉwag·ilē.)

Wä, laᵉmē g̣wāła. Wä, laᵉmē ʟ!āsotiwalisē wäxaxa Kwākŭg·ułē
qa ᵉyāxᵉwidēsēsa p!ᴇlxᴇlasg̣ᴇmē lāxa yūdux̣ᵘsᴇᵉmakwē lēlqwālaʟaᵉya.
Wä, hëx·ᵉidaᵉmisē ʟ!āqoʟ̣as yāq!ᴇg·aᵉła. Wä, lä ᵉnēk·a: ʟ!ᴇdâ,
ʟ!ᴇdâ hëłaxamaswīst!ᴇnʟaxᴇn g·īqēlasᴇᵉwa qᴇn xŭnōkwēx ʟ!āsotiwa-
lisēx qaᵉs haᵉmałᴇl lēᴇlqwālaʟē. ᵉnēᵉnak·iłē g·īg·ᴇg̣āmēs Kwākŭg·uł.
Laᴇm lāʟᴇn ʟ̣āxwaᵉyē lāxōx ʟ!āsotiwalisēx ʟ̣ᴇᵉwŭn yāq!āntp!ēqē qa wä-
g·isōx yāq!ᴇnt!āla; wä, hëᵉmēsᴇn dāg̣ᴇmaᵉyē lāxᴇn ᵉnᴇᵉmēmuta Hāāna-
ʟ̣ēᵉnâ. Wä, âᴇmłwisᴇn lāł ʟ̣âxsdēsᴇn ᵉnᴇᵉmēmutasa Hāānaʟ̣ēᵉnâ. Wä,
g·āxlāg·ax·i mᴇnats!ä q!ōxᵉwāliła qa k!wāsg̣ᴇmēsōsg·a ʟ!āsotiwali-
sᴇk·, ᵉnēk·ē.

Wä, lä āxᵉētsᴇᵉwa mᴇnats!ē qaᵉs lē quxᵉwalīlᴇm lāxa ōgwiwalī-
łasa g·ōkwē lāx ʟāsaliłasa nēnâg̣adē. Wä, la ʟ!āsotiwalisē k!wās-
g̣āmlīłaq. Wä, lä ʟēᵉlālasᴇᵉwē q!āq!asto bᴇgwānᴇmsa Mamalēleqāla.
Wä, la k!wāg·īlīła q!āq!astowē bᴇgwānᴇm lāx hëłk·!ōtag̣aᵉwalīłas
ʟ!āsotiwalisē. Wä, lēda hāᵉyāłᵉa ʟ!ᴇpōstâ lāxa ʟ!ᴇbᴇg̣wīłē p!ᴇl-
xᴇlasg̣ᴇma qaᵉs lē k!waxtᴇwēq. Wä, lä lēx·axōtsa ᵉnᴇmts!aqē q!ᴇnē-

he. Then again ɬ!āsotiwalis held up/the right hand side bottom piece of the copper and he said, "Oh,chief/Q!ōmx·ɬlag·ɬlis,"said ɬ!āsotiwalis,when he gave the/broken piece from the lower right hand side to Q!ōmx·ɬlag·ɬlis,who belonged to the(5)numaym Ts!ēts!ɛẋ-wālagɛmēɛ of the ɛnɛmgis. Then spoke/chief Q!ōmx·ɬlag·ɬlis and said: "Indeed,indeed,/chiefs of the tribes,is it not bad,the giving of the/broken pieces of copper,just that they give the broken pieces of copper to the real/chiefs of the tribes. This is what I mean, chief ɬ!āsotiwalis,(10)thank you,thank you, Wa wa," said he. Then ɬ!āsotiwalis held up the/broken piece of copper from the right hand upper side and/he said: "Now Orphan, World-Maker,(he meant the Raven)now/you will stop talking," said he as he threw it down. Then all the/men guessed that ɬ!āsotiwalis knew that one man had spoken badly of him.(15) (This is what is called "Orphan World-Maker".)

Now he finished. Then ɬ!āsotiwalis told the Kwāg·uẋ/to go ahead and to give away the blankets to the three tribes,/and immediately ɬ!āqoɬas spoke and said, "It is nice./ It is nice. It is well done, what I did in my chief making for my son ɬ!āsotiwalis,(20)for you, tribes. I mean this,chiefs of the Kwāg·uẋ./ Now my seat will go to this ɬ!āsotiwalis,and my speaker's staff,for/he will be speaker,and my office of giving away property in my numaym,the Hāănaɬēēno./Now I shall stand at the end of my numaym,the Hāănaɬēēno. Now/bring the drum and put it on its side so that ɬ!āsotiwalis may sit on it," (25) said he.

Then the drum was taken and was put on its side in the rear of the/house in front of the song leaders, and then ɬ!āsotiwalis sat down on it./ Then they called the tally keeper of the Mamalēleqăla/ and the tally keeper sat down on the right hand side of(30)ɬ!āsotiwalis. Then the young men climbed on the blankets that were piled up/and sat down on top of them. Then they rolled down one(1)bundle

p!ɛnāla ĕk·!ɛnxē p!ɛlxɛlasgɛma. Wä, lēda waōkwē hăᵉyāɬᵉa dādalaq qaᵉs lē k·āt!alīɬas lāx gɛmᵉxagawalīɬas ɬ!āsotiwalisē. Wä, lä qwēɬk·!ɛwēᵉstɛntsɛᵉwa q!ɛnēp!ɛnāla p!ɛlxɛlasgɛma. Wä, lēda ts!ā-ts!âmēɬē hĕɬᵉa dāx·ɛ̄ĭdxa ᵉnɛmxsa p!ɛlxɛlasgɛm qaᵉs ɬɛpsēᵉstɛndēq qaᵉs ts!âwēs lāx ɬ!āsotiwalisē Wä, lä dāgɛmdē ɬ!āsotiwalisaxa ᵉnɛmxsa p!ɛlxɛlasgɛm qaᵉs ɬɛpk·äx·ɛndēs. Wä, lä yāq!ɛg·aᵉɬa. Wä, lä ᵉnēk·a: Qäl̥, ōmp ɬ!āqol̥as, qäl̥ēs wāɬdɛmōs, qäl̥axs lɛᵉmaaqōs ĕg·osō g·āxɛn. Qäl̥axs lɛᵉmaaqōs g·ĭqēla g·āxɛn qɛn ɬ!āyustoliɬaōl lāxēs k·!ēsᵉowĭlasōs k!waᵉya, g·ĭgămēᵉ ōmp. Qäl̥, qäl̥axs lɛᵉmaĕx hĕɬᵉaɬɛ-laɬ g·āxɛnxōs ᵉnāx̣wiᵉläläqōs g·āxōdzɛm g·āxɛn. Wä, laᵉmēsɛn âɛm lāɬ nōmadzīladɬōs qaᵉs âᵉmēɬōs l̥ēxsᵉālaɬ g·āxɛn qɛn ĕk·ōɬ g·ĭgăma-ᵉya. ᵉnēᵉnak·ĭɬē laᵉmɛn dāgɛnɬa. Wä, laᵉmē dzōx̣waɬasa ᵉnɛmxsa p!ɛlxɛlasgɛma. Wä, lēda q!āq!astowē bɛgwānɛm l̥ēxᵉēdɛx kwēkwasa ᵉnāx̣wa lēlqwālaɬaᵉyē ɬ!āsotiwalisasa ᵉnɛmgēs. Wä, la ɬ!āsotiwalitsa Q!ōmoyâᵉyē ᵉnēk·a: ɬ!āsotiwalisexai sɛk·!axsa p!ɛlxɛlasgɛma. Wä, lēda ts!āts!âmiɬē hĕɬᵉa ăxᵉēdxa waōkwasa la ᵉyāxᵉwidayâ qaᵉs ts!ɛx-ʷwŭɬt!ālīɬēq lāx la x·ĭlalĭlats ɬ!āsotiwalisaxa ᵉnɛmxsa p!ɛlxɛlasgɛ-ma. Wä, laᵉmēda ōgŭᵉlamē hĕɬᵉa la ăxᵉalīɬaxa sɛk·!axsa p!ɛlxɛlas-gɛm qaᵉs l̥ē ăxᵉālīɬas lāx ɬ!āsalĭɬas ɬ!āsotiwalisasa ᵉnɛmgēs.(Hĕɛm l̥ēgadɛs l̥āxstalĭɬa hĕɬᵉa la ts!âsa ᵉyaq!wēma p!ɛlxɛlasgɛma.) Wä, hĕx·säᵉmēs gwēg·ilaxs ᵉyāqwaē ɬ!āsotiwalisaxs ᵉyāqwaasa p!ɛlxɛlas-gɛmē. Wä, g·ĭlᵉmisē ᵉwĭlxtowa yūduxᵘsɛᵉmakwē lēlqwālaɬaᵉyaxs laē ᵉwĭᵉla hōqŭwɛls lāxa l̥ēɬɛᵉlats!e g·ōkwa. Wä, hĕx·ɛ̄idaᵉmisē ᵉnāx̣wa xwānaɬᵉĭda qaᵉs lē wĭᵉxstɛndxēs x̣wāx̣wak!ŭna qaᵉs ᵉmōxsēsēs dēda-ᵉmāla lāq. Wä, laᵉmē ᵉwĭᵉla näᵉnakwa.

Wä, hĕt!a la mōxsa ᵉnāläsa lēlqwālaɬaᵉyē la bâsg·a Tsāxisɛk·laas ɬ!āqol̥asē ᵉyālaqasa mōkwē hăᵉyāɬᵉasēs ᵉnɛᵉmēmuta Yaēx·agɛmaᵉyē qa lēs qāsaxa Gwētɛla l̥ɛᵉwa ᵉwālas Kwāg·uɬ l̥ɛᵉwa Q!ōmk·!ūt!ɛsxa ᵉnēk·a qasɛlg·ĭsē mōkᵘ hăᵉyāɬᵉa lāx ăᵉwĭlɛläs t!ēt!ɛx·ĭläsa g·ĭg·ōkwa-sa Gwētɛla; G·āxᵉmɛnuᵉx̣ᵘ qāsol̥ai Gwētɛlai qaēda lōlapmutilaɬɛ ɬ!ā-sotiwalis qaᵉsai, ᵉnēk·ē. Wä, lēda waōkwas ᵉnēk·a: Halag·ĭlēɬɛsai,

from the top of the blankets,and then the other young men took hold of it/and put it down on the left hand side of ʟ!āsotiwalis. Then/ the bundle of blankets was unrolled. Then the/young man who had to give them out took one pair of blankets and spread it out(5) and gave it to ʟ!āsotiwalis. Then ʟ!āsotiwalis took hold of the one pair of/blankets and spread it on his knees and he spoke and/said: "Indeed,father ʟ!āqoɬas,true is your word. Truly you brought me up well./ Truly now you made me a chief and I take in exchange your/ privileges and your seat,chief father. Now it is true,you acted properly(10)to me in all your ways which you gave to me. Now you will only be/the old man of the house,for you will just give me advice that I may be a good chief./ I mean this. Now I will take hold." Then he held up one pair of/blankets and the tally keeper named the eagle of/all the tribes, ʟ!āsotiwalis of the ᵉnɛmgis. Then ʟ!āsotiwalis(15)of the Q!ōmoyâᵉyē said, "ʟ!āsotiwalis, five pairs of blankets."/ Then the young man who gave them out took the others that were now being given away,and/threw them out at the place where ʟ!āsotiwalis had put down the one pair of blankets./ Then another young man took up from the floor the five pairs of blankets/and put them down in front of ʟ!āsotiwalis of the ᵉnɛmgis. (This(20)is called "Standing on the floor", namely the young man who gives away the presents of blankets)/ And ʟ!āsotiwalis continued giving away the blankets./ As soon as they had been all given to the three tribes, then/all went out of the house into which they had been invited,and immediately/all got ready and pushed their canoes into the water and loaded them with things,(25)and now they went home./

Four days after the tribes left had Fort Rupert,/ʟ!āqoɬas sent four young men of his numaym,the Yaēx·agɛmēᵉ,/to go and call the Gwētɛla and ᵉwālas Kwāg·uɬ and Q!ōmk·!ūt!ɛs,/and the inviters,the four young men,said inside the doorways of the houses of the (30) Gwētɛla, "We come(to call)you,Gwētɛla,for ʟ!āsotiwalis is emptying for/you what is left," said he,and the other said,"You will go

ɛnēk·exs laē hōqŭwɛls qaɛs lē lāxa ăpsālasē g·ōkwa. Wä, âɛmxaāwisē nɛqɛmg·ɬɫtɛwēxēs g·ɬlx·dē wāɫdɛma. Wä, g·ɬlɛmisē ɛwilxtolsaxa g·ig·ōkwē g·āxaē ɛwɪɛla aēdaaqēda mōkwē hăɛyāɫ·ɛa qaɛs lē ɛwɪɛla hōgwiɫ lāx g·ōkwas ɫ!āsotiwalisē. Wä, lä hëx·ɛidaɛmē ɫ!āsotiwalisē ăxk·!ālaxa hăɛyāɫɛa qa lēs ăxɛwŭɫt!alɪɫaxa xēxɛtsɛm ɫɛɛwa ɫ!ā-ɫ!ăbatɛ, yɪx g·āyɪmts!ɛɛwasdäsa p!ɛlɫɛlasgɛmēxa la ɛyāxɛwidayusēxa yūduxᵘsɛɛmakwē lēlqwālaɫaɛya. Wä, g·āxɛmē q!ŭlyaēɫɛlēda Q!ōmoyâɛyē qaɛs g·āg·awālēxa hăɛyāɫɛa; hëɛma ɫōɛlɛwaɛyē ɫɛɛwa sēsɛwayu g•āx ăxɛālɪlɛms. Wä, g·ɬlɛmisē g·āx ɛwɪɛla ăxɛālilɛma laasa mōkwē hăɛyāɫɛa la qatsēɛstaxa yūduxᵘsɛɛmakwē Kwākŭg·uɫa. Wä, g·ɬlɛmisē ɛwɪlxtolsaxa g·ig·ōkwē g·āxaē ɛwɪɛla aēdaaqēda mōkwē hăɛyāɫɛa qaɛs lē ɛwɪɛla hōgwiɫ lāx g·ōkwas ɫ!āsotiwalisē. Wä, laɛmē ōsɛla qa g·āxēs ɛwɪɛla hōgwiɫa bēbɛgwānɛmasa yūduxᵘsɛɛmakwē Kwākŭg·uɫa. Wä, g·ɬlɛmisē g·āx ɛwɪɛlaɛla laas ɫāxɛwaliɫē ɫ!āsotiwalisē qaɛs yāq!ɛg·aɛɫē. Wä, lä ɛnēk·a: Wa, gēlag·a, yūduxᵘsɛɛmakwē Kwākŭg·uɫ lāxwa ɫēgadɛx, yūɛm ɫēgadɛs lōlapmutilax yɪsa ɫōɫɛläxa lēlqwālaɫaɛyē. Wä, hëɛmaa qɛnɫo k·!ēslax lōlapmutilalax qaɛs g·ɪg·ɛgămēɛ lālaxɛn q!ŭlēx·sɛɛm lāx q!ămēg·ila qa q!ămēsɛn sāsɛmlaxa. Wä, lālaxɛn ɛnēx·sōɛlax wɪbɛnd lābɛndālaēnaɛyasa gwaɛyiɛlälasasa ɫēɫɛlax·däxa lēlqwālaɫaɛyē. ɛnēɛnak·iɫē g·ɪg·ɛgămēɛ. Gēlag·a ăxɛēdxēs ăxēxstsɛɛwaōs lāxg·ada ɛmōɛmagawalɪɫak· lāxōx gwēgwasaxs, ɛnēk·ē. Wä, lä hëx·ɛidaɛma ɛnāxwa bēbɛgwānɛm q!wāg·ɬlɪɫ qaɛs lē ăxɛēdxa ɛnāɫɛnɛmsgɛmē xɛtsɛm ăxāsa waōkwē ɫōxs ɛnāɫɛnɛmaē ɫ!ābatē ɫōxs ɛnāɫɛnɛmaē ɫēɛwaɛyē ɫoxs ɛnāɫɛnɛmēxlaē ɫōq!wäs ɫōxs axɛēdaaxa ɛnāɫɛnɛmēxlaē k·ā-ts!ɛnaqē ăxɛētsɛɛwasa waōkwē bɛgwānɛmaxa sēsɛwayuxa ɛnāxwa g·ēx·g·aōɫ lāxa g·ōkwē dāg·ɬlxɫēsa bēbɛgwānɛmaxs laē hōqŭwɛls lāxa g·ōkwē. Wä, laɛm âlak·!āla la lōpts!ālɪɫa g·ōkwē lāxēq.

Wä, g·ɬlɛmisē mōxsa ɛnälās ɫ!āsotiwalisē hē gwēx·ɛidē laē ēt!ēda ɛyālaqasa mōkwē hăɛyāɫɛa qa lēs qāsaxa Gwētɛla ɫɛɛwa ɛwālas Kwāg·uɫ ɫɛɛwa Q!ōmk·!ūt!ɛsē qa g·āxēs ɛwɪɛla lāx g·ōkwasēx, laē k·ōtaq laɛm ɛwɪɛla gwāɫ gaāxstâlaxa gaāla. Wä, laɛmxaē ōgŭxɛɪdē wāɫdɛmasa

quickly."(1)Thus they said as they went out. And they went to the next house and they just/followed with the same words as before. And when they had been in all the/houses,the four young men went back and they all/went into the house of ɬ!āsotiwalis. Then ɬ!āsotiwalis(5)called the young men to bring out of the room all the boxes and/cedar bark baskets in which the blankets had been that were given away to the/three tribes. Then the Q!ōmoyâ^{ɛ}yē came on their own accord/to help the young men,and the mats and paddles/were put on the floor by them. And when they all had been put down on the floor,the four (10)young men went back to call the three Kwāg·uẋ tribes,and as soon as/they had gone to all the houses,the four young men came back again and/went into the house of ɬ!āsotiwalis. Now they were waiting for/all the men of the three Kwāg·uẋ tribes to come in,/and as soon as they had all come and had gone in,ɬ!āsotiwalis arose. He spoke(15)and said, "Welcome, you three Kwāg·uẋ tribes,/ to this that has the name, this name 'giving away the empty things left over after the inviting of the tribes'./ If I should not give away the empty things left over to chiefs,I should/bring disgrace upon myself and disgrace on my children. It would be/said that I did not go to the end of our rules of inviting the(20)tribes. I mean this, chiefs. Come now and take what is wanted by you/among that which is piled up in the middle of the house,as it is done," said he, and/ immediately all the men stood up and each took one/box and others each took a basket and others a mat/and others a dish,and one spoon (25)was taken by other men and paddles. Everything that was/in the house was taken by the men as they went out of the house./Now after this the house was really empty./

Now four days after ɬ!āsotiwalis had done so he sent/again four young men to go and call the Gwētɛla and ^{ɛ}wālas Kwāg·uẋ(30)and Q!ōmk·!ūt!^{ɛ}s, all to go to his house,when they thought/they had finished that morning eating their breakfast. Now it is also different, the word of the(1)oldedst of the young men who said: "We come to call

q!ül^{ɛ}yak!ŭga bɛgwānɛmsa hă^{ɛ}yāɬ^{ɛ}axa ^{ɛ}nēk·ē: G·āx^{ɛ}mɛnu^{ɛ}x^{u} qāsōʟ Gwētɛl qa ʟ!āsotiwalisxa ʟ!ɛmkwaʟē qa^{ɛ}s g·Ig·ɛgămē, ^{ɛ}nēk·ē. Wä, lä ^{ɛ}nēk·a hă^{ɛ}yāɬ^{ɛ}a: Halag·flilasai. ^{ɛ}nɛmp!ēnats!axstaɛmlɛnu^{ɛ}x^{u} ^{ɛ}nēk·ē. Wä, la hëx·säɛm gwēk·!āla lāxa ^{ɛ}nāxwa g·Ig·ōkwa. Wä,g·fl^{ɛ}misē ^{ɛ}wĪlxtulasaxa g·ig·ōkwaxs g·āxaē aēdaaqa qa^{ɛ}s lē hōgwiʟ lāx g·ōkwas ʟ!āsotiwalisē. Wä, hëx·^{ɛ}ida^{ɛ}mēsē ʟ!āsotiwalisē ^{ɛ}yālaqasa la q!ɛyōk^{u} hă^{ɛ}yāɬ^{ɛ}asa Q!ōmoyâ^{ɛ}yē qa lēs ^{ɛ}wĪlg·ustâ lāx ōgwäsasēs g·ōkwē qa ^{ɛ}wĪ^{ɛ}lēs sēg·fɬtsɛmdɛx säläsēs g·ōkwē qa wIqŭmaxōdēsēq. Wä, hëx·^{ɛ}ida^{ɛ}misē la ^{ɛ}wĪlg·ustâwēda hă^{ɛ}yāɬ^{ɛ}a qa^{ɛ}s sēg·fɬtsɛmdēxa sälax·däsa g·ōkwē qa^{ɛ}s wIqŭmāxōdēq. fɛ^{ɛ}mis la ĕk·!ăbɛlsa saōkwē lāx ^{ɛ}wāx·sanâ^{ɛ}yasa g·ōx^{u}dē. Wä, g·fl^{ɛ}misē ^{ɛ}wĪ^{ɛ}laxaxs g·āxaēda hă^{ɛ}yāɬ^{ɛ}a hōqwaxa. Wä, g·āx^{ɛ}ɛm ^{ɛ}wĪ^{ɛ}lēda Gwētɛla ɻɛ^{ɛ}wa ^{ɛ}wālas Kwāg·uɬ ɻɛ^{ɛ}wa Q!ōmk·!ūt!ɛsē k!ūts!ɛs lāx ʟ!āsanâ^{ɛ}yas g·ōx^{u}dās ʟ!āsotiwalisē. Wä, hët!a ʟ!āqoʟasē ɻāx^{ɛ}wɛls qa^{ɛ}s yāq!ɛg·a^{ɛ}ɬē. Wä, lä ^{ɛ}nēk·a: Wä,g·ā^{ɛ}ɛms g·Ig·ɛgămēs Gwētɛl, ^{ɛ}wālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs. Wa, gēlag·a gēladzēlag·a lāxwa ɛlxɻa^{ɛ}yaxs gwa^{ɛ}yi^{ɛ}läläsasa lēɬɛläxa lēlqwălala^{ɛ}yēxwa ɻēgadēx; yūɛm ɻēgadɛs ʟ!ɛmkwa yĪxōx gwēx·^{ɛ}idaasaxsɛn g·Igăma^{ɛ}yēx xŭnōkwa; yūɛm k·!ēs q!ūnāla gwēx·^{ɛ}idaatsa lēɬɛläxa lēlqwălala^{ɛ}yē qaxs wāyats!âlaē ēt!ēd g·ōkwēlaxa āɬtsɛmē g·ōkwa. ^{ɛ}nē^{ɛ}nak·iɬē g·Ig·ɛgămē. La^{ɛ}mɛn wäxaɬxōx ʟ!āsotiwalisēx qa dōx^{ɛ}widag·isōx lāxwa k·!ēsk·!ɛdēɬaxsa g·Ig·ɛgăma^{ɛ}yaxsa lēlqwălala^{ɛ}yax qa^{ɛ}s gāgak·!asɛ^{ɛ}wa, ^{ɛ}nēx·ʟɛns Q!ōmoyâ^{ɛ}yē qa g·āx lāg·iɬtsē k!wāg·alĪɬla lāxōx ʟ!āsotiwalisēx. ^{ɛ}nē^{ɛ}nak·iɬē Q!ōmoyâ^{ɛ}yē qa^{ɛ}s q!ālaōsax gwäɬaasasɛn nâqa^{ɛ}yē. Wa, wa, ^{ɛ}nēk·ēxs laē k!wāg·aɛlsa.

Wä, lä ɻāx^{ɛ}wɛlsē ʟ!āsotiwalisē qa^{ɛ}s yāq!ɛg·a^{ɛ}ɬē. Wä, lä ^{ɛ}nēk·a: Qäɻ,qäɻa wäɬdɛmasɛn g·Igăma^{ɛ}yē ōmpa qaxs ^{ɛ}nēk·aē qɛn dōx^{ɛ}widag·ē qɛn gɛnɛma. Wä, la^{ɛ}mis ĕx· lāxɛn nâqa^{ɛ}yē wäɬdɛmas. ^{ɛ}nē^{ɛ}nak·iɬē, ^{ɛ}nē^{ɛ}nak·iɬē Gwētɛl, ^{ɛ}wālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, la^{ɛ}mɛn hëɬdɛk·a. Ladzē^{ɛ}mɛn hëɬdɛk·a lāxwa k·!ēsēx q!ŭnāla hëɬdɛg·atsa lēɬɛläxa lēlqwălala^{ɛ}yē. Wä, ladzē^{ɛ}mɛn ^{ɛ}wĪ^{ɛ}lōlɛx gwɛ^{ɛ}yâsɛn ōmpēx gwa^{ɛ}yi^{ɛ}läläatsa lēɬɛläxa lēlqwălala^{ɛ}yē. La^{ɛ}mɛn gwäɬxa lōlapmutēla, lālasa

you,/Gwētɛla,for ʟ!āsotiwalis who will give away the boards to you, chiefs," said he./ Then the young men said: "You will go quickly,we call only once,"/said they. They continued saying this in all the houses. As soon as(5)they had been in all the houses,they came back and went into the/house of ʟ!āsotiwalis. Immediately ʟ!āsotiwalis sent/many young men of the Q!ōmoyâ^{ɛ}yē to go up to the roof of his/ house and to take off all the roof planks of his house and to push them down./ Immediately all the young men went up,and took off the (10)roof planks of the house and pushed them down. Now the boards stood on end on/each side of the house. As soon as they were all down,the young men/came down. Now all the Gwētɛla and ^{ɛ}wālas Kwāg·uẋ and/Q!ōmk·!ūt!ɛs sat down outside of the house of ʟ!āsotiwalis./ Now ʟ!āqoʟaẋ arose and spoke and said: "You have come, (15) chiefs of the Gwētɛla and ^{ɛ}wālas Kwāg·uẋ and Q̣!ōmk·!ūt!ɛs. Now come,/come,great ones to this,the last of our ways of inviting the tribes,/this which has a nāme,the name 'poking with boards'. That is what is being done by the chief,/my son. This is not often done by the inviter of the tribes,/for he is not brave enough to make a new house. I mean this,(20)chiefs. I am going to say to ʟ!āsotiwalis to go ahead to look/among the princesses of the chiefs of the tribes to be married./ We are going to say this,Q!ōmoyâ^{ɛ}yē,that she may come and sit down here in the house with ʟ!āsotiwalis./ I mean this, Q!ōmoyâ^{ɛ}yē,that you may know the ways of my heart./ Wa wa," said he and sat down./

Then ʟ!āsotiwalis arose and spoke. He said,/ "Indeed,true is your word,my chief,father,for he said I should look/for a wife. Now his word is good in my mind. I mean this./I mean this,Gwētɛla,^{ɛ}wālas Kwāg·uẋ,Q!ōmk·!ūt!ɛs. I have succeeded./ I have succeeded greatly in this that is not done often by those who invite the(30)tribes. Now I got everything that was mentioned by my father,the different ways in which/he invited the tribes. Now I have finished the giving away of the empty boxes and then finally the(1)poking with boards.

ɛlxɬaᵉya ɬ!ɛmkwa. Laᵉmōx x·ɬsɛlsɛn lɛ̄ɬɛᵉlats!ɛ̄x·däxa lɛ̄lqwălałaᵉyɛ̄ g·ōkwa. Wä, hădzɛ̄ᵉmisa ɫɛ̄gadɛx·dāɛ̄ Dɛnt!alaʏudzɛ̄x·dä. ᵉnɛ̄ᵉnak·iɬɛ̄. Laᵉmɛn lābɛnd ᵉwɪᵉlōɬax gwaᵉyiᵉlälasasa ɫɛ̄ɬɛla. Wä, wägˑ·ɬɬla q!wāg·ɬlsɬɛx g·Ɫg·ɛgămēs Gwɛ̄tɛl, ᵉwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs qaᵉs ăxᵉɛ̄daōsaxwa säläxsɛn g·ōx̣ᵘdɛ̄x, ᵉnɛ̄k·ɛ̄, qaxs k·!ɛ̄saɛ̄ ᵉyāq!ŭlayâ saōkwaxs häɛ̄ gwɛ̄x·ᵉidayuwɛ̄. Wä, hɛ̆x·ᵉidaᵉmisɛ̄ ᵉnāx̣wa q!wägˑ·ɬlsa bɛ̄bɛgwānɛmɛ̄ qaᵉs lɛ̄ wɪx·ᵉɪdxa ᵉnāɬᵉnɛmxsa saōkᵘ qaᵉs lɛ̄ näᵉnakᵘ lāxɛ̄s g·ɪg·ōkwɛ̄. Wä, âᵉmisɛ̄ ɬ!āsotiwalisɛ̄ ɫɛᵉwis ōmpɛ̄ ɬ!āqoɬas la ᵉmaᵉwa lāx g·ōkwasɛ̄s māg·iɬɛ̄ ɫɛ̄ɫɛɫâla. Wä laɛm gwāɬ lāxa lɛ̄ɬɛlă̄xa lɛ̄lqwălałaᵉyɛ̄ lāxɛ̄q.

10. Marriage.

Wä, la māᵉɬᵉɛnxɛ̄ ts!ɛwŭnxas ɬ!āsotiwalisɛ̄ x·ōsāɬa qaxs lɛᵉmaɛ̄ wŭnāɬa g·ayâlax Q!ɛ̄x·ɬālagaxa k·!ɛ̄dɛ̆as Aᵉmāx̣ŭlaɬaxa g·ayuɬɛ̄ lāx ᵉnɛᵉmēmutasa Kŭkwāk!ŭmasa Gwɛ̄tɛla, yɪxs ᵉnɛmgɛᵉyaxsɛmaɛ̄ Ōᵉmag·ɪᵉyɛ̄gaxa ăbɛmpas Q!ɛ̄x·ɬālaga, yɪxs k·!ɛ̄dɛ̄ɬaɛ̄ Ōᵉmag·ɪᵉyɛ̄gās ᵉnɛmōgwisxa xāmagɛmaᵉyɛ̄ g·Ɫgămēsa ᵉnɛᵉmēmutasa ɬ!ăɬ!ɛlāminasa ᵉnɛmgɛ̄sɛ̄.

Wä, la maᵉɬᵉɛnxɛ̄ ts!ɛwŭnxas g·ayâlɛ̄ ɬ!āsotiwalisax Q!ɛ̄x·ɬālaga laas lɛ̄ɬɛlɛ̄da g·Ɫgămaᵉyasa ᵉnɛᵉmēmutasa G·Ɫg·ɬlgămasa ᵉnɛmgɛ̄sɛ̄xa ɫɛ̄gădās Lɛlāk·ɬnx·ᵉidäxa mōsgɛᵉmakwɛ̄ Kwākŭg·uɬ ɫɛᵉwa Mamalēleqăla ɫɛᵉwa Qwɛ̄qᵘsōt!ɛ̄noxwɛ̄ ɫɛᵉwa Ɬāwits!ɛ̄sɛ̄ ɫɛᵉwa Mādɬɬbɛ̄ᵉ ɫɛᵉwa Dɛnax··daᵉxᵘ ɫɛᵉwa Ăᵉwaɪɬɛla ɫɛᵉwa Dzāwadɛɛ̄noxwɛ̄ ɫɛᵉwa Hăx̣wāmisɛ̄. Maᵉɬtsɛmagŭg·ɛyo lɛ̄ɛlqwălałaᵉyɛ̄ lɛ̄ɬɛlasɛᵉwas Lɛlāk·ɬnx·ᵉɪdɛ̄ lāx ᵉyɪlɪsɛ̄. Wä, g·ɬlᵉmisɛ̄ la ᵉwɪlg·ɬlisa lɛ̄ɛlqwălałaᵉyɛ̄ laas hɛ̆x·ᵉidaᵉmɛ̄ ɬ!āsotiwalisɛ̄ xwānaɬᵉid qaᵉs gwɛ̄gŭnɛ̄xɛ̄s g·ig·ăɬa p!ɛlxɛlasgɛm lāxa ᵉnāx̣wa bɛ̄bɛgwānɛma. Wä, g·ɬlᵉmisɛ̄ la ᵉwɪᵉla gŭnēda bɛ̄bɛgwānɛmaxɛ̄s dɛ̄danɛmɛ̄ p!ɛɪxɛlasgɛm lāx ɬ!āsotiwalisɛ̄ laas ɬ!āsotiwalisɛ̄ lɛ̄ᵉlālaxa g·äxsaxa g·ayuɬɛ̄ lāxa ᵉnāx̣wa lɛ̄ɛlqwălałaᵉya qa lɛ̄s ᵉwɪᵉla lax g·aɛ̄ɫɛlasa lāx g·ōkwas Mâᵉnākŭlaxa g·āyuɬɛ̄ lāx ᵉnɛᵉmēmutasa Ts!ɛ̄ts!ɛ̄ɬwālagămaᵉyasa ᵉnɛmgesɛ̄. Wä, g·ɬlᵉmisɛ̄ g·āx ᵉwɪ̄laɛ̄la g·äxsä laas ɬ!āqoɬas âɛm k!waɛ̄ɬtsäxs laɛ̄ yāq!ɛg·aᵉɬa. Wä, lä ᵉnɛ̄k·a: Wa, gɛ̄lag·a g·Ɫg·ɛgămēᵉ. Wä, g·ɛ̄lag·a lāxwa lāxwa k·!ɛ̄sɛ̄x āɬᵉɛm wāɬdɛma-

Now my feasting house has disappeared,my house for the tribes,/and this great one that has the name Dɛnt!alaᵉyu./ I mean this. I have gone to the end. I have gone through all the rules of the inviter. Now/go on and stand up,chiefs of the Gwētɛla,ᵉwālas Kwāg·uɬ,Q!ōmk·!ūt!ɛs,(5)and take the roof of my house," said he,for the/boards are not given away to each singly when they do this. Immediately all the/men stood up and carried on their shoulders each one board, and they went home/to their houses. Only ʟ!āsotiwalis and his father ʟ!āqoʟas/went into the house of their near relative. Now this is the end of the(10)inviting of the tribes.

10. Marriage

Then for two winters ʟ!āsotiwalis took a rest,for he was/secretly engaged to marry Q!ēx·ʟālaga,the princess of Aᵉmāxŭlaɬ,who belonged to the/numaym Kŭkwāk!ŭm of the Gwētɛla. For Ōᵉmag·îyēga,(15) the mother of Q!ēx·ʟālaga was a Mamalēleqăla woman. Ōᵉmag·îyēga was the princess of ᵉnɛmōgwis,/the head chief of the numaym ʟ!āl!ɛlāmin of the ᵉnɛmgis./

After two winters,ʟ!āsotiwalis asked Q!ēx·ʟālaga in marriage./ Then the chief of the numaym G·îg·îlgăm of the ᵉnɛmgis,/whose name was Lɛlāk·înx·ᵉît invited the four Kwāg·uɬ tribes, the Mamalēleqăla, (20) the Qwēqᵘsōt!ēnoxᵘ and the Lāwits!ēs and the Mādiɬbēᵉ and the Dɛnax·daᵉxᵘ/and the Aᵉwaîʟɛla and the Dzāwadɛēnoxᵘ and the Hăxwamis. Twelve/tribes were invited by Lɛlāk·înx·ᵉît at Alert Bay./ As soon as all the tribes had arrived,right away ʟ!āsotiwalis/made ready and asked payment of all those who had borrowed blankets from him.(25) As soon as all the men had paid their debts for the/blankets borrowed from ʟ!āsotiwalis,then ʟ!āsotiwalis invited/all the chiefs belonging to all the tribes,that all should stay/in the house of Mâᵉnākŭla who belonged to the numaym Ts!ēts!ēɬwālagămēᵉ/of the ᵉnɛmgis. As soon as all the chiefs were in,(30)ʟ!āqoʟas was just sitting down as he spoke. He said: "Now/come,chiefs,come to this which is not a new saying.(1)This was already said by our ancestors,to be said in this

xwa gwālɛlaᵉmuɬēx wāɬdɛmxɛns wɪwōmpᵉwūɬa qa gwēk·!ālas lāxwa gāgak·!ax wāɬdɛma. ᵉnēᵉnak·iɬē g·Ig·ɛgāmä qaxs lɛᵉmaē gwāɬilänuᵉxᵘ wâɬdɛmē ɫɛᵉwa g·Igāmaᵉyaē Aᵉmāxūlaɬē qaēs k·!ōdēɬē Q!ēx·ɫālaga. Wä, laᵉmēts lāx·daᵉxᵘɫōɫ g·Ig·ɛgāmēᵉ ᵉyālagɛmɬtsg·a ɫ!āsotiwalisɛk· yālasōs ɫōɫaxsᵉalakwa lāxōx gwēk·!ālasēx lāqᵘ, ᵉnēk·ē.

Wä, hëx·ᵉidaᵉmisē la ᵉwɪᵉla hōqŭwɛls lāxa g·ōkwa gʷäxsä qaᵉs lē hōgwiɫ lax g·ōkwas ᵉnɛmōgwis. Wä, laᵉmē âɛm nɛgɛɬtɛwayē wāɬdɛmas yāq!ɛnt!äläsa ᵉyālagɛmē g·äxsä lāxɛn laᵉma k·!āt!ōdayu qaᵉsxa k·!ēsaɫāɬ q!ēᵉmāla, yîxs âᵉmaē mōkwa bēbɛgwānɛm ᵉyālagɛmsa gāgak·!a. Wä, hëɛm ᵉnɛmx·ᵉidāɬasa yūduxᵉwidāɬa ɫēqwiᵉlälatsa gāgak·!ax. Wä, yūᵉmis gwɛᵉyâsa bāk!ūmē ᵉwāᵉwalatsɪla k·!ēsᵉōɬt!ɛnda qādzɪɫa qaxs hëᵉmaē ɫēgɛmsē gwēx·ᵉidaasɫasa g·Ig·ɛgāmaᵉyasa lēɛlqwālalaᵉyaxs qādzɪɫēɫē qa ɫ!āsotiwalisē, qaxs g·Igāmaᵉyaē lāg·iɬas hë gwēx·ᵉidē dâxa q!ēᵉmāla g·äxsä la ᵉyālagɛma lāx Aᵉmāxūlaɬē. Wä, hëᵉmis la ᵉnāxwaɛm la ᵉyāxᵉwitsɛᵉwa g·äxsäsa ᵉnāɬᵉnɛmxsa p!ɛlxɛlasgɛms Aᵉmāxūlaɬ laē gwāɬē wāɬdɛmas. Wä, laɛm hëx·ᵉidaɛm g·āx hōqŭwɛls lāx g·ōkwas ᵉnɛmōgwisē qaᵉs lē ᵉwɪᵉla nääⁿxᵉūnālaxa ᵉnāɬᵉnɛmxsa p!ɛlxɛlasgɛmxs laē hōgwɪɫ lāx g·ōkwas Mâᵉnākūla. Wä, lä k!ūsᵉāliɬa lax wāx·saᵉnēgwiɬasa g·ōkwē. Wä, lä ɫāxᵉwalɪɬē Gŭyōɬɛlasēxa xāmagɛmaᵉyē g·Igāmēsa ᵉnɛᵉmēmutasa Mamalēleq!ämē. Wä, lä yāq!ɛg·aᵉɬa. Wä, lä ᵉnēk·a: Wëg·a hëɬgämg·alɪɬax g·Igāmēᵉ ɫ!āsotiwalis. G·āxᵉmɛnuᵉxᵘ hälā g·ädzēᵉmɛnuᵉxᵘ q!ɛɬɛlqālaxg·as gɛnɛmɬg·ōs, g·Igāmēᵉ, ᵉnēk·ēxs laē k·!ōxsɛmdxa ᵉnɛmxsa p!ɛlxɛlasgɛm qaᵉs q!ɛɬāɬēq, hë gwāɬēda ts!ɛdāqaxs q!ɛɬālaaxēs xūnōkwē. Dâxg·a Q!ēx·ɫalagɛk·xg·a k·!ōdēɬg·as Aᵉmāxūlaɬē. G·āxᵉmɛnuᵉxᵘ q!ɛɬɛlqālaxg·as gɛnɛmg·ōs, g·Igāmēᵉ. ᵉnēᵉnak·iɬē, wäg·iᵉlaɛns âɛm qādzēɫax ɬɛnsɫa qaɛns g·Igāmaᵉyōx ɫ!āsotiwalisēx, ᵉnēx·sɛᵉwūn qɛn ᵉnēk·aōɫ g·Igāmēᵉ. Wa, wa, ᵉnēk·ēxs laē k!wāg·alɪɬa.

Wä, lä ɫāxᵉwalɪɬē ɫ!āqoɫasē yîx ōmpas ɫ!āsotiwalisē. Wä, lä yāq!ɛg·aᵉɬa. Wä, lä ᵉnēk·a: Ädzēk·asōɫ g·Ig·ɛgāmēᵉ; ädzēk·atsēs wāɬdɛmōs. Hëɬᵉodzēlaxas wɪyōɫaa qadzēyōs äᵉwāwaasaqōs. K·!eâs yɛ-

way in marrying./ I mean this, chiefs, for we are agreed in talking together/with chief Ăᵉmāx̣ŭlał on account of his princess Q!ēx·ʿ-ʟālaga./ Now go on, you chiefs sent by chief ʟ!āsotiwalis,(5)you are already advised what is to be said about this," said he./

Immediately all the chiefs went out of the house and they/went into the house of ᵉnɛmōgwis. Now they just followed the words of the/speech (that is used) when chiefs are sent, as I have written for you before./ Not many of them went, for there are only four men sent by the one who asks in marriage,(10) and this is one of the three different ways of asking in marriage and/this is called by the Indians "great work in bringing out the privileges in marriage," for/this is the name of what was going to be done by the chiefs of the tribes when they/were about to arrange the marriage for ʟ!āsotiwalis,for he is a chief./ Therefore they did so./ Look at the many chiefs that were sent to Ăᵉmāx̣ŭlał! Then each one(15) of the chiefs was given one pair of blankets by Ăᵉmāx̣ŭlał/when they finished their speeches. And immediately they came out of the house of/ᵉnɛmōgwis and they were wearing each one pair of blankets/as they went into the house of Mâᵉnākŭla. Then they sat down on each side of the/house. Then G̣ŭyōłɛlas arose, the head chief(20)of the numaym Mamalēleq!am, and he spoke and said:/ "Turn your face this way, chief ʟ!āsotiwalis. We come back,/we great ones come carrying in our arms this, your wife chief," said he, as he folded up one pair of blankets and carried it in his arms in the manner of a/woman carrying her child. "Look at this Q!ēx·ʟalaga, the princess of(25)Ăᵉmāx̣ŭlał. We come carrying in our arms your wife, chief./ I mean this. We are just told to go on to marry tomorrow for our chief here, ʟ!āsotiwalis,/this I was told to tell you chief. Wa wa," said he and sat down./

Then arose ʟ!āqoʟas, the father of ʟ!āsotiwalis. (30)He spoke and said: "You are really great, chief; really great is your/speech. You are so great that you could not help getting there on account of your greatness. For there is nothing (1) impossible for a chief

yōḷānems g·īg̣emaᵉyaxs yāq!ɛg·aᵉłaē. Wa, g̣ēlak·asᵉlax·i wāłdɛmas Aᵉmāx̣ŭlałaxa g·īg̣ămaᵉya. ᵉnēᵉnak·iłē g·īg·ɛg̣ămēᵉ, laᵉmɛn ᵉnēx· qɛns nānag̣ēg·iᵉmēx wāłdɛmasa g·īg·ɛg̣ămaᵉyaē Aᵉmāx̣ŭlała yīxs ᵉnēk·aē qɛns qādzēɩaᵉmēx łɛnsɩa. Wä, laᵉmēsɛn ᵉnēx· qaᵉs dōqwałaōs lāxɛns ăxᵉē-tsōɩa lāx ɩēqwiᵉläla qādzēɩ!ēnēsɛns wiwōmpᵉwŭła lāqōxs yūdux̣ᵉwidā-łaēx, ᵉnēk·ē.

Wä, lä yāq!ɛg·aᵉłē Lɛlāk·īnisxa g·īg̣ămaᵉyasa Łāwits!ēsē, yīx g̣ag̣ɛmpas ɩ!āsotiwalisē. Wä, la ᵉnēk·a: Hëᵉmax·īns qādzēɩ!ēnaᵉya ᵉwāᵉwalatsēla k·!ēsᵉōłt!ɛnd qādzēɩa, qaɛn g·īxsēᵉstɛlax ts!ōx̣ᵘɩɛma. ᵉnēᵉnak·iłē laɛms g·īg·ɛg̣ămēs hamałɛl lēɛlqwălaɩēᵉ, nēłēᵉdamasɩɛxs k·!ēk·!ɛsᵉōs qaxg·īn k·!ēsēk· wāwaɩ!axa g·īg̣ămaᵉyē Aᵉmāx̣ŭlałē q!ē-q!ädaas g·īg̣ămaᵉya. ᵉnēᵉnak·iłē, laɛms âɛm yāɩ!âɩōł g·īg·ɛg̣ămēᵉ qansō amaqasō lāxō ᵉnēk·ē. Wa, wa, ᵉnēk·ē. Wä, lä nāᵉnaxmaᵉyē Nɛ-g·äxa xāmag̣ɛmaᵉyē g·īg̣ămēsa ᵉnɛᵉmēmutasa Tɛmłtɛmłɛlsasa Mamalēleqă-laxa ᵉnēk·ē: Yūɛm yūdzēᵉmōs wāłdɛmaqōs g·īg̣ămēᵉ Lɛlak·ɛnis, yīxs ᵉnēk·aaqōs qa ᵉwīᵉlēs g·āx ɩ!āstaɩɛns k·!ēk·!ɛsᵉōx lāxwa ᵉwālasē g·īxsēᵉstāla g·īg̣ămaᵉyaxwa qādzēɩaɩōx ɩ!āsotiwalisē. Wä, wä-g·īłlax·ɛns g·īg·ɛg̣ămēᵉ. Alag·aᵉmax·īns g̣āg·ustâx g̣aālaɩa, ᵉnēk·ē. Wä, laᵉmē g̣wāł lāxēq. Wä, laᵉmē ᵉwīᵉla hōqŭwɛls lāxa g·ōkwē.

Wä, g·īlᵉmisē ᵉnāx·ᵉidxa g̣aāla laas âɛm ēsɛla ɩ!āsotiwalisē qa ᵉwīᵉlēs g̣wāł g̣aaxstalēda ᵉnāx̣wa bēbɛgwānɛma. Wä, g·īlᵉmisē k·ōta ɩ!āsotiwalisaq laɛm ᵉwīᵉla g̣wāł haᵉmāpa laē ᵉyālaqasa g·ayułē lax hă-ᵉyāłᵉäsa Q!ōmoyâᵉyē qa lēs qāsaxa hăᵉyāłᵉäsa ᵉnāx̣wa lēɛlqwălaɩaᵉya qa g·āxēs ᵉwīᵉla hōg̣wiɩ lāx g·ōkwas Mâᵉnakŭla qaxs hëᵉmaē g·aēɩɛlē ɩ!āsotiwalisē. Wä, g·īlᵉmisē g·āx ᵉwīᵉlaēɩēda hăᵉyāłᵉa laē ɩ!āsoti-walisē ăxᵉēdxa yāsɛkwē qaᵉs ts!awānaqēs lāxa hăᵉyāłᵉa qa yäsɛkŭmdēs. Wä, g·īlᵉmisē g̣wāł yäsɛkŭmaxs laē ɩ!āsotiwalisē ts!âsa g̣ŭmsē qa g̣ŭm-g̣ŭmsɛmdēs. Wä, g·īlᵉmisē g̣wāł g̣ŭmsa laē ăxᵉēdē ɩ!āqoɩasaxēs qămx̣wä-sa kwēkwē qaᵉs ᵉwīᵉlē qămx̣ᵉwidxa hăᵉyāłᵉa. Wä, g·īlᵉmisē g̣wāła laas ɩ!āqoɩasē ōgwaqa q!wālax·ᵉida qaxs läɩē qäg̣ēxa hēlɛlg·īsɩē hăᵉyāłᵉa.

when he speaks. Thank you for the saying of/Ăᵉmāx̣ŭlał, that great chief. I mean this, chiefs. I wish to/obey what is said by chief Ăᵉmāx̣ŭlał,as he told us to/get married tomorrow. Now I wish it to be seen by you what we are going to use,(5) all the different ways of marrying of our forefathers, as there are three ways,"/ said he./

Then spoke Lɛlāk·ɛnis, the chief of the Łāwits!ēs, the/grandfather of ʟ!āsotiwalis. He said, "Let this be our way of marrying,/'working something great for bringing out the privileges in marriage', for my grandson, this one who is all over a chief.(10) I mean this. Now you chiefs of the tribes, show your/privileges for I have no mercy on chief Ăᵉmāx̣ŭlał,/the chief who has much property. I mean this. Now you will only take care, chiefs,/if we should be met in sham fight," said he. "Wa wa," said he. Then Nɛg·ä,/the head chief of the numaym Tɛmłtɛmłɛls of the Mamalēleqăla, answered and(15)said, "This is your great word, chief Lɛlāk·ɛnis, for/you said that we all should come out and show our privileges for this great one/who is a chief all over, the chief who will be married, ʟ!āsotiwalis. Now/let us do it, chiefs, only let us get up early in the morning," said he./ Then they finished after this and they all went out of the house./

(20) As soon as day came in the morning, ʟ!āsotiwalis just waited for/all the men to finish eating their breakfast, and as soon as/ ʟ!āsotiwalis thought that all had finished eating, he sent young men of the/Q!ōmoyâᵉye to go to call the young men of all the tribes/ to come into the house of Mâᵉnākŭla,for that was where(25) ʟ!āsotiwalis was staying. And as soon as all the young men were in,ʟ!āsotiwalis/took tallow and distributed it among the young men to put it on their faces./ And after they had greased their faces, ʟ!āsotiwalis gave them ochre to put on their faces,/and when they had finished putting on ochre, ʟ!āqoʟ̣as took his/eagle down and put down on all the young men and after they had finished(30)ʟ!āqoʟ̣as also dressed himself, for he was going to walk among the young men who were hired./

Wä, g·îlᵉmisē g̣wāła laē ᵉwīᵉla hōqŭwɛls lāxa g·ōkwē. Wä, hëᵉnākŭla lāxa ᵉnɛlbaᵉyē g·ōkwa qaᵉs ᵉwīᵉlē hōg̣wiʟ lāq. Wä, lä ᵉnɛmādzaqwa ᵉnēk·a hăᵉyāłᵉa: Hēlai, hēlai, hēlai, hēlai. Wä, g·îlᵉmisē q!wēłᵉida laas ʟ!āqoʟasē ᵉnēk·a: Laɛms lāł ᵉwɛxēʟał g·āxɛnʟaxg·ɪn ʟ!āsotiwalisēk·, ᵉnēk·ē. Wä, g·îlᵉmisē q!ŭlba wāłdɛmas ʟ!āqoʟasaxs laē ᵉwīᵉla hōqŭwɛls lāxa g·ōkwē qaᵉs lē hōg̣wiʟ lāxa ăpsālasē g·ōkwa. Wä, âɛmxaāwisē nɛqɛmg·îłtɛwēxēs g·îlx·dē g̣wēk·!ālasa. Wä, g·îlᵉmisē ᵉwīlxtolsaxa g·ig·ōkwē laē ᵉwīᵉla la hōg̣wiʟ lāx g·ōkwas Mâᵉnakŭla. Wä, hëx·ᵉidaᵉmisē ʟ!āsotiwalisē ăxk·!ālaxa hăᵉyāłᵉa qa hōsᵉidēsēxa p!ɛlxɛlasg̣ɛmē qa sēsɛk·!axsaīłēs gwēliłaxa sɛk·!āp!ɛnᵉyag·i p!ɛlxɛlasg̣ɛm qādzēʟ̣ɛmł lāx Aᵉmāx̣ŭlałē. Wä, g·îlᵉmisē g̣wāła hăᵉyāłᵉa laē k!ŭsᵉāliła qaᵉs ēsɛlēxa g·īg·ɛg̣ămaᵉyasa lēɛlqwălaʟaᵉyē qa g·āxēs hōg̣wiʟa lāxa g·ōkwē. Hëda lāg·iłas g̣äła k·!ēs g·āx hōg̣wīʟa g·īg·ɛg̣ămaᵉyē lāxa g·ōkwaxs q!wālax·aē. Wä, g·āxᵉmē hōg̣wiʟɛlēda g·īg·ɛg̣ămaᵉyasa lēɛlqwălaʟaᵉyēxa hălsɛlaᵉmē k·!ēs ᵉnāx̣wa xēxug̣ɛkᵘsa ăᵉwāᵉwē ëx·ts!ɛm ʟ̣ōxs k·ēdziłbalaēda waōkwaxa aēdzɛmē. Wä, lä ᵉnāx̣waɛm dālaxēs yīyaq!ɛntp!ēqē ts!ōts!ɛłɛmakwa q!ēq!ɛlt!ɛsɛläxa ʟ!āqwa. Wä, lä g̣ŭmēkwa k·!eâs q!ēq!ɛlt!ɛdzēxa ʟ!āqwa. Wä, lä ᵉnāx̣waɛm t!ēt!ɛłᵉalaxēs naɛnx̣ᵉŭnaᵉyē la wīᵉwŭsēg·akwa. Wä, lāxāē ᵉnāx̣wa qămōkᵘsa qămx̣wäsa kwēkwē. Wä, la qēqɛx·ɛmālaxa lāɛlāx̣wiwaᵉyē. Wä, laɛm k!ŭsᵉāliła lāx wāx·saᵉnēg̣wīłasa g·ōkwē. Wä, laɛm k·!ēs g·āx k!wāg̣ēlīła waōkwē lāxa Gwētɛla lāq, qaxs laēda waōkwē lāx g·ōkwas ᵉnɛmōgwisē qaxs häē g·aēʟɛlē Aᵉmāx̣ŭlałē g·ōkwas. Wä, g·îlᵉmisē la ᵉwīᵉlaēʟa g·īg·ɛg̣ămaᵉyē lāx g·ōkwas Mâᵉnākŭla laas ʟ̣āxᵉwălīłē ʟ!āqoʟasē. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wä, g̣ēlag·a, g̣ēladzēlag·a g·īg·ɛg̣ămēs lēɛlqwălaʟēᵉ. G·āxᵉɛms lāxwa xŭltaᵉyēx qɛns g̣wēᵉnākŭlasa yîsɛns wīwōmpᵉwŭła. Wä, laᵉmēsɛms nānag̣ɛłᵉɛnałqē lāx g̣wēᵉnākŭlasasa qādzēʟax·ʟax.Nūsaēʟɛnsaqᵘ wāłdɛma. Hăsᵉmaaxsōxwaqē wāłdɛma yîx bɛkwēlēnukwaɛns lāg·iłaɛns k·!eâs āłēlaᵉya. ᵉnēᵉnak·iłē g·ig·ɛg̣ămēs lēɛlqwălaʟēᵉ. Wäg·îłla ʟ̣āxᵉwăliłʟɛx g·īg̣ămēᵉ Âwaxɛlag·îlisxa xāmag̣ɛmaᵉyē g·īg̣ămēsa ᵉnɛᵉmēmutasa Maămtag·ila g̣wɛᵉyâs,

(1) And when they had finished, all went out of the house, and they went straight/to the house at the upper end of the village and they went in. And the/young men said together, "Hire, hire, hire, hire!" As soon as they stopped speaking/then ɬ!āqoɬas said, "Now you will go and take pity on me,that I am ɬ!āsotiwalis,"(5)said he. As soon as ɬ!āqoɬas finished his speech/then all went out of the house and they went into the next house,/and they just said again the same they had said before, and/after they had gone to all the houses,they all went into the house of/Mâᵉnākŭla. Immediately ɬ!āsotiwalis asked the young men to (10)count the blankets,for there were in five piles distributed five hundred/blankets meant as a marriage gift to Aᵉmāxŭlaɬ. After they had done so/the young men sat down and waited for the chiefs of the tribes/to come into the house. This is the reason that it takes a long time,that the chiefs do not come/to the house, because they were dressing. And now there came in (15) the chiefs of the tribes almost all/wearing in their ears large abalone shells and nose ornaments, and others small abalone shells,/and all carrying speakers' staffs, and the faces were blackened of those who had broken/coppers and painted red of those who had not broken any coppers, and all of them/having their blankets over one shoulder, and belted, and all (20) covered with down of the eagle, and wearing kerchiefs around their heads./ Then they sat down on each side of the house. Now/some of the Gwētɛla did not sit down among them for some of them were in the house of/ᵉnɛmōgwis, for Aᵉmāxŭlaɬ was staying in his (ᵉnɛmōgwis's) house. As soon as/all the chiefs were in the house of Mâᵉnākŭla, ɬ!āqoɬas arose(25)and spoke and said, "Now come, come great ones,/chiefs of the tribes. Come that we may thus move on the line marked out for us/by our forefathers. Now we will follow it,as is/done in this marriage name. Will it be our wish? It is what he/ said, he who made us. Therefore we do nothing new. I mean this,(30) chiefs of the tribes. Now stand up, chief Âᵉwaxalag·ilis/(he meant the head chief of the numaym Maămtag·ila)(1) that you may go and

qaᵉs laōs wāḷaqag·îlīłɛla lāxa g·īg̣ămaᵉyaē Aᵉmāxŭlała. Wäg·îłla ḷāxᵉwălīłʟɛx g·īg̣ămēᵉ Q!āq!uᵉyalag̣ŭmxa xāmag̣ɛmaᵉyē g·īg̣ămēsa ᵉnɛ-ᵉmēmutasa ᵉwālasasa Mamalēleqăla g̣wɛᵉyâs, qaᵉs laōs wāḷaqag·îlīłɛ-la lāxa g·īg̣ămaᵉyaē Aᵉmāxŭlała. Wäg·îłla ḷāxᵉwălīłʟɛx g·īg̣ămēᵉ Q!ŭmx·ɛlag·îlisxa xāmag̣ɛmaᵉyē g·īg̣ămēsa ᵉnɛᵉmēmutasa G·īg·îlg̣ămasa ᵉnɛmg̣ēs g̣wɛᵉyâs, qaᵉs laōs wāḷaqag·îlīłɛla lāxa g·īg̣ămaᵉyaē Aᵉmāxŭ-lała. Wäg·îłla ḷāxᵉwălīłʟɛx g·īg̣ămēᵉ Ōdzēᵉstalisxa xāmag̣ɛmaᵉyē g·ī-g̣ămēsa ᵉnɛᵉmēmutasa Nūnɛmasɛqâlisasa Łāwits!ēs g̣wɛᵉyâs, qaᵉs laōs wāʟaqag·îlīłɛla lāxa g·īg̣ămaᵉyaē Aᵉmāxŭlała. Wa, laɛms lāł lādzē-ɛms lāʟōʟ g·īg·ɛg̣ămēᵉ lāxōs k·!ēk·!ɛsᵉâqōsa wāḷaqag·îlīłɛla. Wa, wa, ᵉnēk·ē.

Wä, hĕx·ᵉidaᵉmisa mōkwē g·īg·ɛg̣ămēᵉ q!wāg·îlīła qaᵉs lē q!wā-g·îlīł yîpɛmlīł lāxa ōgwiᵉwalīłasa g·ōkwē. Wä, lä yāq!ɛg·aᵉłē Awa-xɛlag·îlisē. Wä, lä ᵉnēk·a: Qäḷ, qäḷēs wāłdɛmōs g·īg̣ămēᵉ ʟ!āqoḷas. Qäḷaxs q!ālalēsᵉmaaqōs lāxɛnuᵉx̣ᵘ k·!ēsᵉōxwa łāx̣wāłaxwa q!ŭnālax yîl-gwasa wāḷaqag·îlīłɛla. ᵉnēᵉnak·iłē lāmɛnuᵉx̣ᵘ lāł, ᵉnēk·ēxs laē dɛ-nōxḷalēda mōkwē âlakŭxs laē hōquwɛls lāxa g·ōkwē qaᵉs lē hōg̣wīʟ lāx g·ōkwas ᵉnɛmōgwisē. Wä, lä k!ŭsᵉāliła yūdukwē g·īg·ɛg̣ămēᵉ lax aᵉwī-ʟɛläsa t!ɛx·îla. Wä, lēx·aᵉmisē la ḷaᵉwīłē Awaxɛlag·îlisē dālaxēs yāq!ɛntp!ēqē. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wäg·a hĕlatoleʟōʟ g·īg̣ămēᵉ Aᵉmāxŭlał qaᵉs hōʟēlaōsaxg·anuᵉx̣ᵘ qāts!ēnēk·. G·āxᵉmɛnuᵉx̣ᵘ g·īg·ămēᵉ wāḷaqag·îlīłɛla g·īg̣ămēᵉ. G·āxᵉɛmk· q!ap!äg·ada hēlanɛm-k·g·ada g·āxʟɛk· qādzēʟaʟɛxs k·!ēdēłaqōs, g·īg̣ămēᵉ, ᵉnēk·ē. Wä, lä k!wāg·îlīła laas ḷāxᵉwălīła g·īg̣ămaᵉyē Q!āq!uᵉyalag̣ŭmē. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: G·āxᵉmɛn g·īg̣ămēᵉ lāxwa k·!ēsēx āłēlē wāłdɛma. G·āxᵉmɛn wāḷaqag·îlīłɛla g·īg̣ămēᵉ. Laɛmᵉlaɛnuᵉx̣ᵘ g·āxʟa qādzēʟaʟɛxs k·!ēdēłaqōs g·īg̣ămēᵉ Aᵉmāx̣ŭlał qa ʟ!āsotiwalisē. ᵉnē-ᵉnak·iłē g·īg̣ămēᵉ Aᵉmāx̣ŭlał qaᵉs g̣wāliłaōs, ᵉnēk·ēxs laē k!wāg·alī-ła. Wä, lä ḷāxᵉwălīła g·īg̣ămaᵉyē Q!ŭmx·ɛlag·îlisē. Wä, lä yāq!ɛ-g·aᵉła. Wä, lä ᵉnēk·a: G·āxᵉmɛn ts!ōx̣ᵘʟɛm Aᵉmāx̣ŭlał. G·āxᵉmɛn wāḷaqag·îlīłɛla, g·īg̣ămēᵉ. G·āxᵉmɛn q!āq!alałg·ɛyōsg·ada lāk· q!a-

ask in the house about chief Aᵉmāxŭlał. Now/stand up, chief Q!ā-q!uᵉyalaǧŭm (he meant the head chief of the/numaym ᵉwālas of the. Mamalēleqāla) that you may go and ask in the house/about chief Aᵉmāxŭlał. Now stand up, chief (5) Q!ŭmx·ɛlag·īlis, (he meant the head chief of the numaym G·īg·īlǧăm of the/ᵉnɛmǧis) that you may go and ask in the house about chief/ Aᵉmāx̣ŭlał. Now stand up, chief Ōdzēᵉstalis (he meant the head chief/of the numaym Nūnɛmasɛqâlis of the Łāwits!ēs) that you may go/ and ask in the house about chief Aᵉmāx̣ŭlał. Now you will go, great ones, (10) you chiefs who have this privilege to ask in the house. Wa,/ wa." said he./

Immediately the four chiefs stood up and they stood/ in a row in the rear of the house and then/ Âᵉwaxalag·īlis spoke and said, "Indeed, true is your word, chief ɩ!āqoɩas. (15) Indeed you know that these are our privileges which are difficult, for often they are/ hurt who are asked in the house. I mean this. Now we shall go," said he, as they/ went one after another, the four true men, as they went out of the house and went into the/house of ᵉnɛ-mōgwis. And the three chiefs sat down/ inside the door. Now Âᵉwa-xalag·īlis was standing on the floor of the house, carrying his (20) speaker's staff. He spoke and said, "Go on, set your ear right,/ chief Aᵉmāx̣ŭlał, and listen to the reason why we are walking here. We come,/ chief, to inquire in your house, chief. Those who have been hired come jointly./ They will come to get married to your princess, chief," said he./ Then he sat down and chief Q!āq!uᵉya-laǧŭm arose and (25) spoke. He said, "Chief, this is not a new way/ of speaking to come to inquire in the house, chief. Now we will come / to get married to your princess, chief Aᵉmāx̣ŭlał, for chief ɩ!āsotiwalis./ I mean this, chief Aᵉmāx̣ŭlał. You will be ready," said he and he sat down./ Then arose chief Q!ōmx·īlag·īlis and (30) spoke and said, "I come, grandson Aᵉmā-x̣ŭlał, I come/ to inquire in the house, chief. I come, assembling these (1) who will come to marry your princess, chief Aᵉmāx̣ŭlał./

p!ēłg·ada g·āxʟɛk· q!adzēʟaʟɛxs k·!ēdēłaqōs g·īg̣ămēᵉ Aᵉmāx̣ŭlał. Hĕᵉmēsɛn g·āxēła ʟ̣ōgŭn ᵉnēᵉnɛmōkŭk· qa tɛmsx·īg·īlīłēsōs k·!ēdēłaqōs g·īg̣ămēᵉ Aᵉmāx̣ŭlał, āłēlawīsɛs yīxg·īn wāłdɛmk· lâʟ g·īg̣ămēᵉxg·ada wāʟ̣aqag·īlīłɛlaxg·ada wāłdɛmg·asɛns g̣aāg̣ɛmpᵉwŭła. Wa, wa, ᵉnēk·ēxs laē k!wāg·īlīła. Wä, lä ʟ̣āx̣ŭlīła g·īg̣ămaᵉyē Ōdzeᵉstalis. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a łāwits!axsdāłaxs yāq!ɛnt!ālaē. G·āxᵉmɛn g·īg̣ămēᵉ, g·āxᵉmɛn wāʟ̣aqag·īlīłɛla g·īg̣ămēᵉ Aᵉmāx̣ŭlał lāxwa ʟ̣ēg̣adē qa ʟ̣ēg̣ɛms qa ʟ̣ēg̣ɛms Wāwałk·inē lāxa xunōx̣ᵉwidlāxasōs k·!ēdēłaqōs ʟ̣ɛᵉwa g·īg̣ămaᵉyaē ʟ!āsotiwalisa qaxg·īn q!unālēk· wŭʟɛlaxa q!ămōdēda xomāłᵉidē ts!ēdāqaxa ᵉnēk·axēs hayōtē ĕg·anɛmē g·äxsä wāʟ̣aqag·īlīłɛlax ăbāsaxēs g·āxēłōs g·īnānɛma. Wä, yūᵉmēsɛn ᵉnēᵉnak·iłōʟ g·īg̣ămēᵉ, laɛmk· wīwŭlg̣ăme g·īg·ɛg̣ămēᵉg·ada g·āxɛk· wāʟ̣aqag·īlīłɛla qa tɛmsx·ɛg·īlīłēsōs k·!ēdēłaqōs g·īg̣ămēᵉ. Wa, wa, ᵉnēk·ēxs laē k!wag·īlīła.

Wä, lä, ʟ̣āxᵉwalīłē Ōdzēᵉstalisēxa g·āyułē lāx ᵉnɛᵉmēmutasa Kŭkwāk!ŭmasa Gwētɛla yīxs hĕᵉmaē ᵉnɛᵉmēmuts Aᵉmāxŭlałē. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Ālasēs wāłdɛmōs g·īg̣ămēᵉ Ōdzēᵉstalisxa ʟ̣ēqēla qa ʟ̣ēg̣ɛmsa ᵉnāx̣waɛmʟaɛns ᵉnāk·!āłʟa xŭnōx̣ᵘᵉwidlaxasg·īn k·!ēdēłɛk· ʟ̣ɛᵉwēs łāᵉwŭnɛmʟaēda g·īg̣ămaᵉyaē ʟ!āsotiwalisa qäʟ̣axs lɛᵉmaēx lâʟa g·īg̣ămēᵉ lāxg·a k·!ēdēłg·īsg·īn g·īg̣ămēk·, ᵉnēᵉnak·iłē g·īg·ɛg̣ămēᵉ ᵉnēᵉnak·iłē ᵉnēk·ēxs laē dāx·ᵉīdxa ᵉnɛmxsa lāxa p!ɛlxɛlasg̣ɛm g·āx ᵉāxālilɛms Aᵉmāx̣ŭlałē. Laɛm lālg·ada mɛxstawēg·ăsg·ada k·!ēdēłɛk·. Laɛms lāł qäqālałqăk·, ᵉnēk·ēxs laē ᵉyāxᵉwitsa māᵉłaxsa p!ɛlxɛlasg̣ɛm lāx Āwaxalag·īlisē. Wä, la ᵉnāx̣wa mēmaᵉłaxsa p!ɛlxɛlasg̣ɛmē ᵉyāxᵉwidayâsēxa yūdukwē g·īg·ɛg̣ămaᵉya ōgŭᵉla lāx Āwaxalag·īlisē. Wä, g·īlᵉmisē g̣wāł ᵉyāqwaxs laē ᵉnēk·ē Ōdzēᵉstalisē: Wa, wa, g̣ēlag·a g·īg·ɛg̣ămēᵉ qādzēʟax, ᵉnēk·ē. Wä, hĕx·ᵉidaᵉmisēda mōkwē g·īg·ɛg̣ămēᵉ q!wāg·īlīła qaᵉs ᵉnāx̣wē yälaqwasēs yiyälaxʟɛnaxs laē hōqŭwɛls lāxa g·ōkwē qaᵉs lä hōg̣wīʟ lāx g·ōkwas ᵉnɛmōgwisē yiyälag̣ŭtɛᵉwaya qaᵉs lē q!wāg·īlił lāx ăwīʟɛläsa t!ɛx·īläsa g·ōkwē.

Wä, laᵉmē Āwaxalag·īlisē yāq!ɛg·aᵉlaxs laē ᵉnɛmāxᵉid

This is why I come with our friends to shake off the floor of the house your princess,/ chief Aᵉmāx̣ŭlaƛ. This is no new way of speaking to you, chief,/ this inquiring in the house. It is the way of saying of our grandfathers. Wa (5) wa," said he and sat down. Then arose chief Ōdzēᵉstalis/and spoke. He said, speaking angrily,/ "I come, chief, I come to inquire in the house, chief Aᵉmāx̣ŭlaƛ/ in this which has a name, the name Wāwaƛk·in, when your princess will have a child/ with chief ʟ!āsotiwalis, for I have (10) often heard that a quarrelling woman brought disgrace when she said to her rival,/ 'may be those who inquired in the house about your mother who was the reason of your being a child, were not chiefs from both sides! /This is what I mean, chief. These are high chiefs/ who come to inquire in the house, to shake from the floor your princess, chief./ Wa, wa", said he and he sat down. (15)

Then Ōdzēᵉstalis arose. He comes from the numaym/ Kŭkwāk!ŭm of the Gwētɛla, for that is the numaym of Aᵉmāx̣ŭlaƛ, and he/ spoke and said, "True, true is your saying, chief Ōdzēᵉstalis,/ the giving a name when she expects a child, in case/ your princess here should have for her husband chief ʟ!āsotiwalis. Indeed, (20) you got her, chief, this princess of my chief here. I mean this,/ chiefs, I mean this," said he. Then he took one pair of blankets/ and put them down by Aᵉmāx̣ŭlaƛ "Now this will go to this representative of this/princess. Now you will let these walk with you," said he as he gave the/ two pairs of blankets to Aᵉwaxalag·ilis. Then he gave two pairs of (25) blankets to the three other chiefs beside/ Aᵉwaxalag·ilis. As soon as he had finished giving away Ōdzēᵉstalis said,/ "Wa, wa. Come chief, get married now," said he and immediately/ the four chiefs arose and they all sang their sacred songs/as they went out of the house, and they went into the house of ᵉnɛmōgwis (30) singing as they were walking. And they stood inside of the door of the house.

And now Aᵉwaxalag·ilis spoke as they all (1) stopped singing

q!wēłᵉīdᴇxs yiyälaqwalaē. Wä, lä ᵉnēk·a: Wäg·īłla hōʟēlaʟᴇx. g·īg̣ămēᵉ ʟ!āsotiwalis. G·āxᵉmᴇnuᵉx̣ᵘ qäqᴇlaxg·as g̣ᴇnᴇmg·ōs, ᵉnēk·ēxs laē x·īlxᵉalīłasa maᵉłaxsa p!ᴇlxᴇlasg̣ᴇma. Dâqᴇk·, ᵉnēᵉnak·iłē laᵉmᴇns ʟēlēg·ēsō qᴇns lālag·i g·īg·ᴇg̣ămēᵉ qādzēʟaxa k·!ēdēłasa g·īg̣ămaᵉyē Aᵉmāx̣ŭlałē, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisa ᵉnāx̣wa hăᵉyāłᵉa ăxk·!ālasōᵉ qa ᵉnāx̣waᵉmis g̣ămxalaxa sēsᴇk·!axsa p!ᴇlxᴇlasgᴇm qaᵉs lē g̣ămxᴇlsalas lāx ʟ!āsanâᵉyas g·ōkwas ᵉnᴇmōgwisē. Wä, g·īlᵉmisē ᵉwīᵉlaᵉwᴇlsa qādzēʟayuʟē p!ᴇlxᴇlasg̣ᴇmxs laē ᵉwīᵉla hōqŭwᴇlsa ᵉnāx̣wa lēᴇlqwălaʟaᵉya qaᵉs lē ᵉwīᵉla k!ŭsᵉ́ls lāx ᵉmōdzasasa p!ᴇlxᴇlasg̣ᴇma. Wä, g·īlᵉmisē ᵉwīlg·aᴇlsa laas ʟ̣āxᵉwŭlsē Lālak·ots!axa xāmag̣ᴇmaᵉyē g·īg̣ămēsa ᵉnᴇᵉmēmutasa Hāanaʟ̣ēᵉnâ. Wä, laᴇm yāyaq!ᴇntēmsʟasa qādzēʟa. Wä, laᴇm k·!ēsᵉonux̣ᵘsa yāyaq!ᴇntēmtsa ᵉwāᵉwalatsila qādzēʟa.

Wä, lä yāq!ᴇg·aᵉła. Wä, lä ᵉnēk·a: G·āxdzēᵉmᴇns g·āxᵉ́aʟăla g·īg·ᴇg̣ămēs lēᴇlqwălaʟē lāxwa ʟ̣ēg̣adēx. Yūᴇm ʟ̣ēg̣adᴇs ᵉwāᵉwalatsila qādzēʟa. Yūᴇm g·āx nēlatsᴇns k·!ēk·!ᴇsᵉōx qa tᴇmsx·ᴇg·īlīlᴇms k·!ēdēłasa âlakwē g·ēxsēᵉstāla g·īg̣ămaᵉya. ᵉnēᵉnak·iłē. g·äg̣ᴇmdālaᴇmʟᴇnʟᴇxs ʟ̣ēʟ̣āx̣ŭmaᵉyaqōs. ᵉnēᵉnak·iłē. Wa, g̣ēlag·a g·īg̣ămēᵉ ʟ!āqwadzē (xa g·īg̣ămaᵉyasa ᵉnᴇᵉmēmutasa Ts!ēłts!ᴇłwālag̣ămaᵉyasa ᵉnᴇmg̣ēsē, yîxs hëᵉmaē kwēkᵘsa ᵉnāx̣wa lēᴇlqwălaʟaᵉya) qaᵉs g·āxaōs ʟ̣āxᵉwᴇls lāxg·a ʟ̣āᵉwasg·asēs nūyᴇmbalisaē K!wāqaxsaᵉno, hëᵉmaas k·!eâs wᴇyōʟ̣ānᴇmē, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisē ʟ̣āxᵉwᴇlsē ʟ!āqwadzē, yîxa maᵉłᵉidāłäs k·!ēsᵉō ʟ̣ōᵉ Kŭnōsila qaᵉs lē ʟ̣āxᵉwᴇlsa. Wä, lä yāq!eg·aᵉła. Wä, lä ᵉnēk·a: Lāʟᴇn yāwasᵉīdʟa lāxᴇn g·ōkwa. Qäʟ̣as lāq!amaēx ᵉnēk·a qa ᵉwīᵉlēs g·āx nēłᵉidᴇns k·!ēk·!ᴇsᵉō, ᵉnēk·ᴇxs laē dzᴇlx̣ᵉwīda qaᵉs lē laēʟ lāxēs g·ōkwē. Wä, k·!ēst!ē g̣äłaxs g·āxaē g·āxawᴇls lāx t!ᴇx·īläsēs g·ōkwē dālaxa łᴇk!wisē. Wä, lä ᵉnēk·a ʟēxałalai. Wä, lēda bēbᴇgwānᴇmē ʟēxadzᴇwēx tsāg̣ᴇmas g·ōkwas ᵉnᴇmōgwisē. Wä, g·āxē ʟ!āqwadzē hᴇkwāła g·īldᴇkūlēs g̣axᵉmisē g̣ălpstᴇwēxa łᴇk!wisē hanaʟ!āla. Wä, g·āxē g·āxᵉaʟᴇla lāx t!ᴇx·īläsa g·ōkwas ᵉnᴇmōgwisē laē ʟ̣āxᵉwᴇlsa. Wä, lä yāq!ᴇg·aᵉła. Wä, lä, ᵉnēg·e-

their sacred songs, all stopping at the same time. He said, "Now listen to me,/ chief ʟ!āsotiwalis. We come and your wife walked with us,"/ said he as he threw down the two pairs of blankets. "Look at her. I mean this./ Now we have been called to go, chief, to get married to the (5) princess of chief Aᵉmāx̣ūlaƛ," said he. Immediately all the/ young men were asked to carry five pairs of blankets/ and to go and put them down outside the house of ᵉnɛmō-gwis. As soon/ as all the blankets to be used for the wedding were carried out, all the tribes went out./ They sat down where the blankets had been piled up (10) and when they were all on the ground Lālak·ots!a,/ the head chief of the numaym Hāānaɬēno arose. He was going to be the speaker/for the wedding. He owned the privilege of being the speaker at the/great wedding./

Then he spoke and said, "We have come, (15) chiefs of the tribes, to this which has a name, which is named a great/ wedding. This is where we show our privileges, to shake from the floor/ the princess of this one who is through and through a chief. I mean this. I shall/ begin with your head chief for he is standing first among you. I mean this. Now come, chief/ ʟ!āqwadzē, (the chief of the numaym Ts!ēƛts!ɛƛwālagāmē of the (20) ᵉnɛmgis, for he is the eagle among all the tribes) come and/ stand by this place where the one at the beginning of your myth, K!wāqaxsaᵉno, stood. For/ there was nothing that he did not overcome," said he, and immediately ʟ!āqwadzē arose, for he/has two privileges, also that of Kūnōsila, and he stood up. Then he/ spoke and said, "Now I will go for a short time to my house. Indeed you wish (25) that we all show our privileges," said he and he/ ran into his house. Before long he came out of/ the door of his house carrying a bow and he said,/ "Beat fast time." Then the men beat fast time on the front boards of the house of ᵉnɛmōgwis,/ and ʟ!āqwadzē came stooping with long steps(30) spanning his bow to shoot. And he came to the door of the/ house of ᵉnɛmōgwis and stood there. Then he spoke and he (1) said, speaking

ʟalaxa g·ōkwaxs laē yāq!ɛg·aɛʟa, wä la ɛnēk·a: G·āxɛmɛn, g·āxɛmɛn g·īg̣ămēɛ Ăɛmāx̣ŭlał ʟ̣ōɛgŭn kʷ!ēsɛokʷxag·ada k·!ēsɛk· aōms łɛk!wisax-g·ada k·!eâsɛk· wɛyōʟ̣ānɛm łɛk!wītsɛn ăwānâɛyēda naulakʷɛwŭła bɛ-gwānɛmē K!wāqaxsaɛnò. ɛnēɛnak·iłē g·īg̣ămēɛ, g·āxɛmɛn wāwixaliɛlaxs k·!ēdełaq!ōs lāxōx Q!ēxʟālag̣ax. G·āxɛmɛn qādzēʟaqō qag·ada g·īg̣ă-mēk· lāxg·a ʟ!āsotiwalisak·, ɛnēk·exs laē g̣wēg̣ɛmx·ɛīt lāxa ɛnāxwa lēɛlqwălaʟaɛya. Wä, lä ɛnēk·a: Laɛmē laēʟɛn wāłdɛma lāx g·ōkwasa g·īg̣ămaɛyē Ăɛmāxŭlałē. Wä, laɛmʟ̣as dōxɛwaʟɛlaxg·ada naualakŭk· łɛ-k!wīts K!wāqaxsaɛnoxa ʟ̣ōʟ̣ɛgwalɛnts!ēsɛlaxa k·!eâsɛwŭła k·!ēs yāk·â-matsōɛ lāxēs dōxɛwŭʟ̣ɛłē, ɛnēk·ē. (Hëɛm ɛnēɛnak·iłtsē T!ēsɛmg·itē.) Wä, gīlɛmisē q!ŭlbē wāłdɛmas g·āxaas Ōdzēɛstalis g·āxawɛls lāxa t!ɛ-x·īläsa g·ōkwē dālaxa maɛłɛxsa p!ɛlxɛlasg̣ɛma. Wä, lä yāq!ɛg·aɛła. Wä, lä ɛnēk·a: Wäg·aamasʟ ʟ̣āʟ̣axbalax g·īg̣ămēɛ. Wa, g̣ēlag·a, g·īg̣ă-mēɛ, g·āxaaqōs g·āxaaqōs wāwixɛlīɛlaxg·ɛn k·!ēdēłɛk· yīsa k·!ēsēx aōms łɛk!wīs yīsēs ăwanâɛyosē K!wāqaxsaɛno. ɛnēɛnak·iłē lɛɛmōx q!ŭ-nēqwaliła k·!ēdēłaxsa g·īg̣ămaɛyōx Ăɛmāx̣ŭlałēx. Laɛmisɛk· lāłg·ada maɛłăxsa p!ɛlxɛlasg̣ɛm qaēs hasāyōs, g·īg̣ămēɛ, ɛnēk·ēxs laē ts!âsa maɛłăxsa p!ɛlxɛlasg̣ɛm lāx ʟ!āqwadzē. Wä,laɛmē Ōdzēɛstalisē x̣wēla-g̣īʟ lāxa g·ōkwē. Wä, g·āxē ʟ!āqwadzē k!wāg·aɛlsa.

Wä, lä ʟ̣āxɛwɛlsē Lālak·ots!axa yāyaq!ɛntēms. Wä, lä yāq!ɛg·aɛła Wä, lä ɛnēk·a: ʟ!ɛdâ, g·īg̣ămēɛ ʟ!āqwadzē. Hëłolaxaē bɛnyɛm laxōs ɛwā-lasaqōs k·!ēsɛâa. Wa, g̣ēlak·asɛla g·īg̣ămēɛ. ɛnēɛnak·iłē, wa, g̣ēlag·a g·īg̣ămēɛ Mâɛnakŭl qaɛs lālag·aōs wāwixɛliɛlax k·!ēdēłasa g·īg̣ămaɛyē Ăɛmāx̣ŭlałē, ɛnēk·ē, (yīxs g·āyułaē Mâɛnakŭla lāx ɛnɛɛmēmutasa ɛnē-ɛnɛlk·!ēnoxwasa ɛnɛmg̣ēsē) Wä, hëx·ɛidaɛmisē Mâɛnakŭla ʟ̣āxɛwɛlsa qaɛs yāq!ɛg·aɛłē. Wä, lä ɛnēk·a: Wäg·a hōʟēlax g·īg·ɛg̣ămēɛ qäʟ̣ēs wāłdɛ-mōs, yīxs ɛnēk·aēx qa nēłɛidēsɛns k·!ēk·!ɛsɛōx qadzēyīns g·āxeła lāqʷ. Nōgwaɛmʟ̣ał nūyɛmbalisax Kŭnōsila. Wä, hēt!aʟɛn g·āx nēłɛidāmatsōɛʟɛn k·!ēsɛo lāxɛn ăpsōt!ɛnaɛya Mâts!adɛx, ɛnēk·exs laē ʟēɛlālax ʟ!āsabo-lisxa g·āyułē lāx ɛnɛɛmēmutas Mâɛnakŭla. Wä, lāx·daɛxwē qāsɛit, qaɛs lē hōg̣wiʟ lāx g·ōkwas Mâɛnakŭla. Wä, k·!ēst!ē g̣äłaxs g·āxaē

into the house as he was talking: He said: "I come, I come/ chief Aᵉmāx̣ŭlał with my privilege. This is no ordinary bow/ for there is nothing that it did not get, the bow of my ancestor, the supernatural/ man K!wāqaxsano, I mean this chief. I come to lift (5) your princess Q!ēx·ʟālaga. I come to marry her to this/ chief here, ʟ!āsotiwalis." Thus he said and turned his face to all the/ tribes. Then he said: "Now my word has gone into the house of/ chief Aᵉmāx̣ŭlał. Now you have seen the supernatural/ bow of K!wāqaxsaᵉno who long ago obtained supernatural power, for there was nothing that was not vanquished (10) that was seen by him," said he. (This refers to T!ēsɛmg·it.)/ As soon as his speech was finished, Ōdzēᵉstalis came out of the/ door of the house carrying two pairs of blankets, and he spoke/ and said, "Stand there for a while, chief. Now come, chief/ and come, and come and try to lift my princess with this (15) supernatural bow of your ancestor, K!wāqaxsaᵉno. I mean that now the/ princess of this chief Aᵉmāx̣ŭlał is on the floor. Now these/ two pairs of blankets will go for your breath, chief," said he as he gave the/ two pairs of blankets to ʟ!āqwadzē. Now Ōdzēᵉstalis went back (20) into the house, and then ʟ!āqwadzē came and sat down.

Then Lālak·ots!a arose, the speaker at the wedding. He spoke/ and said, "It is well, chief ʟ!āqwadzē. Why should you be ashamed of your great/privilege? Now thank you, chief. I mean this. Come/ chief Mâᵉnākŭla and go and lift the princess of chief (25) Aᵉmāx̣ŭlał," said he. (For this belongs to Mâᵉnākŭla of the numaym/ᵉnēᵉnɛlk·!ēnoxᵘ of the ᵉnɛmg̣is.) Immediately Mâᵉnākŭla arose and/spoke. He said: "Now listen, chiefs. True is what you say,/ for you wish that we shall show our privileges, the great ones for which we come here./ I am the one who has at the beginning of his myth Kŭnōsila. I am going to show this my (30) privilege from the other side of my body, the Mâts!adɛx." Thus he said and he called ʟ!āsabolis,/ the one who belongs to the numaym of Mâᵉnākŭla. Then they walked/and went into the house of Mâᵉnākŭla,and they were not long before (1)Mâᵉnakŭla

g·āxăwɛlsē Mâᵉnakŭla lāxa g·ōkwē dālaxa gwāgwēk·!ayu mastâ. Wä, g·āxē ʟ!āsabolisē ɛlxʟēᵉ q!ɛlxŭlaxa sɛg·aānâᵉyē dɛnɛma. Wä, laᵉmē ʟēxɛdzodēda ᵉnāxwa bēbɛgwānɛm lāxa tsāgɛmasa g·ōkwas ᵉnɛmōgwisē. Wä, la Mâᵉnākŭla ᵉnēg·ɛtɛwēxs g·āxaē gwāsoɬɛla; hē hē hē hē ē, laqēxs sāyak·!ālaasēs gwāgwēk·!ayuwē māstō nâɬax t!ɛx·ɬlăs g·ōkwas ᵉnɛmōgwisē. Wä, laᵉmē ʟ!āsabolisē q!ɛlxŭlaxa sāg·aano dɛnɛm la mōkwăɬē ōbaᵉyas lāx ōxʟaᵉyasa māstowē. Wä, g·ɬlᵉmisē lāg·aa lāx ʟ!āsanâᵉyasa t!ɛx·ɬlăsa g·ōkwē laē hāyaɬp!aɬtɛwabuɬa qēɬiᵉlălaxēs x·ōmsaxs laē sɛg·ĭla ᵉmaᵉmaq!axʟasēs māstowē lä dāk·!ɛndxa dɛnɛmaxs laaxat! ᵉnēk·a: hē hē hē hē ē. Wä, lă gwēgɛmx·ᵉĭt lāxa lēɛlqwālaʟaᵉyē qaᵉs yāq!ɛg·aᵉɬē. Wä, lă ᵉnēk·a: Hēɛm k·!ēsᵉōsɛn nūyɛmbalisē Ts!ax·sōtxa ᵉnɛmōxᵉŭm g·ɬl ʟōgwalaxg·ada gwāgwēk·!ayukᵘ mastō lāxa âʟanɛm. Wä laᵉmē hēɬbata sɛx·ĭdayâxg·ada ᵉwālasɛk· gwɛᵉyĭma. Hēɛm k·!eâs wɛyōʟānɛmēda māstō. Laᵉmē lāg·aaʟɛla lāx k·!ēdeɬasa g·ĭgămaᵉyaē Aᵉmăxŭlaɬ, ᵉnēk·ēxs laē nēxaᵉwɛlsaxēs māstowē.

Wä, g·āxē g·āxawɛlsē Ōdzēᵉstalisē lāxa t!ɛx·ɬla dālaxa p!ɛlxɛlasgɛmē. Wä, lă yāq!ɛg·aᵉɬa. Wä, lä ᵉnēk·a: Wāg·aamasʟ ʟāʟaxbalax g·ĭgămēᵉ Mâᵉnakŭl. Wa, gēlag·a g·ĭgămēᵉ g·āxaaqōs g·āxaaqōs wāwixɛliᵉlaxg·ĭn k·!ēdēɬɛk· yĭsa k·!ēsēx aōms gwāgwēk·!ayu māstō yĭsōs ăwanâᵉyaōsē Ts!ax·sōt. ᵉnēᵉnak·iɬē laᵉmōx qŭnēquliɬa k·!ēdēɬaxsa g·ĭgămaᵉyōx Aᵉmăxŭlaɬēx. Laᵉmēsɛk· lāɬg·ada maᵉɬɛxsɛk· p!ɛlxɛlasgɛm qaēs hasāyōs g·ĭgămēᵉ, ᵉnēk·ēxs laē ts!âsa maᵉɬɛxsa p!ɛlxɛlasgɛm lāx Mâᵉnakŭla. Wä, lä ăxᵉēdxa ᵉnɛmxsa p!ɛlxɛlasgɛm. Wä, lä ᵉnēk·a: Lāɬg·ada ᵉnɛmxsak· p!ɛlxɛlasgɛm qaēs daanâyaaxa dɛnɛmē yŭʟ ʟ!āsabolis, ᵉnēk·ēxs laē ts!âsa ᵉnɛmxsa p!ɛlxɛlasgɛm lāq. Wä, g·āxē Mâᵉnakŭla ʟōᵉ ʟ!āsabolis k!ŭsᵉɛlsa.

Wä, laᵉmē Ōdzēᵉstalisē xwēlagēʟ lāxa g·ōkwē. Wä, lä ʟāxᵉwɛlsē Lālak·otsʟaxa yāyaq!ɛntēms. Wä, lä yāq!ɛg·aᵉla. Wä, lä ᵉnēk·a: ʟ!ɛdâ. g·ĭgămēᵉ Mâᵉnakŭl. Hēɬolaxaē bɛnyɛm laxōs ᵉwālasaqōs k·!ēsᵉâa Wa, gēlak·asᵉla g·ĭgămēᵉ. ᵉnēᵉnak·iɬē. Wa, gēlag·a g·ĭgămēᵉ ᵉwālas Kwāx·ĭlanōkŭmēᵉ (xa xāmagɛmaᵉyē g·ĭgămēsa ᵉnɛᵉmēmutasa Tɛmɬtɛmɬɛlsasa

came out of the house carrying the whaling harpoon, and/ʟ!asabolis came behind him carrying the coiled harpoon line. Then/all the men beat fast time on the boards of the house of ᵉnɛmōgwis./ Then Mâᵉnākŭla said, while he was coming along, "Hē hē hē hē,ē," (5) as he pretended to spear with the whaling harpoon at the door of the house of/ ᵉnɛmōgwis. Then ʟ!āsabolis carried the coiled harpoon line which was tied to the/end on the butt end of the harpoon and as soon as he arrived at the outside/of the door of the house he pretended to see distinctly. He bent his head/to one side and he threw the harpoon into the door. He held on to the harpoon line and (10) cried out "Hē hē hē hē, ē." Then he turned his face to the tribes and/spoke. He said, "This is the privilege of my earliest myth, Ts!ax·sōt/ the only one who first obtained a supernatural gift, the whaling harpoon, from the Wolf./ Indeed, my harpoon went right to the end of this great whale. There is nothing that the/ harpoon does not get. Now it has reached the princess of chief Aᵉmāx̣ŭlaƛ." (15) Thus he said and then he pulled out his harpoon./

Then Ōdzēᵉstalis came out of the door carrying a blanket./ Then he spoke and said, "Now stand here for a while,/ chief Mâᵉnākŭla. Now come, chief. You will try to lift from the floor/ this princess with this unusual whaling harpoon of your ancestor (20) Ts!ax·sōt. I mean this. Now has been moved from the floor the princess of/this chief Aᵉmāx̣ŭlaƛ. Now these two pairs of blankets will go for your/ breath, chief." Thus he said as he gave the two pairs of blankets to Mâᵉnākŭla./ Then he took one pair of blankets and he said,/ "This one pair of blankets will go for your holding the rope, ʟ!āsabolis." (25) Thus he said and gave one pair of blankets to him. Then Mâᵉnakŭla and/ʟ!āsabolis came and sat down.

Now Odzēᵉstalis went back into the house. Then arose/Lālak·ots!a, the speaker, and spoke and said,/"It is nice, chief Mâᵉnākŭla. Why should you be ashamed of your great privilege. (30) Thank you, chief. I mean this. Now come, chief ᵉwālas/Kwāx·ilanōkŭmēᵉ. (The

Mamalēleqăla g̣wɛᵉyōs) qaᵉs lālag·aōs wāwixɛlīᵉlax k·!ēdełasa g·īg̣ămaᵉyē Aᵉmāx̣ŭlał, ᵉnēk·ē.

Wä, hëx·ᵉidaᵉmisē ḷāxᵉwɛlsē ᵉwālas Kwāx·īlanokŭmaᵉyē qaᵉs yāq!ɛg·aᵉłē. Wä, lä ᵉnēk·a: Ēsaēḷa ëx·ᵉmaa g·īg̣ămēᵉ Lālak·ots!a, ēsaēḷa ëx·ᵉmaa laaqōs ḷēxᵉēt g·āxɛn. ᵉwīᵉlaqwē aōmsɛn ăwānâᵉyē ōgwaqa. ᵉnēᵉnak·iłē laᵉmɛn lāł, ᵉnēk·exs laē qāsᵉida. Wä, hëᵉmis āłēs nɛg̣ōᵉyolsa lāxēs qāts!ēnaᵉyē lāᵉlaa lāxa t!ɛx·īläs g·ōkwas Ăᵉmāx̣ŭlałaxs laē g̣ămōt!ag·aᵉła hāsɛla lāx g̣wēk·!ālasasa ōlēg·īn (xa āʟanɛmaxs) g̣ămōtaē. Wä, g·īlᵉmisē q!ŭlbē g̣ămōt!ēnaᵉyas laē ᵉnēk·a hūă, hūă, hūă, hūă, g̣ŭyōłɛla lāx t!ɛx·īläs g·ōkwas Aᵉmāx̣ŭlałē. Wä, g·īlᵉmisē lāg·aa lāx max·stâᵉyas laē yāq!ɛg·aᵉla. Wä, lä ᵉnēk·a: G·āxᵉmɛn, g·āxᵉmɛn g·āxᵉaʟɛla g·īg̣ămēᵉ Aᵉmāx̣ŭlał. G·āxᵉmɛn wāwixɛlīᵉlaxs k·!ēdełaqōs g·īg̣ămēᵉ Aᵉmāx̣ŭlał, yīsg·ada k·!eâsɛk· wɛyōḷānɛma yīsɛn nūyɛmag·iwaᵉyax bāk·âē ḷɛᵉwa ōlēg·īn lāx Mēt!apēᵉ. Wä, lä hōxᵉwidēda ōlēg·īnasa xwêᵉlē qaᵉn g·īlg·īlisaxg·īn ᵉwālasēk· Kwāx·īlanokŭmaᵉya. Wä, yūᵉmisɛn lāg·iła hōłɛmalaxɛn ᵉnāx̣wa ăxēxsdɛsɛᵉwa. Wa, wa, ᵉnēk·ē. Wä, g·āxē Ōdzēᵉstalis g·āxawɛls lāxa t!ɛx·īla dālaxa maᵉłɛxsa p!ɛlxɛlasg̣ɛm. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wäg·aamasʟ ḷāḷaxbalax g·īg̣ămēᵉ ᵉwālas Kwāx·īlanokŭmēᵉ. Wa, g̣ēlag·a g·īg̣ămēᵉ, g·āxaaqōs wāwixɛliᵉlaxg·īn k·!ēdēlɛk· yīsa k·!ēsēx aōmsa ōlēg·ɛnēx yīsōs awānâᵉyōsē ᵉwālas Kwāx·īlanokŭmaᵉyē. ᵉnēᵉnak·iłē laᵉmōx qŭnēqŭlīła k·!ēdēłaxsa g·īg̣ămaᵉyōx Aᵉmāx̣ŭlałēx. Laᵉmēsɛk· lāłg·ada maᵉłăxsɛk· p!ɛlxɛlasg̣ɛm qaēs hasāᵉyōs, g·īg̣ămēᵉ, ᵉnēk·ēxs laē ts!âsa maᵉłɛxsa p!ɛlxɛlasg̣ɛm lāq. Wä, laᵉmē Ōdzēᵉstalis x̣wēlag̣ēʟ lāxa g·ōkwē. Wä, g·āxē ᵉwālas Kwāx·īlanokŭmaᵉyē k!wāg·aɛlsa. (Wä, g·aɛm łāx̣wāła wāłdɛmsa bāk!ŭmaxs łēnamap!aaxēs k·!ēsᵉo.)

Wä, hëᵉmaaxs g·ālaē k!wāg·aɛlsē ᵉwālas Kwāx·īlanokŭmaᵉya laas ḷaxᵉwɛlsē Wāk·asxa g·āyułē lāx ᵉnɛᵉmēmutas ᵉwālas Kwāx·īlanokŭmä. Wä, lē Wāk·as yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Hëdɛn lāg·iła ḷāxᵉwɛl-

head chief of the numaym Tɛmɬɛmɬɛls/ (1) of the Mamalēleqăla was the one he referred to.) Now try to lift the princess of chief/ Aᴱmāx̣ŭlaɬ," said he./

Immediately ᴱwālas Kwāx·ɬanōkŭmēᴱ arose and spoke./ He said, "Is it not kind of you, chief Lālak·otsɬa? (5) Is it not good that you name me. Not common is my ancestor/also. I mean this. I will go," said he as he started. He/ walked along only half way towards the door of the house of/ Aᴱmāx̣ŭlaɬ, when he howled like a wolf, loud with a noise like a wolf (a/ wolf)[1] as he was howling. As soon as he had finished howling he said, (10) "Hūā, hūă hūă hūă," going towards the door of the house of Aᴱmāx̣ŭlaɬ./ When he came near it he spoke and said,/ "I come, I come. I have reached chief Aᴱmāx̣ŭlaɬ. I come to lift/ your princess, chief Aᴱmāx̣ŭlaɬ, with this that cannot be withstood,/ that belongs to the beginning of my myth that my ancestor made who lived at Mētɬapē. (15) Then the wolf vomited the quartz for my first ancestor, ᴱwālas/Kwāx·ɬanōkŭmēᴱ, and this is why I obtain everything that I want to get./ Wa wa," said he. Then Ōdzē-ᴱstalis came out of the/ door carrying two pairs of blankets, and he spoke and/ said, "Stand there for a while, chief ᴱwālas Kwāx·ɬanō-kŭmēᴱ, (20) Come now, chief, and come and lift my princess by means of the/ supernatural wolf of your ancestor, ᴱwālas Kwāx·ɬanōkŭmēᴱ./ I mean this, that now has been moved on the floor the princess of this chief Aᴱmāx̣ŭlaɬ./ Now these two pairs of blankets will go for your breath, chief,"/ said he as he gave the two pairs of blankets to him. Then Ōdzēᴱstalis (25) went back into the house and ᴱwālas Kwā-x·ɬanōkŭmēᴱ came and sat down/(This is the most difficult speech of the Indians, when each one speaks about his/ privileges.)/

And as soon as ᴱwālas Kwāx·ɬanōkŭmēᴱ had sat down/Wāk·as arose, the one who belongs to the numaym of ᴱwālas Kwāx·ɬanōkŭmēᴱ, (30) and then Wāk·as spoke and said: "This is the reason why I arise,/

---

(1) The writer uses here first the Mamaɬēleqăla term for wolf, then the Kwāg·uɬ term.

sē g·īg·ɛg̣ămēs lēɛlqwălaʟēᵉ qɛn wŭʟēxwa g·īg̣ămaᵉyōx ᵉwālasēx Kwāx·ilanokumaᵉya, ᵉmādzēs bɛnyɛmaōs g·īg̣·ămēᵉ lāxɛns k·!ēsᵉoxa Hōʟ̣agɛnus laē laēʟē xɛns awānâᵉyē lāx g·ōkwas Hōʟ̣ag̣ɛnus lāxōx Dɛmlēwasēx qaxs ᵉnɛmwɛyōtâlaē Hōʟ̣ag̣ɛnus ʟ̣ōᵉ ᵉwālas Kwāx·îlanokumaᵉyēxa k·!eâsē wɛyōʟ̣ānɛma. ᵉnēᵉnak·iłē hăsaāsēx Qawadiliqala k·!ēsᵉowa ōlēg·în. ᵉnēᵉnak·iłē, laɛms ʟēxʟēqwāliła, ᵉnēk·ēxs laē k·!wāg·aɛlsa. Wä, laᵉmē ᵉwālas Kwāx·îlanokŭmaᵉyē hëwäxa nāᵉnaxmēx wāłdɛmas Wāk·asxa nɛwēᵉlēnoxwasa Mamalēleqăla.

Wä, lä ʟ̣axᵉwɛlsē Lālak·ots!axa yāyaq!ɛntēms. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: ʟ!ɛdâ g·īg̣ămēᵉ ᵉwālas Kwāxîlanokŭmēᵉ. Hëłolaxaē bɛnyɛm lāxōs ᵉwālasaqōs k·!ēsᵉâa. Wa, g̣ēlak·asᵉla g·īg̣ămēᵉ. ᵉnēᵉnak·iłē. Wa, g̣ēlag·a g·īg̣ămēᵉ Q!āq!uyalag̣um (xa g·ayułē lāx ᵉnɛᵉmēmutasa ᵉwālasăsa Mamalēleqăla g̣wɛᵉyōs.) qaᵉs lālag·aōs wāwixɛlīᵉlax k·!ēdēłasa g·īg̣ămaᵉyē Aᵉmāx̣ŭlał, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisē, ʟ̣āxᵉwɛlsē Q!āq!uyalag̣um. Wä, lä yāq!ɛgaᵉła. Wä, lä ᵉnēk·a: Qäʟ̣, qäʟ̣axs hëᵉmaēx g̣wēg·ilasēxwa ʟ̣ēg̣adäxs ᵉwāᵉwatsila qādzēʟa. Qäʟ̣ lāq!amēg·îns g·āg·ēxsilaxɛn g·īg̣ămaᵉyax laxōx ʟ!āsotiwalisaxwa g̣ɛg·adʟɛxsa k·!ēdēłax laxōx Q!ēxʟālag̣ax. ᵉnēᵉnak·iłē, laᵉmɛn lāł laēʟ qɛn dōxᵉwidēqō laɛmlax k!wēmg·alīłlaxō, ᵉnēk·ēxs laē qāsᵉida qaᵉs lē laēʟ lāxa t!ɛx·îläsa g·ōkwē. Wä,k·!ēst!ē g̣äłaxs g·āxaē g·āxawɛls lāxa t!ɛx·îla qaᵉs ʟ̣āxᵉwɛlsē. Wä, lä x̣wäk!ŭg·aᵉł laqēxs Nɛnstâlīłaas Bax̣ᵘbakwālanux̣ᵘsīwaᵉyē. Nan, nan, nan, ᵉnēk·ē. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wä, hëᵉmɛn ᵉnēᵉnak·iłē qaxg·în k·!eâsēk· k·îlɛma. Dâxɛn ᵉwālasē läda. ᵉnēᵉnak·iłē, g·īg̣ămēᵉ ʟ!āsotiwalis. Laɛm k·!aniᵉlälag·îlīłg·a Q!ēxʟālag̣ak·g·as g̣ɛnɛmłg·ōs, g·īg̣ămēᵉ, ᵉnēk·ē.

G·āxē Ōdzēᵉstalis g·āxawɛls lāxa t!ɛx·îla dālaxa sɛk·!axsa p!ɛlxɛlasg·ɛm. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a. Wäg·aamasʟ ʟ̣āʟ̣axbalax g·īg̣ămēᵉ Q!āq!uyalag̣um. Wa,g̣ēlag·a g·īg̣ămēᵉ g·āxaaqōs g·āxaaqōs wāwixɛliᵉlaxg·în k·!ēdéłɛk· yîsa k·!ēsēx aōms ᵉwālas lädaxwa Nɛnstâliłaxs

(1) chiefs of the tribes, that I may ask this chief ᵉwālas/Kwāx·ɬanokŭmēᵉ, is there any reason, chief why you should be ashamed of our crest/Hōɬaɣᴇnus when our first ancestor entered the house of Hōɬaɣᴇnus at Dᴇmlēwas?/ For Hōɬaganus and ᵉwālas Kwāx·ɬanōkŭmēᵉ were brothers so that there was nothing (5) that they could not get. I mean this that belongs to Qawadiliqala, the wolf crest./ I mean you have made a mistake," said he as he sat down./ Now ᵉwālas Kwāx·ɬanōkŭmēᵉ never answered the speech of Wāk·as/ for he is the myth keeper of the Mamalēleqàla./

Then Lālak·otsɬa arose, the speaker. He spoke (10) and said, "It is nice, chief ᵉwālas Kwax·ɬanōkŭmēᵉ./ Why should you be ashamed of your great crest. Indeed I thank you, chief./ I mean this, now come, chief Qɬāqɬoyalaɣum. (He belonged to the/ numaym ᵉwālas of the Mamalēleqala, the one to whom he referred.) Now come and try to lift the/ princess of chief Aᵉmāxŭlaɬ," said he. Immediately (15) Qɬāqɬoyalaɣum arose. He spoke and said. "Indeed/ it is true This is the way it is done in this that has the name great marriage. Indeed,/ now we are treating like a chief our chief, ʟɬāsotiwalis, the one who will have for his wife this/ princess, Qɬēx·ʟālaɣa. I mean this, now I will go in and look at her/ to see if she has moved," said he, as he started. He went into the (20) door of the house and it was not long before he came out of the door/ and he stood up and he became excited as a bear of the Cannibal-of-the-North-End-of-the-World/ and cried, "Nan nan nan." Then he spoke/ and said, "This is what I mean. There is nothing that I am afraid of. Look/ at my great dance. I mean this, chief ʟɬāsotiwalis. Now is beginning to move on the ground (25) Qɬēx·ʟālaɣa. She will be your wife, chief," said he./

Then Ōdzēᵉstalis came out of the door carrying five pairs of blankets/and he spoke and said, "Go on,stand there a while/ chief Qɬāqɬoyalaɣum. Come, chief, you come, you come to lift from the floor/ the princess with his supernatural great dance, 'Grizzly Bear of the

Baxᵘbakwālanuxᵘsiwaᵉya yîsōs gɛg·adānɛmēx lāxa g·Îgămaᵉyaē ʟ!āqwa-
g·ilăsa nauałakwē lēlqwālałaᵉya Nōxŭnts!Îdɛxwas Awīk·!ēnoxᵘ. ɛnēᵉ-
nak·iłē, laɛms dāqaq lāxēs k·!ēsᵉosē Hānaʟ̣ēᵉnâ lāxēs ăbāsk·!ōtōsa
Haănaʟ̣ēᵉnâsa Q!ōmoyâᵉyē. Wä, laɛmxaas dāqaxa ᵉwālasē lädē lāxēs
k·!ēsᵉosē sîsɛyŭlē lāxēs âsk·!ōtōs lāxwa ɛnɛᵉmēmutaqōsa Tɛmłtɛmłɛls
lāxwa Mamalēlexk·!ōt!ɛnaᵉyaqōs, g·Îgămēᵉ.ɛnēᵉnak·iłē, laᵉmōx k!wä-
g·flił qŭnēqŭlĭła k·!ēdēłaxsa g·Îgămaᵉyōx Aᵉmāx̣ŭlałēx. Laᵉmēsɛk·
lāłg·ada sɛk·!axsak· p!ɛlxɛlasgɛm qaēs hasâᵉyōs (qaēs yāq!ănt!ālayu,
ɛnēk·exs ɛnēk·aē qaēs hasāᵉyōs), g·Îgămēᵉ, ɛnēk·ēxs laē ts!âsa sɛk·!a-
xsa p!ɛlxɛlasgɛm lāq. Wä, laᵉmē Ödzēᵉstalisē x̣wēlagēʟ lāxa g·ōkwē.
Wä, g·āxē Q!āq!uyalagum k!wāg·aɛlsa.

Wä, lä ʟ̣āxᵉwɛlsē Lālak·ots!axa yāyaq!ɛntēms. Wä, lä yāq!ɛg·a-
ɛła. Wä, lä ɛnēk·a: ʟ!ɛdâ g·Îgămēᵉ Q!āq!uyalagum hēłodzēlaxaē
bɛnyɛm laxōs ɛwālasaqōs lädaaxwa găg·adānɛmēxwa ʟ̣ēgadăxs wînānɛm.
Wa, gēlak·asᵉla g·Îgămēᵉ. ɛnēᵉnak·iłē. Wa, gēlag·a g·Îgămēᵉ Ödzē-
ᵉstalis qaᵉs lālag·aōs wāwîxɛlîᵉlax k·!ēdēłasa g·Îgămaᵉyē Aᵉmāx̣ŭlał
ɛnēk·ē. Wä, hēx·ᵉidaᵉmisē ʟ̣āxᵉwɛlsē Ödzēᵉstalis (xa xāmagɛmaᵉyē
g·Îgămēsa ɛnɛᵉmēmutasa Nūnɛmasɛqâlitsa **Łāwits!ēsɛ**)qaᵉs yāq!ɛg·aᵉłē.
Wä, lä ɛnēk·a: Yūmawîsłałɛn wāłdɛmłɛn ʟ̣ōᵉlēyōx ʟ!āsotiwalisēxwa
g·Îgămaᵉyēx qa wäg·ēsōx dōqwałaxɛns ɛnāx̣wax mayax·ālasxōx ʟ̣ēgɛmdzä-
xs lāxɛns lālōʟ!aasăxwa gɛnɛmʟaq!ɛs. ɛnēᵉnak·iłē, g·Îgămēᵉ ʟ!āsoti-
walis qaᵉs awɛlx·ayaᵉmaōsax nâxsâlaaqōs qaᵉs k·!ēsaōs bābakwayōsala
qaēs bɛx̣ᵉutōs, hēᵉmis qaᵉs k·!ēsaōs ɛmlɛmsɛma, hēᵉmis qaᵉs k·!ēsaōs
nɛx·sōkwä qaxs hēᵉmaē ēx· g·Îgămaᵉya ēk·alaxa ēaxk·!alăxēs g·igēdē
qaᵉs âlaōs aēk·ila g·āg·ēxsilasōsēs g·Îgēdōs. ɛnēᵉnak·iłē g·Îgămēᵉ
qaᵉnuxᵘ la gwegwālag·îldzasa ʟ̣ēqēla qa ʟ̣ēgɛmsēs xŭnōx̣ᵘlaxaōs ʟ̣ōgwada
k·!ēdēłg·asg·ada g·Îgămēg·a. ɛnēᵉnak·iłē g·Îg·ɛgămēs lēɛlqwālałēᵉ.
Nōgwaɛm nūyɛmbalis Nōmasa, lāg·iłasg·în ɛnɛᵉmēmutɛk· lɛguxłàlax Nunɛ-
masɛqâlisē. Wä, laᵉmēsɛn lāł lāxēs wāłdɛmōs, g·Îgămēᵉ Lālak·ots!a,
ɛnēk·ēxs laē hăkwāła sēk·!aqaxēs sēk·!aganâxs laē k·!ēs yāyaᵉnaxs

Door of the (1) Cannibal-of-the-North-End-of-the-World, which you obtained in marriage from chief ʟ!āqwag·ila/of the supernatural tribe Nōxūnts!idɛx of the Ăwīk·!ēnoxᵘ./I mean this. Now you took first the crest of Hāᴱnaɬēnâ from your mother's side,/the Hāănaɬēno of the Q!ōmoyâᴱyē. Now you also took the great dance as your (5) privilege, the double headed serpent from your father's side from the numaym Tɛmɬtɛmɬɛls/of your Mamalēleqăla side, chief. I mean now has moved/ quite a distance the princess of this chief Aᴱmāxŭlaɬ. Now/these five pairs of blankets will go for your breath, (instead of "for your speech"/said he "for your breath") chief," thus he said as he gave him the five pairs of (10) blankets. Then Ōdzēᴱstalis went back into the house/and Q!āq!oyalaġum came and sat down./

Then Lālak·ots!a, the speaker arose. He spoke/ and said: "It is nice, chief Q!āq!oyalaġum. Why should you be/ashamed of your great dance which you obtained by marriage,and the name that you have obtained in war? (15) Now thank you, chief. I mean this, come chief Ōdzēᴱstalis/and go now and try to lift the princess of chief Aᴱmāxŭlaɬ,"/ said he. Immediately Ōdzēᴱstalis arose (the head/chief of the Nūnɛmasɛqâlis of the Ɬāwits!ēs) and spoke./ He said, "This will be my speech to my nephew,ʟ!āsotiwalis,(20) the chief. Let him see that we all respect this his great name/in the way in which we try to get the one who will be his wife. I mean this, chief ʟ!āsotiwalis,/that you may show that you are noble, that you may not look angrily/upon your fellow men and also that you may not speak proudly and that you may not/ be childish,for he is a good chief who is kind, speaking kindly to the people,(25) that you may really be treated nicely like a chief by your people. I mean this, chief,/what we are now doing is giving a name to be the name of your child,this/princess,chief. That is what I mean, chiefs of the tribes./ I have at the beginning of my myth Nōmas. Therefore, my numaym have the tribe name Nūnɛmasɛqâlis./ Now I will do according to your word, chief Lālak·ots!a,"/said he as he stooped down

laē qäᵉnakŭla g̣wɛyōłɛla lāx t!ɛx·îläs g·ōkwas Aᵉmāx̣ŭlałē Laɛm nāɛnaxts!ɛwax qāts!äts!ēnaᵉyasa nōmasē bɛgwānɛma. Wä, g·îlᵉmisē lāg̣·aa lāxa t!ɛx·îla laē nɛg̣ɛtōx̣ᵉwit ḷâsa. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: G·āxᵉmɛn, g·āxᵉmɛn g·āxᵉaɩɛla lâɩ g·Īg̣ămēᵉ Aᵉmāx̣ŭlał. Nōgwaɛm Odzēᵉstalisa, nōgwaɛm naualak·ustâlis Nōmasa. G·āxᵉmɛn wāwixɛliᵉlaxs k·!ēdēłaq!ōs, g·Īg̣ămēᵉ. ᵉnēᵉnak·iłē g·Īg̣ămēᵉ Aᵉmāxŭlał. Wäg·iłla wäg·îdzēłla hëłq!ɛg·alīłaxs k·!ēdēłaq!ōs g·Īg̣ămēᵉ qɛn nōgwaᵉmē lâɩqō qag·în g·Īg̣ămēk· lāxg·a ɩ!āsotiwalisɛk, ᵉnēk·ē. Wä, g·îlᵉmisē q!ŭlbē wāłdɛmas g·āxē Ōdzēᵉstalisē g·āxawɛls lāxa t!ɛx·îla dālaxa maᵉłaxsa p!ɛlxɛlasg̣ɛm. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wäg·aămasɩ ḷāḷaxbālax, g·Īg̣ămēᵉ Ōdzēᵉstalis. Qäḷ, qäḷēs wāłdɛmōs, gīg̣ămēᵉ. Âla, âlasēs wāłdɛmōs yīxs laaqōs ḷēxsᵉālaxwa g·Īg̣ămaᵉyax lāxōx ɩ!āsotiwalisax qa k·!ēsēsōᵉ bābakwayōsɛla qaēs g·ōkŭlōtē lāx g̣wēg·ilasasa âɛm ăwɛlqɛla qaᵉs g·Īg̣ămaᵉyēxa k·!eâsē g·Īqag·iwaᵉyaxa k·!eâsē g̣ag̣ɛmpa. Wä, hëɛm ɩɛmqē qaēs g·ōkŭlōtē, lāg·iłas ɩ!ēdzɛłē, wäx·i nūyɛmbalis g·Īg̣ămaᵉya g·Īg̣ămeᵉyē lä k·îlɛmsa ɩɛmqag·iłä. ᵉnēᵉnak·iłē, wa g̣ēlag·a g·Īg̣ămēᵉ, g·āxaaqōs g·āxdzēaqōs wāwixɛliᵉlaxgîn k·!ēdēłɛk· yîsa k·!ēsēx aōmsa Nōmasēx yîsōs awānâᵉyōsē Ōdzēᵉstalis Aōdziᵉlälag·îlis. Hëɛms nūyɛmbalis ḷēḷɛg̣ɛmē, g·Īg̣ămēᵉ. ᵉnēᵉnak·iłē, laᵉmōx qŭnēqwaliła k·!ēdēłaxsa g·Īg̣ămaᵉyōx Aᵉmāx̣ŭlałēx. Laᵉmēsɛk· lāłg·ada maᵉłăxsɛk· p!ɛlxɛlasg̣ɛm qaēs hasāᵉyōs, g·Īg̣ămēᵉ, ᵉnēk·ēxs laē ts!âsa māᵉlăxsa p!ɛlxɛlasg̣ɛm lāq. Wä, lä Ōdzēᵉstalis x̣wēlag̣ēɩ lāxa g·ōkwē. Wä, g·āxē Ōdzēᵉstalis k!wāg·aɛlsa.

Wä, lä ḷāxᵉwɛlsē Lālak·ots!axa yāyaq!ɛntēms. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: ɩ!ɛdâ, g·Īg̣ămēᵉ Ōdzēᵉstalis. Laɛmxaē dōxᵉwaḷɛłaxēs ᵉwālasōs k·!ēsᵉâ. Hëłolaxaē k·!ēs yālaxsɛmyâaxa naualak·ustâlisē

carrying his cane. And he did not go fast (1) when he was walking towards the door of the house of Ăᵉmāx̣ŭlał. Then/ he imitated the way of walking of an old man, and when he arrived/ at the door he stood up straight and he spoke and/ said: "I came, I came and reached you, chief Ăᵉmāx̣ŭlał. (5) I am Ōdzēᵉstalis. I am Nōmas who came up with supernatural power. I came to try to/lift up/ your princess, chief. I mean this, chief Ăᵉmāx̣ŭlał./ Now go on, go on, great one, let her come right off from the floor, your princess, chief, that I may/ get her for my chief here, for ʟ!āsotiwalis," said he./ And as soon as his speech was ended Odzēᵉstalis[1] came out of the door (10) carrying two pairs of blankets and he spoke and said,/ "Stand here for a while, chief Odzēᵉstalis[2]. Indeed, your word is true,/ chief. It is true, it is true what is said when you give advice to this chief/ ʟ!āsotiwalis that he should not look angrily upon his tribe/ in the way of those who just want to be chiefs and who have no chief ancestors, (15) who have no grandfathers They are proud in (their dealings with) their tribe and therefore they are hated./ But if a chief begins from the myth times, then he is afraid to be proud./ I mean this. Now come, chief, you great one, come and lift/this my princess with the supernatural Nōmas, the first ancestor of Ōdzēᵉstalis,/ Aōdziᵉlälag·īlis. That is the name at the beginning of myth time, chief. I mean this. (20) Now has been moved on the floor this princess of chief Ăᵉmāx̣ŭlał. Now/ will go these two pairs of blankets for your breath, chief." Thus he said/ as he gave him the two pairs of blankets. Then Ōdzēᵉstalis went back/ into the house and Ōdzēᵉstalis came and sat down./

Then Lālak·ots!a, the speaker, arose and spoke (25) and said, "It is nice, chief Ōdzēᵉstalis. Now has been seen again/your great privilege. Why should you not be proud of the supernatural (1) privilege

---

1. This is Ōdzēᵉstalis of the numaym Kᵘkwāk!ŭm of the Q!ōmoyâᵉyē.

2. This is Ōdzēᵉstalis of the numaym Nūnᴇmasᴇqâlis of the Łāwits!ēs.

nūyɛmbalis k·!ēsᵉōs, g·Īg̣ămēᵉ.Wa, g̣ēlak·asᵉla g·Īg̣ămēᵉ.ᵉnēᵉnak·iłē. Wa, g̣ēlag·a g·Īg̣ămēᵉ Yāxyɛg̣as (xa xāmag̣ɛmaʼyē g·Īg̣ămēsa ᵉnɛᵉmēmutasa Sīsɛnɩ!ēsa Łāwits!ēsē g̣wɛᵉyōs) qaᵉs lālag·aōs wāwixɛliᵉlax k·!ēdēłasa g·Īg̣ămaᵉyē Aᵉmāx̣ŭlał, ᵉnēk·ē. Wä, hēx·ᵉidaᵉmisē Yāxyɛg̣as ɩ̣axᵉwɛlsa. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉ nēk·a: Qäɩ̣ qäɩ̣axs lɛᵉmaaqōs ᵉnēk·a, g·Īg·ɛg̣ămēdzē ăwāsâl ɩ!āqoɩ̣as ɩ̣ɛᵉwa g·Īg̣ămēdzēx xŭnōkwas ɩ!āsotiwalidzäxwa âlak·!āläx g·Īxsēᵉstāla ɩ̣ɛwɛlqiᵉlakᵘ g·Īg̣ămaᵉya. Wa, laɛms yāɩ!âɩɛx g·Īg̣ămēᵉ ɩ!āsotiwalis, ladzēɛms yāɩ!âɩɛx lāxg·as g·ig̣ēdg·ōs, g·Īg̣ămēᵉ, qaxg·anuᵉx̣ᵘ laᵉmēk· g·āg·ēxsila lâɩ, g·Īg̣ămēᵉ ɩ!āsotiwalis lāxwa k·!ēsēx q!ŭnàla nēłᵉēdxwa ᵉwāᵉwalatsilax k·!ēsᵉołt!ɛn qādzēɩa ᵉmɛnmɛsōdɛs lāxōs ᵉwālasaqōs ɩ̣ēg̣ɛma g·Īg̣ămēᵉ ɩ!āsotiwalis, G·Īxsēᵉstalisɛmēᵉ, Yāqoɩ̣asɛmaᵉyē, dâxs läqōs lâɩ̣ānɛm ɩ̣ēɩ̣ɛg̣ɛmdzē. Laɛms k!wāyuɩa lāxēs qāqɛsīłōs g·Īg̣ămēᵉ. Laɛms g·ik·!ułts!ɛnda lāxa t!ɛxīlaᵉyasōx âdzēx. ᵉnēᵉnak·iłē g·Īg·ɛg̣ămēᵉ. Laᵉmɛn lāłtsg·în ᵉwālasɛk· k·!ēsᵉâxg·ada k·!ɛâsɛk· wɛyōɩ̣ānɛm k·!ēsᵉâ wāwixɛliᵉlax k·!ēdēłasa g·Īg̣ămaᵉyaē Aᵉmāx̣ŭlała, ᵉnēk·ɛxs laē qāsᵉida qaᵉs lē ɩ̣axstolsaxa t!ɛx·îläs g·ōkwas Aᵉmāx̣ŭlał. Wä, lä dōgwiɩɛlaxa g·ōkwaxs laē wâk!wāla lāx gwēk·!ālasasa ᵉwats!e, ᵉwo,ᵉwo,ᵉwo,ᵉwo,hē ē, ᵉnēk·ē qaxs ᵉwats!aēs k·!ēsᵉo. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: ᵉyâ ᵉyâ, g·Īg̣ămē Aᵉmax̣ŭlał. G·āxɛn wāwixɛliᵉlaxs k·!ēdēłaqōs, g·Īg̣ămēᵉ Aᵉmax̣ŭlał qag·ada g·ayâlaqōxada g·Īg̣āmēk·xg·a ɩ!āsotiwalisɛk·. Nōkᵘ K·!âda, nōkᵘ ɩāɩēliɩ!a, nōkᵘ Yāxyag̣asg·în ᵉyālag̣ɛmēk· lâɩ, g·Īg̣ămēᵉ Aᵉmāx̣ŭlał. G·āxᵉmɛn qādzēɩaxs k·!ēdēłaq!ōs, ᵉnēk·ē. Wä, gāxē Ōdzēᵉstalis g·āxawɛls lāxa t!ɛx·îla dālaxa sɛk·!axsa p!ɛlxɛlasg̣ɛm. Wä, lä, yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wäg·aămasɩ ɩ̣āɩ̣axbālax g·Īg̣ămēᵉ Yāxyag̣as. Wa, g̣ɛlag·a g·Īg̣ămēᵉ g·āxaaqōs, g·āxaaqōs wāwixɛliᵉlaxgîn k·!ēdēłɛk· yîsa k·!ēsēx aōmsa ᵉwālasēx k·!ēsᵉâ ᵉwats!ēx yîsōs ăwānâᵉyōsē K·!âdē. ᵉnēᵉnak·iłē g·Īg̣ămēᵉ, laᵉmōx k!wäg·îlīł ɩɛqŭlīła k·!ēdēłaxsa.g·Īg̣ămaᵉyōx Aᵉmāxŭlałēx. Laᵉmēsɛk· lāłg·ada sɛk·!axsak· p!ɛlxɛlasg̣ɛm qaēs hasāᵉyōs, g·Īg̣ămēᵉ, ᵉnēk·ēxs laē ts!âsa sɛk·!axsa p!ɛlxɛlasg̣ɛm lāq. Wä, laᵉmē Odzēᵉstalis x̣wīlag̣ēɩ lāxa g·ōkwē. Wä, g·āxē Yāxyag̣asē k!wāg·aɛls.

which came up at the beginning of the myth time, chief. Now thank you, chief. I mean this./ Now come, chief Yaxyāg̣as,(the head chief of the numaym/SīsɛnĿ!ēᵋ of the Łāwits!ēs is the one he meant) and try to lift off the floor the princess/of chief Aᵋmāx̣ūlaɬ," he said. Immediately arose Yaxyāg̣as (5) and he spoke and said, "Indeed, it is true. Now you say it,/these are great chiefs,father and son,ʟ!āqoʟ̣as and this great chief your son,the great ʟ!āsotiwalis,/who is really a chief all over, the chief who is made a prince. Now/take care, chief ʟ!āsotiwalis, take great care of those who have you as a chief,/ chief,that we may treat you as a chief,chief ʟ!āsotiwalis (10) at this great marriage at which the crests are brought out of the woods, which is not often shown,/ which is equal to the greatness of your name, chief ʟ!āsotiwalis, G·īxsēᵋstalisɛmēᵋ,/Yāqoʟ̣asɛmēᵋ. Look at these your great names that you have obtained. Now you got much/that you went out to get, chief. Now you have passed half the road/made by your great father. I mean this, chiefs. Now I will go with my great (15) privilege, the crest which nothing can withstand,and try to lift up the princess of this/ chief,Aᵋmāx̣ūlaɬ," Thus he said and he started,and he stood in the door/ of the house of Aᵋmāx̣ūlaɬ and he looked into the house and he barked in/the way a dog barks,"ᵋwo ᵋwo ᵋwo ᵋwo,hē ē," said he,for the dog/is his crest. Then he spoke and said,"Oh chief Aᵋmāxūlaɬ,(20) I come to lift your princess,chief Aᵋmāx̣ūlaɬ,for this one/who wants to marry her, this chief ʟ!āsotiwalis. I am K·!ādē, I am ʟālēlīʟ!a,/ I am Yaxyāg̣as. I am sent to you, chief Aᵋmāx̣ūlaɬ. I come/ to marry your princess," said he. Then Ōdzēᵋstalis came out of the/ door carrying five pairs of blankets and he spoke and (25) said: "Stand there for a while, chief Yaxyāg̣as Now come, chief./ You came, you came to lift this princess with the supernatural great/crest, the dog of your ancestor K·!ādē. I mean this, chief./ Now a long way has moved this princess of this chief Aᵋmāx̣ūlaɬ. Now/ these five blankets will go for your breath, chief," said he (30) as he gave the five pairs of blankets to him. Then Ōdzēᵋstalis went back/ into the house and Yaxyāg̣as came and sat down./

Wä, lē ɫāxᵉwɛlsē Lālak·otsɫaxa yāyaqɫɛntēms. Wä, lē yāqɫɛ-gᵉaᵉɫa. Wä, lä ᵉnēk·a: Alaɫas, âladzēɫasēs wāɫdɛmōs gᵉ·ĭgămēᵉ Yāxyagas, hĕɫolaxaē bɛnyɛm lāxōs ᵉwālasaqōs k·ɫēsâa. Dâxdzē lāxōs ɫēɫɛgɛmdzăqōs. Wa, gēlak·asᵉla gᵉ·ĭgămēᵉ. ᵉnēᵉnak·ɪɫē. Wa, gēlagᵉ·ɛ gᵉ·ĭgămēᵉ Mōkwētɛlasōgwiᵉlakᵘ (xa xamāgɛmaᵉyē gᵉ·ĭgămēsa ᵉnɛᵉmēmutasa Qaqawadiliqăla gwɛᵉyōs) qaᵉs lālagᵉ·aōs wāwixɛliᵉlax k·ɫēdēɫasa gᵉ·ĭgămaᵉyē Aᵉmāxŭlaɫ, ᵉnēk·ē. Wä, hĕxᵉidaᵉmisē ɫāxᵉwɛlsa gᵉ·ĭgămaᵉyē Mōkwētɛlasōgwiᵉlakwē qaᵉs yāqɫɛgᵉ·aᵉɫē. Wä, lē ᵉnēk·a: Âdzēk·as, ādzēk·as gᵉ·ĭgᵉ·ɛgămēs lēlqwālaɫē. Adzēsa k·ɫēsēx qɫŭnāla gᵉ·āx nēla-tsɛns k·ɫēk·ɫɛsᵉōx lāxwa ᵉwāᵉwalatsilax qādzēɫa ɫēgɛmgᵉ·ĭla qa ɫēgɛmtsa xŭnōxᵘɫasa gᵉ·ĭgămaᵉyōx ɫɫāsotiwalidzăx. Wä, wägᵉ·ɪɫla gᵉ·ĭgămēᵉ ɫɫāsotiwalis, yāɫɫâɫɛx qagᵉ·ada gᵉ·ĭgᵉ·ɛgămēgᵉ·asgᵉ·ada hamaɫɛlakᵉ· lē-ɛlqwālaɫaᵉya. Laɛm k·ɫeâs gŭntɫɛtsăkᵉ· qaōs ᵉwālasaqōs wāɫdɛma, gᵉ·ĭ-gămēᵉ. ᵉnēᵉnak·ɪɫē, nōgwaᵉa Mōkwētɛlasōgwiᵉlakwa nūyɛmbalisax Qa-wadiliqălaxa ᵉwālasē ɫōgwalaxa ᵉnɛmōxᵘᵉmē gᵉ·ĭl lădanuxᵘsa ᵉwalasaxaa-kwēxa la gwēɫᵉid lâɫ hamaɫɛl lēɛlqwālaɫēᵉ, lāgᵉ·ɪɫaōs nōgwaɛm nānenkɫwa-sɛᵉwa. ᵉnēᵉnak·ɪɫē. Laᵉmen lāɫ, laᵉmɛn lāɫ qɛn wāwixɛliᵉlēx k·ɫē-dēɫasa gᵉ·ĭgămaᵉyē Aᵉmāxŭlaɫ, ᵉnēk·ēxs laē qāsᵉida qaᵉs lē ɫāxstolsaxa tɫɛxᵉ·ĭlâs gᵉ·ōkwas Aᵉmāxŭlaɫ. Wä, lä gămōdēɫālaxa tɫɛxᵉ·ĭla. Wä, gᵉ·ĭlᵉmisē mōpɫɛndzaqwa gămōtɫɛgᵉ·aᵉɫa laē yāqɫɛgᵉ·aᵉɫa. Wä, lä ᵉnēk·a. Wägᵉ·a hēlatolēɫōɫ gᵉ·ĭgămēᵉ Aᵉmāxŭlaɫ. Gᵉ·āxᵉmɛn gᵉ·āxᵉaɫɛlax-gᵉ·ĭn ᵉwālasɛkᵉ· ɫōgwalaxgᵉ·ĭn Mōkwētɛlasōgwiᵉlakwēkᵉ·. Nōgwaɛm gᵉ·ayâ lāxɛn nūyɛmagᵉ·iwaᵉyē Qawadiliqăla. Wa, gᵉ·āxᵉmɛn gᵉ·ĭgămēᵉ gᵉ·āgᵉ·alaɫ-gᵉ·iwālaxgᵉ·ĭn ᵉwālasɛkᵉ· k·ɫēsᵉâxgᵉ·ada gᵉ·ĭlālaɫitɛkᵉ· wāwixaliᵉlaxs k·ɫēdēɫaqɫōs, gᵉ·ĭgămēᵉ Aᵉmāxŭlaɫ, ᵉnēk·ē. Wä, gᵉ·āxē Ōdzēᵉstalis gᵉ·ā-xawɛls lāxa tɫɛxᵉ·ĭla dālaxa sɛkᵉ·ɫaxsa pɫɛlxɛlasgɛm. Wä, lä yāqɫɛgᵉ·ā-ᵉɫa. Wä lä ᵉnēk·a: Wägᵉ·aamasɪ ɫāɫaxbalax, gᵉ·ĭgămēᵉ Mōkwētɛlasōgwi-ᵉlakᵘ. Wa, gēlagᵉ·a, gᵉ·ĭgămēᵉ, gᵉ·āxaaqōs wāwixɛliᵉlaxgᵉ·ĭn k·ɫēdēɫɛkᵉ· yĭsa k·ɫēsēx aōmsaxōx Qawadiliqăla yĭsōs ăwānâᵉyōsxa lădɛnukwasa ᵉwā-lasᵉaxaakᵘ. ᵉnēᵉnak·ɪɫē, laᵉmōx kɫwägᵉ·ɪlɪɫ ɫēqŭlɪɫa kᵉ·ɫēdeɫaxsa gᵉ·ĭ-gămaᵉyōx Aᵉmāxŭlaɫēx. Laᵉmēsɛkᵉ· lāɫgᵉ·ada sɛkᵉ·ɫaxsakᵉ· pɫɛlxɛlasgɛm

(1) Then arose Lālak·ots!a, the speaker. He spoke/ and said , "It is true, it is true what you say, chief/Yaxyăgas. Why should you be ashamed of your crest? Look at your/great names. Thank you, chief. That is what I mean. Now come,(5) chief Mōkwētɛlasōgwiᵉlakᵘ, (the head chief of the numaym/ Qaqawatiliqala is the one he meant) come and lift the princess/of chief Aᵉmāx̣ŭlał," said he. Immediately arose chief/Mōkwētɛlasōgwiᵉlakᵘ and spoke. He said, "Great,/it is great,chiefs of the tribes. Great are these which are not often shown, (10) these crests and this great marriage at which a name is given to be the/name of the son of this chief,this great ʟ!āsotiwalis. Now go on, chief/ʟ!āsotiwalis, take care. Now on account of this, chiefs of the different/tribes, there is nothing too heavy for your great speech chief./ I mean this.I am Mōkwētɛlasōgwiᵉlaḳᵘ, the one who at the beginning of myth time was (15) Qawadiliqala, the great supernatural one,the only one who had the dance brought down from above/now scattered among you,all you tribes. For this reason I am imitated by you./ I mean this. Now I will go. Now I will go and try to lift the princess of/chief Aᵉmāx̣ŭlał," thus he said and he went and stood near the/door of the house of Aᵉmāx̣ŭlał. Then he howled like a wolf in the doorway. (20) As soon as he had howled four times, he spoke and said,/ "Now listen well,chief Aᵉmāx̣ŭlał, I came, I brought/my great supernatural treasure. I am Mōkwētɛlasōgwiᵉlakᵘ. I am he who came/from our first myth, Qawadiliqala. I came, chief, holding before me/ my great crest this G·īlālałit,trying to lift up (25) your princess,chief Aᵉmāx̣ŭlał," said he. Then Ōdzēᵉstalis came/ to the door carrying five pairs of blankets. He spoke/ and said, "Now stand there for a while, chief Mōkwētɛlasōgwiᵉlakᵘ./Now come,chief. You came to lift my princess/here with the supernatural Qawadiliqala, your root, the one who has the dance brought down from above. (30) I mean this. Now a long way has moved on the floor the princess of this / chief Aᵉmāx̣ŭlał. Now these five pairs of blankets (1) will go for your breath, chief." Thus he

qaēs hasāᵉyōs, g·īg̣ămēᵉ, ᵉnēk·exs laē ts!âsa sɛk·!axsa p!ɛlxɛlasg̣ɛm lāq. Wä, laᵉmē Ōdzēᵉstalisē x̣wēlag̣ēʟ lāxa g·ōkwē. Wä, g·āxē Mōkwētɛlasōgwiᵉlakwē k!wāg·aɛls.

Wä, lä ʟ̣āxᵉwɛlsē Lālak·ōts!axa yāyaq!ɛntēms. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: ʟ!ɛdâ g·īg̣ămēᵉ Mōkwētɛlasōgwiᵉlakᵘ hëłōdzēlaxaē, hëłōdzēlaxaē bɛnyɛm lāxōs ᵉwālasaqōs k·!ēsᵉâaxwa âlax g·īlōʟaxalasōᵉ lâʟ, g·īg̣ămēᵉ yîsa g·īg·ɛg̣ămaᵉyasa lēlqwălaʟaᵉyē, dâxēs ʟ̣ēʟ̣ᵉᵉgɛmdzēyōs g·īg̣ămēᵉ. ᵉnēᵉnak·iłē. Wa, g̣ēlak·asᵉla g·īg̣ămēᵉ, g̣ēlaq!ānakŭᵉla. ᵉnēᵉnak·iłē. Wa, g̣ēlag·a g·īg̣ămēᵉ ᵉmāx̣waq!ōłɛl qaᵉs lālag·aōs wāwixɛliᵉlax k·!ēdēłasa g·īg̣ămaᵉyē Aᵉmāx̣ŭlał, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisa g·īg̣ămaᵉyē ᵉmāxwaq!ōłɛla ʟ̣āxᵉwɛlsa qaᵉs yāq!ɛg·aᵉłē. Wä, lä ᵉnēk·a (xa g·āyułē lāx ᵉnɛᵉmēmutasa Nāx·nax̣ŭlasa Qwēqᵘsōt!ēnoxᵘ g̣wɛᵉyōs). Qäʟ̣, qäʟ̣ēs wāłdɛmōs, g·īg̣ămēᵉ Lālak·ōts!. Laɛms năx·năqălīła g·īg̣ămēᵉ laaqōs ʟ̣ēxᵉēt g·āxɛn, yînʟaxg·în awānâlēg·axɛn nūyɛmbalisē ʟ!āʟ!ax̣wasdēxa xŭngwadäs Odzēᵉstalis. Wä xŭngwadɛx·ᵉīdē Odzēᵉstalisas Yāqałᵉānlidzē. Hâ, qăṇʟo hānałlax ʟ̣ēqɛlax ʟ̣ēʟɛg̣ɛmdzäsɛn g·īg·ɛqag·iwaxg·a, läk· ʟ̣ēg̣ad ᵉmāx̣waq!ōłɛla. ᵉnēᵉnak·iłē g·īg·ɛg̣ămēs lēɛlqwălaʟēᵉ. Yūᵉmɛn g̣wasx·älag·îlis ēaᵉxēnaᵉyōx lāxɛns ᵉwālasēx ʂēnat!ɛsa. ᵉnēᵉnak·iłē. Wäg·a ᵉnāx̣wa yāʟ!âʟɛx g·īg·ɛg̣ămēᵉ āʟɛns wɛyōʟlax. Wä, laᵉmēsɛn lāł, ᵉnēk·ēxs laē qāsᵉida qaᵉs lä ʟ̣āxstolsaxa t!ɛx·îläsa g·ōkwas Aᵉmāx̣ŭlałē. Wä, lä dzōnoqwa ō ō ō lāx g̣wɛᵉyâ g̣wēk·!ālats ʟ!āʟ!ax̣wasdäxs wīnaē. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: G·āxᵉmɛn g·īg̣ămēᵉ, g·āxᵉmɛn g·āxᵉaʟɛlasg·în ᵉwālasɛk· k·!ēsᵉâ wāwixɛliᵉlaxs k·!ēdēlaqōs g·īg̣ămēᵉ Amāx̣ŭlał. Nōgwaɛm nūyɛmbalisax ʟ!āʟ!axwasdēxa xŭngwadäs, Ōdzēᵉstalisēxa k·!eâsē wɛyōʟ̣ānɛma, ᵉnēᵉnak·iłē, g·īg̣ămēᵉ Aᵉmāx̣ŭlał. Wäg·ax·ōx nōsila qɛn nōgwēᵉmē lâʟɛxs k·!ēdēłaqōs g·īg̣ămēᵉ qag·ada g·īg̣ămēk· lāxg·a ʟ!āsotiwalisɛk·, ᵉnēk·ē. Wä, g·āxē Ōdzēᵉstalis g·āxawɛls lāxa t!ɛx·îläsa g·ōkwē dālaxa sɛk·!axsa p!ɛlxɛlasg̣ɛm. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wäg·aamasʟ ʟ̣āʟ̣axbālax, g·īg̣ămēᵉ ᵉmāx̣waq!ōłɛl. Wa, g̣ēlag·a, wa, g̣ēladzēlag·a g·īg̣ămēᵉ, g·āxaaqōs g·āxdzäaqōs

said as he gave the five pairs of blankets/ to him. Then Ōdzē-ᵋstalis went back into the house and/Mōkwētɛlasōgwiᵋlakᵘ came and sat down.

Then the speaker Lālak·otsʟa arose and spoke (5) and said, "It is nice, chief Mōkwētɛlasōgwiᵋlakᵘ. Why should you/ be ashamed of your great crest that has just been stolen from you,/ chief, by the chiefs of the tribes. Look at your great names,/chief. I mean this. Thank you, chief. Thank you indeed./ I mean this. Now come, chief ᵋmāx̣waq!ōɬɛla and try (10) to lift up the princess of chief Aᵋmāx̣ŭlaɬ," said he. Immediately/ chief ᵋmāx̣waq!ōɬɛla arose and spoke and said, /(The one who came from the numaym Nāx·nax̣ŭla of the Qwēqᵘsōt!ēnoxᵘ he referred to)/ "Indeed, true is your word, chief Lālak·otsʟa. You hit it, chief,/when you named me. I own as my ancestor at the beginning of my myth ʟ!āʟ!ax̣was. (15) He had as his child Ōdzēᵋstalis, and Ōdzēᵋstalis had for his child Yāqaɬᵋɛnlis./ Oh, if I should continue to name the great names of my chief-ancestors!/ Now my name is ᵋmāx̣waq!ōɬɛla. I mean this, chiefs of the tribes. This my/work comes from long ago in the great dance that we are carrying out. I mean this./ Now go on, take care, chiefs, else we may not get this. Now I will go," (20) said he. Then he started and stood in the door of the house of Aᵋmāx̣ŭlaɬ./ Then he uttered the Dzōnoq!wa cry, "O o o," in the way, it is said, ʟ!āʟ!ax̣was cried when he/ went to war. Then he spoke and said, "I have come, chief. I have come./ I reached here with my great crest, and I try to lift your princess,/ chief Aᵋmāx̣ŭlaɬ. I am the one who is from the beginning of myth times ʟ!āʟ!ax̣was. He had as his child (25) Odzē-ᵋstalis. There is nothing he could not get. I mean this, chief Aᵋmāx̣ŭlaɬ./ Let me be the one to get her so that I may get your princess chief, for this/ chief ʟ!āsotiwalis." Thus he said. Then Ōdzē-ᵋstalis came/ out of the door of the house carrying five pairs of blankets./ He spoke and said, "Stay there for a while, chief ᵋmāx̣waq!ōɬɛla (30) Now come, now come, great chief. You have come, great

q!wālɛnkᵘsōs nūyɛmbalisaqōsxōx ɬ!āɬ!axwasdē. G·āxdzäaqōs wāwixɛli-
ɛlaxg·ɪn k·!ēdēɫɛk·, yɪdzēsōs ɬ̣ēgɛmdzäqōs, ɛmāxwaq!ōɫɛl. Laɛmōx
g·āx nēɫɛēdōs ɛwālasēx k·!ēsɛâ, g·Ɪgămēɛ. ɛnēɛnak·ɪɫē, g·āxdzâɛmōx
ēx·astōlɪɫa lāxwa t!ɛx·ɪlaxwa k·!ēdēɫaqɛn g·Ɪgămēɛ, qaxs k·!ēsaaqōs
aōmsa, g·Ɪgămēɛ. ɛnēɛnak·ɪɫē laɛmēsɛk· lāɫg·ada sɛk·!axsak· p!ɛlxɛ-
lasgɛm qaēs hasāɛyōs, g·Ɪgămēɛ, ɛnēk·ēxs laē ts!âsa sɛk·!axsa p!ɛlxɛ-
lasgɛm lāq. Wä, laɛmē Ōdzēɛstalisē xwēlagēɬ lāxa g·ōkwē. Wä,g·āxē
ɛmāxwaq!ōɫɛla k!wāg·aɛls.

Wä, lä ɬ̣āxɛwɛlsē Lālak·ots!axa yāyaq!ɛntēms. Wä, lä yāq!ɛg·a-
ɛɫa. Wä, lä ɛnēk·a: Ādzēk·as, g·Ɪgămēɛ, ādzēk·atsēs wāɫdɛmōs g·Ɪ-
gămēɛ ɛmāxwaq!ōɫɛlxwa q!ŭnālax dōxɛwaɬɛɫaxwa ɛwālasaqōs k·!ēsɛâxōx
ɬ!āɬ!axwasdē. Wa, gēlak·asɛla, Wa, gēlaq!anakᵘɛla, g·Ɪgămēɛxɛn
ɛnēɛnak·ɪɫē, g·Ɪgămēɛ ɛmāxwaq!ōɫɛl, g·āxɛmē g·āxstolɪɫa lāxa t!ɛx·ɪlē
k·!ēdēɫasa g·Ɪgămaɛyē Aɛmāxŭlaɫa. ɛnēɛnak·ɪɫē. Wa, gēlag·a, g·Ɪgă-
mēɛ Q!ōmoqâ (xa xāmagɛmaɛyē g·Ɪgămēsa ɛnɛɛmēmutasa G·Ɪg·ɪlgɛmasa Gwa-
waēnoxᵘ gwɛɛyōs) qaɛs lālag·aōs g·āg·axstōliɛlax k·!ēdēɫasa g·Ɪgăma-
ɛyaē Aɛmāxŭlaɫē, naualakwaxalisaasēs g·ɪlg·ālesōs, g·Ɪgămēɛ, ɛnēk·ē.
Wä, hēx·ɛidamisē Q!ōmoqâ ɬ̣āxɛwɛlsa qaɛs yāq!ɛg·aɛɫē. Wä. lä ɛnēk·a: Âla,
g·Ɪgămēɛ, âlasēs wāɫdɛmōs, g·Ɪgămē Lālak·ots! . Alaɛmē naualakwaxa-
lisɛn nūyɛmbalisē ɛnālanokŭmg·iɛlakwēxa k·!eâsɛwŭɫa k·!ēs laasaxa
lâɫa laēɬ lāx g·ōkwas Q!ōmogwayē lāx Ts!ēgwats!ē. Wä, laɛmē ɬ̣ōgwalaxa
ɛnāxwa qaɛs gwēx·sdɛm yāxɬɛnaxa ɛyāɛyag·adɛlaɫ ɬ̣ɛɛwa hämāxälaɫ ɬ̣ɛɛwa
ɛwālasa k·!ōɛma. Wä, hēɛmisɛn lāg·ɪɫa ɬ̣ēgadɛs ɬ!āqwag·ɪla ɬ̣ōɛ Q!ō-
moqâ. Wä, nōgwaɛmis ɛnālanokŭmg·iɛlakwa. Wä, laɛmēsɛn lāɫ, g·Ɪgă-
mēɛ Lālak·ōts! g·āg·axstoliɛlax Q!ēx·lālagäxa k·!ēdēɫas Aɛmāxŭlaɫa,
ɛnēk·ēxs laē qāsɛida qaɛs lē lāxa t!ɛx·ɪläsa g·ōkwas Aɛmāxŭlaɫ. Wä
lä ɬ̣āxstolsaxa t!ɛx·ɪla. Wä, lä yāq!ɛg·aɛɫa. Wä, lä ɛnēk·a: Wäg·ɪla
hēlatolēɬɛx g·Ɪgămēɛ Aɛmāxŭlaɫ. G·āxɛmɛn g·āxɛaɬɛla lâɬ, g·Ɪgămēɛ,
Nōgwaɛm Q!ōmoqâ awānâlaxɛn nūyɛmbalisē ɛnālanōkŭmg·iɛlakwēxa xŭngwa-
dās Q!ōmoqâxɛn lē ɬ̣ēqasɛɛwa. ɛnēɛnak·ɪɫē, g·āxɛmɛn wāwixɛliɛlaxs k·!ē-

one, (1) dressed in what belonged to the beginning of your myth, ɬ!āɬ!axwas, come great one and try to lift / this great princess with your great name, ᵉmāxwaq!ōłala. Now/ you have come and shown your great crest, chief. I mean this, now/ she has moved near to the door, this princess of my chief, for you are (5) supernatural, chief. I mean this, these five pairs of blankets will go/for your breath, chief." Thus he said as he gave the five pairs of blankets/ to him. Then Ōdzēᵉstalis went back into the house, and/ ᵉmāxwaq!ōłala came and sat down./

Then arose Lālak·ots!a the speaker. He spoke (10) and said, "Ah, chief, great is what you said, chief/ ᵉmāxwaq!ōłala, this what is often seen, your great crest,/ ɬ!āɬ!axwas. Thank you, thank you indeed, chief./ I mean this, chief ᵉmāxwaq!ōłala, she has come towards the door,/ the princess of chief Aᵉmāxŭlaɬ. I mean this. Now come, chief (15) Q!ōmoqâ (The head chief of the numaym G·Ig·ilgăm of the Gwawaēnoxᵘ/was the one he meant.) Come, and make come to the door the princess of chief/Aᵉmāxŭlaɬ. Your ancestors, chief, came down with supernatural power," said he./ Immediately Q!ōmoqâ arose and spoke. He said, "True/ chief, true is your word, chief Lālak·ots!a. My ancestor,(20) according to the myth from the beginning, ᵉnālanōkŭmg·iᵉlakᵘ came down with supernatural power. There was nothing that he went for in vain/when he went into the house of Q!ōmogwa at Ts!ēgwats!e. Then he obtained supernatural power/ all kinds of dancing paraphernalia, the sea-monster dance, and the killer-whale dance and the/ great bullhead,and therefore his name was ɬ!āqwag·ila and Q!ōmoqâ./ I am ᵉnālanōkŭmg·iᵉlakᵘ. Now I will go, chief (25) Lālak·ots!a, and try to bring to the door Q!ēx·ɬālaga, the princess of Aᵉmāxŭlaɬ."/ Thus he said and he started to the door of the house of Aᵉmāxŭlaɬ./ Then he stood outside of the door and spoke. He said, "Now/listen well, chief Aᵉmāxŭlaɬ. I have come. I reached you, chief./ I am Q!ōmoqâ. My ancestor at the beginning of my myth was ᵉnalanōkŭmg·iᵉlakᵘ. He had for his child (30) Q!ōmoqâ and I am named thus.

dēɬaq!ōs g·Ig̱ămē^{ɛ}, qa g·āxlag·isō g·āxawɛlsa lāxs g·ōkwaqōs, g·Ig̱ămē^{ɛ}. G·āx^{ɛ}mɛn ^{ɛ}yālag̱ɛmsg·ada g·Ig̱ămēk·xg·a ʟ!āsotiwalidzēk·xg·as ɬɛwūlqōtlɛg·ōs Q!ōx·lālagaxwa k·!ōsōx q!ūnāla hēɬaxaak^{u} ɬɛwūlqōx. ^{ɛ}nē^{ɛ}nak·iɬō. Wa, gēlaɬlag·ax·ō g·Ig̱ămē^{ɛ} A^{ɛ}māx̣ūlaɬ k·!ōdēɬaq!ōs, ^{ɛ}nēk·ē. Wā, g·āxō Ōdzē^{ɛ}stalis g·āxawɛls lāxa t!ɛx·ʟa dālaxa sɛk·!axsa p!ɛlxɛlasg̱ɛma. Wā, lā yāq!ɛg·a^{ɛ}ɬa. Wā, lā ^{ɛ}nēk·a: Wāg·ăməsɬ ɬaɬaxbalax, g·Ig̱ămē^{ɛ} Q!omoqâ. Wa, gēlag·a g·Ig̱ămē^{ɛ}, g·āxaaqōs ^{ɛ}nɛ^{ɛ}mā^{ɛ}nakūla ɬɛ^{ɛ}wōs naualakwag·iwa^{ɛ}yaqōsōx ^{ɛ}nālanokūmg·i^{ɛ}lakwēx, lāg·iɬaōs lag·iɬaōs laɛm lâɬg·în k·!ēdēlɛk·. Ma^{ɛ}mēsɛk· lālg·ada sɛk·!axsak· p!ɛlxɛlasg̱ɛm qaēs hasā^{ɛ}yōs, g·Ig̱ămē^{ɛ}, ^{ɛ}nēk·ēxs laē ts!âsa sɛk·!axsa p!ɛlxɛlasg̱ɛm lāq.

Wā, lā ^{ɛ}nēk·ē Ōdzē^{ɛ}stalisaq; Hāg·a nēɬaxa g·Ig̱ăma^{ɛ}yaē ʟ!āsotiwalisa qa wāg·isē qādzēɬ^{ɛ}ida, ^{ɛ}nēk·ēq. Wā, hēx·^{ɛ}ida^{ɛ}misē Q!ōmōqâ yālaqwas yālaxɬɛnalas ^{ɛ}nālanōkūmg·i^{ɛ}lak^{u}^{ɛ}wūɬaxa ^{ɛ}nēk·ē yîxs hē^{ɛ}maē āɬē hē ɬâsē ʟ!āsanâ^{ɛ}yasa t!ɛx·îlās g·ōkwas A^{ɛ}māx̣ūlaɬē:

1. Lāx·dɛn bēbɛnadzɛlēdzɛms lāx bēbɛnag̱ăwalits lōwa, ha wo.
2. ɬāx·dɛn laē$_{ɬ}$ɛm lāx g·ōx^{u}g·ōkūlēg·is Q!ōmogwa^{ɛ}ya, ha wo.
3. G·āx^{ɛ}ɛmx·d^{ɛ}wîsɛn ^{ɛ}wî^{ɛ}lōɬɛlisaxg·a q!ōmaɬayuwahak·ats ʟ!āqwag·ila, ha wo,

^{ɛ}nēk·ɛxs g·āxaē g̱wasōɬɛla lāx k!ūts!ɛdzasa ^{ɛ}nāx̣wa lēlqwălaɬa^{ɛ}ya. Wā, g·îl^{ɛ}misē g·āx^{ɛ}aɬɛlaxs laē yāq!ɛg·a^{ɛ}ɬa. Wā, lā ^{ɛ}nēk·a: G·āx^{ɛ}mɛn, g·Ig̱ămē^{ɛ} ʟ!āsotiwalis, la^{ɛ}mɛn lâɬa lāxēs gɛnɛmōs, g·Ig̱ămē^{ɛ}. La^{ɛ}mɛns wăxasō^{ɛ} qens qādzēɬalag·i, ^{ɛ}nēk·ē.

Wā, hēx^{ɛ}ida^{ɛ}misē xwānaɬ^{ɛ}idē Lālak·ots!axa yāyaq!ɛntēmsdē qa^{ɛ}s hē^{ɛ}maē lāɬ hōsaɬxa qadzēɬɛmɬē p!ɛlxɛlasg̱ɛma. Wā, la^{ɛ}mē Lālak·ots!a dāx·^{ɛ}îdxa ^{ɛ}nɛmxsa p!ɛlxɛlasg̱ɛm qa^{ɛ}s ɬɛp!îdēq. Wā, lā ɬē^{ɛ}lālasɛ^{ɛ}wa q!āq!astowē bɛgwānɛm qa lēs k!wā^{ɛ}s lāxa nɛx̣wāɬa lāx ʟâdzasas Lālak·ots!a. Wā, lā yāq!ɛg·a^{ɛ}ɬa yîx Lālak·ots!a. Wā, lā ^{ɛ}nēk·a: Qāʟalɛns g·Ig·ɛg̱ămēs lēlqwălaɬē^{ɛ} lāxwa ʟēg̱ādē qādzēʟ!ōna^{ɛ}ya. Yūɛm k·!ōs q!ūnāla nēɬ^{ɛ}ēdōx. Wā, la^{ɛ}mɛns g·āg·ēxsilaxwa g·Ig̱ăma^{ɛ}yōx ʟ!āsotiwalisēx. ^{ɛ}nē^{ɛ}nak·iɬē, la^{ɛ}mēsɛns qādzē-

I mean this. I come to try to lift your princess,(1) chief, that she may come outside of your house, chief./ I come, sent by this great chief, ɬ!āsotiwalis,/who, as a prince, marries your princess, Q!ōx·ɬālaga. Not often comes down by good luck the marriage between princes./ I mean this. Now, chief Aᴱmāxŭlaɬ, let your princess come," (5) said he. Then Odzēᴱstalis came out of the door carrying/five pairs of blankets. He spoke and said,/"Stand there for a while,chief Q!ōmoqâ. Now come,chief, you came/together with your supernatural ancestor, ᴱnālanōkŭmg·iᴱlakᵘ./ Therefore you have now obtained my princess. Now (10) These five pairs of blankets will go for your breath, chief." Thus he said/as he gave the five pairs of blankets to him./

Then Odzēᴱstalis said to him,"Go now and tell chief ɬ!ā̀sotiwalis/that he may be married now," said he to him. Immediately Q!ōmoqâ/sang the sacred song of ᴱnālanōkŭmg·iᴱlakᵘ, while (15) he was still standing outside of the door of the house of Aᴱmāx̣ŭlaɬ:/

1." I was carried down to the lowest world. Ha wo./
2. I was taken down into the house of Q!ōmogwa. Ha wo./
3. So I obtained everything, this wealth-bringer of/Copper-Maker. Ha wo."/

(20) Thus he said as he came towards the place where were sitting all the tribes./ As soon as he reached them he spoke and said, "I have come,/chief ɬ!āsotiwalis. Now I got your wife, chief./ Now we are told to get married," said he./

Immediately Lālak·ots!a, the speaker, got ready,(25) for he was the one who was to count the marriage gift blankets. Then/Lālak·ots!a took one pair of blankets and spread it out. Then/the tally keepers were called and they went and sat down near/the place where Lālak·ots!a was standing Then spoke Lālak·ots!a and/he said, "Now, chiefs of the tribes,in this what is called a great wedding,(30) this is not often shown. Now we shall treat as a chief/this chief ɬ!āsotiwalis. I mean this. Now we shall get married (1) with this,"

ʟasēqai, ᵉnēk·ēxs laē x·îlxsayap!ᵉntsa ᵉnᵉmxsa p!ᵉlxᵉlasg̣ᵉm lāxa hëłᵉa g·āx k!wāᵉs lāx ʟ!āsaᵉlasas Lālak·ots!a. Wä, laᵉmēda q!āq!astowē bᵉgwānᵉm hāsᵉla ᵉnēk·a, ᵉnᵉmxsa, maᵉłᵉxsa, yūduxuxsa, mōxsa, lastâai. Hëᵉm hōsalatsa q!āq!astowē bᵉgwānᵉmqēxs laē Lālak·ots!a x·îlxsayap!ᵉndālasa p!ᵉlxᵉlasg̣ᵉm lāxa hëłᵉa. Wä, g·îlᵉmisē sᵉk·!axsa p!ᵉlxᵉlasg̣ᵉm la x·îlxsayap!ēxa hëłᵉäxs laē taōdaēʟas lāx g·ōkwas Aᵉmāxŭlałē. Wä, lä ēt!ēdē Lālak·ots!a dāx·ᵉidxa ᵉnᵉmxsa p!ᵉlxᵉlasg̣ᵉma. Wä, lä ᵉnēk·a, dālaxēqai lāxaē x·îlxsayap!ᵉndālasa sᵉk·!axsa p!ᵉlxᵉlasg̣ᵉm lāxa ōgŭᵉlaᵉmē hëłᵉa. Wä, lä Lālak·ots!a ᵉnēk·a lastâai. Wä, lēda q!āq!astowē bᵉgwānᵉm ᵉnēk·a la maᵉłtsokwai. Wä, laᵉmē hëx·säᵉm wāłdᵉms Lālak·ots!a, Dālaxēqai, lāxa p!ᵉlxᵉlasg̣ᵉm. Wä, āłᵉmisē g̣wāł dālaxaxs laē ᵉwīᵉlg·îlsa maᵉłp!ᵉnyag·i p!ᵉlxᵉlasg̣ᵉm daaxᵘs. (Maᵉłē ʟ̣ēg̣ᵉmas ʟ̣ōᵉ qādzēʟ̣ᵉm.) Wä, la Lālak·ots!a dāx·ᵉīdxa ᵉnᵉmxsa p!ᵉlxᵉlasg̣ᵉm. Wä, lä yāq!ᵉg·aᵉła. Wä, lä ᵉnēk·a: Laᵉmē g̣wāłxa maᵉłp!ᵉnyag·ä p!ᵉlxᵉlasg̣ᵉm daākwasg·în g·īg̣ămēk·, yîxg·a ʟ!āsotiwalisᵉk·. ᵉnēnak·iłē, g·īg·ᵉg̣ămēs lēᵉlqwalaʟai. Nōsaᵉwisᵉnsax wāłdᵉmaxᵉns g̣wēᵉnakŭlasēx lāxwa ōgwaqāłax ᵉwāᵉwalatsila g̣āg̣ak·!a qaxg·îns âᵉmēk· nᵉg̣ᵉłᵉᵉnēx t!ᵉx·īlaᵉya qᵉns nᵉg̣ᵉłᵉᵉnēsᵉᵉwa yîsᵉns awānâᵉyē. ᵉnēᵉnak·iłē. Laᵉmᵉn ʟāg·îlīłasēqai lāx k·!ēdēłasa g·īg̣ămaᵉyē Aᵉmāxŭlał, ᵉnēk·ēxs laē x·îlxsayap!ᵉndālasa sᵉk·!axsa p!ᵉlxᵉlasg̣ᵉm lāxa hëłᵉaxa la taōdaēʟas lāx g·ōkwas Aᵉmāxŭlałē. Wä, la maᵉłp!ᵉnyag·i p!ᵉlxᵉlasg̣ᵉma ʟāg·alīlᵉmasēx k·!ēdēłas Aᵉmāxŭlał. Wä, g·îlᵉmisē ᵉwīᵉlēda maᵉłp!ᵉnyag·i ʟāg·îlēlᵉm p!ᵉlxᵉlasg̣ᵉma laas Lālak·ōts!a dāx·ᵉīdxa ᵉnᵉmxsa p!ᵉlxᵉlasg̣ᵉm. Wä, lāxaē yāq!ᵉg·aᵉła. Wä, lä ᵉnēk·a: Qäʟ̣, qäʟ̣axg·în lālōʟ!ᵉᵉmēk· lāxa k·!ēdēłē qa laᵉmēs qäg̣ē g·āxᵉns g·īg·ᵉg̣ămēs lēᵉlqwălaʟēᵉ qănsō lāł lax g·ōkwasg·în g·īg̣ămēk· lāxg·a ʟ!āsotiwalisᵉk·. ᵉnēᵉnak·iłē, laᵉmᵉn ʟēᵉlalasēqai, ᵉnēk·ᵉxs laē x·îlxsayap!ālasa sᵉk·!axsa p!ᵉlxᵉlasg̣ᵉm lāxa hëłᵉa. Wä, lä, hëx·säᵉm g̣wēk·!āla. Āłᵉmisē g̣wāłᵉxs laē ᵉwīᵉlg·ᵉlsa lak·!ᵉndē p!ᵉlxᵉlasg̣ᵉm ʟēᵉlalayâ. Wä laᵉm sᵉk·!āp!ᵉnyag·i häg̣awēda p!ᵉlxᵉlasg̣ᵉm.

said he as he threw one pair of blankets on the shoulders of/ one young man who came and sat down in front of Lālak·ots!a. Then the/ tally keeper said aloud,"One pair, two pairs, three pairs, four pairs,/ ten!" (This is what the tally keepers count while Lālak·ots!a (5) is throwing the blankets on the shoulders of the young man,) and when five pairs of/ blankets were on his shoulders, the young man took them into the house of/ Aᵉmāx̣ŭlaƛ. Then Lālak·ots!a took again one pair of blankets/ and said: "Carry this now," and he threw on the shoulders/ of another young man five pairs of blankets. Then Lālak·ots!a said, "Ten!" (10) and the tally keeper said, "Twenty!"/ Lālak·ots!a continued saying "Carry this now," about the blankets / and he only stopped saying "Carry this," when the two hundred blankets were "all off the ground" and/ carried up. (These are two names for the wedding gift.) Then Lālak·ots!a/took one pair of blankets and he spoke and said,(15)"Now the two hundred blankets are finished which were carried by this my chief, this/ ɬ!āsotiwalis. I mean this, chiefs of the tribes. Is this not our/ saying that we act thus in the various ways of great works,/ when we are trying to get a wife, for we are only following the road made for us to walk on/ by our ancestors. I mean this. Now I lift from the floor with this the princess of (20) chief Aᵉmāx̣ŭlaƛ." Thus he said and put five pairs of/ blankets on the shoulders of a young man who took them into the house of Aᵉmāx̣ŭlaƛ./ Now there were two hundred blankets to lift off from the floor the princess of Aᵉmāx̣ŭlaƛ./ As soon as all the two hundred blankets for lifting her up were taken in,/ Lālak·ots!a took one pair of blankets. Then he spoke (25) and said, "Indeed it is true that I try to get the princess to/ walk among us, chiefs of the tribes, when we go to the house of my chief/ ɬ!āsotiwalis. I mean this, with this I call her,"/ said he, as he put the five pairs of blankets on the shoulders of a young man./ He continued saying this and he only stopped when one hundred (30) blankets were all taken away as the means of calling. Now in all there were five hundred/ blankets.

Wä, laᵉmē Lālak·ots!a nēłaxa g·īg·ɛg̣ămaᵉyaxs laᵉmē g̣wāła. Wa, laᵉmēsɛns âɛmł ōlastogwaɛlsɩ, ᵉnēk·ēxs laē k!wāg·aɛlsa.

Wä, g·āxē Ōdzēᵉstalis g·āxawɛls lāxa t!ɛx·īläsa g·ōkwas Aᵉmaxŭlałē. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wa, laɛms g̣wāła, ladzēɛms g̣wāła, g·īg·ɛg̣ămēᵉ. Wäg·a hēlsɛx, g·īg·ɛg̣ămēᵉ, lāq!amaaqōs lâłg·ada k·!ēdēłɛk· lāxg·a Q!ēx·ɩālag̣ak· lāxg·a k·!ēdēłg·asg·īn g·īg̣ămēk· qɛn lālag·i laēɩ ɩēᵉlāla qag·a g̣ɛnɛmg·aōs, g·īg̣ămēᵉ ɩ!āsotiwalis, ᵉnēk·exs laē laēɩē Ōdzēᵉstalisē lāxa g·ōkwas Aᵉmāxŭlał. Wä, k·!ēst!ē g̣aēɩɛlaxs g·āxaē x̣wɛlaqawɛlsa. Wä, laᵉmē g·ālabēs Aᵉmaxŭlałē ɩ̣ōᵉ Q!ēx·ɩālag̣axa pāq!ăpɛlä Sɛᵉwaxa q!ɛyōxwē ɩ!āqwa. Wä, la ɛlxɩ̣ālaxa g·īg·ɛg̣ămâᵉyē P!āsɛlał xa xāmag̣ɛmaᵉyē g·īg̣ămēsa ᵉnēᵉmēmutasa Laălax·sᵉɛndayu, wä hëᵉmisē K·!âdēxa g̣ag̣ɛmpas Aᵉmāxŭlałē. Wä, lä q!wāg·aɛls lāx ɩ!āsanâᵉyasa t!ɛx·īläsa g·ōkwē. Wä, lä yāq!ɛg·aᵉłē Ōdzēᵉstalisē. Wä, lä ᵉnēk·a: G̣wāłlas hë g̣wēsē g·īg̣ămēᵉ ɩ!āsotiwalis ɩ̣ōᵉs g·īg̣ămēᵉ ɩ!āqoɩ̣as, wä, sōdzēᵉmēs g·īg·ɛg̣ămēs lēlqwălaɩai . Wäg·adzâ q!wāg·aɛlsɛx. G·āxᵉɛmg·as g̣ɛnɛmg·ōs g·īg̣ămēᵉ ɩ!āsotiwalis. G·āxᵉɛmk· q!wālɛnkwa. Laɛm q!wālɛnkᵘsg·a Sɛᵉwak·xg·ada wīwɛnxɛk· ɩ!āqwa lâɩ bɛgwānɛm, ᵉnēk·ē. Wä, g·āxᵉmēda q!ēnɛmē hăᵉyāłᵉa ᵉmōᵉwɛlsɛlaxa yūduxᵘp!ɛnyag·i p!ɛlxɛlasg̣ɛma. Wä, g·īlᵉmisē ᵉwiᵉlg·aɛlsa laas Odzēᵉstalisē yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wäg·īłla g·īg̣ămēᵉ P!āsɛlał lāxōs k·!ēsᵉâqōs qaxs k·!ēsaēx nūnaxâlag·īn ɩ̣āxwāłaasɛk· ɩ̣ɛᵉwōs hōsaqōs ɩ̣āxwāłaasa, g·īgămēᵉ, ᵉnēk·ē. Wä, lä P!āsɛlałē dāx·ᵉīdxa ɩ!āqwa dāax̣ᵘs Q!ēx·ɩālag̣a. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Qäɩ̣, qäɩ̣axs ᵉnēg̣ɛmaēx lāxɛns wiwōmpᵉwŭła qa k·!eâsēs alēg·īntsɛᵉwɛns lāxa ɩ̣ēxsᵉalaᵉyâq qa ᵉgwayiᵉlälats lāxwa g̣āᵉgak·!ax. Wä, laᵉmēsɛn q!ämx·ts!ēxēs ᵉnāx̣wayōs g̣wayiᵉlälasa g·āxbɛndālaq. Wä, lɛn k·!eâs dōg̣ŭł alēg·ɛndaᵉyusaq. Wä, las k·!eâs ɩ!ɛlēwēsɛᵉwa. Wa, g̣ēlak·asᵉla g·īg·ɛg̣ămēᵉ. Laɛms hëłaxamasa. ᵉnēᵉnak·iłē g·īg·ɛg̣ămēᵉ awasâł ɩ!āsotiwalis ɩ̣ɛᵉwōx âdzäx ɩ!āqoɩ̣asax. Wäg·a dōxᵉwidɛxg·īn daākŭk· lāxg·ada ɩ̣ēg̣adɛk· g·aɛm Sɛᵉwak·. Laɛmk· sayabalag·as g̣ɛnɛmg·ōs, g·īg̣ămēᵉ ɩ!āso-

(1) Then Lālak·ots!a told the chiefs that it was finished./ "Now we shall just wait on the ground," said he and he sat down./

Then Ōdzē^{ɛ}stalis came out of the door of the house of A^{ɛ}ma-xŭlaḵ./ He spoke and said, "Now you have finished, (5) you have finished a great thing, chiefs. Now sit down well, chiefs./ Now you have got this princess Q!ēx·ʟālaga, the princess/ of my chief here. I will go in and call this your wife, chief/ ʟ!āsotiwalis." Thus he said, and Odzē^{ɛ}stalis went into the house of/A^{ɛ}māxŭlaḵ. He was not long inside when he came out again (10) leading A^{ɛ}māxŭlaḵ and Q!ēx·ʟālaga, who held lying on her chest Sɛ^{ɛ}wa, the/ expensive copper, and behind them came chief P!asɛlaḵ (the/head chief of the numaym Lāālax·s^{ɛ}ɛndayu) and also K·!ādē,/ the grandfather of A^{ɛ}māxŭlaḵ. Then they stood outside the door of the/ house, and Ōdzē^{ɛ}stalis spoke and said, "Do not sit (15) this way, chief ʟ!āsotiwalis, and you, chief ʟ!āqoʟas, and you, great/ chiefs of the tribes. Now go on and stand up. Now has come/ the wife of your chief ʟ!āsotiwalis. She comes dressed up. Now/ she is dressed with this Sɛ^{ɛ}wa, this WĪwŭnx copper[1], to you, man," said he./ Then many young men came who carried out three hundred blankets, (20) and when they were all on the ground, Ōdzē^{ɛ}stalis spoke and/ said, "Now go on, chief P!asɛlaḵ, according to your privilege, for it is not/ in doubt my standing and your standing, chief,"/ said he. Then P!asɛlaḵ took the copper carried by Q!ēx·ʟālaga./ Then he spoke and said, "Indeed, indeed, for this was told to our (25) ancestors for we add on nothing new to what we were advised to/ do when we try to get a wife. Now I notice everything/ that we are doing coming up to this point. There were no new ways added on/and nothing was forgotten. Now thank you, chiefs, you/ have done well. I mean this, chiefs, father and son, ʟ!āsotiwalis and (30) great ʟ!āqoʟas. Now look at this that I am holding, this which has the name/ Sɛ^{ɛ}wa. Now it is the return gift of your wife, chief ʟ!ā-

---

1.) This designation of the copper is not clear.

tiwalis, yîsg·a Sɛᵉwak·. Wa, g̣ēlag·a g·Īg̣ămēᵉ ʟ!āqoʟ̣as, dāx·ᵉīdqɛk·, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisē ʟ!āqoʟ̣as la qaᵉs dāx·ᵉidēxa ʟ!āqwa. Wä, lä yāq!ɛg·aᵉɫa. Wä, lä ᵉnēk·a dōqŭmēxa ʟ!āqwa : Wa, g̣ēladzēla Sɛᵉwa, q!ālax·st!aakᵘᵉɛmsaxg·în sēxwätâyēk· wīnaxa g·Īg̣ămaᵉyē Aᵉmāx̣ŭlaɫ qɛn ʟ!āqoʟēxsâ ᵉwālasas Sɛᵉwa, ᵉnēᵉnak·iɫē, g·Īg·ɛg̣ămēs lēɛlqwālaʟai. G·āxᵉɛmg·ada ʟ̣ēg̣adɛk·, g·āxᵉɛmg·a Sɛᵉwak·. Laɛm sayabalayusa g·Īg̣ămaᵉyē Aᵉmāx̣ŭlaɫ qaᵉēs k·!ēdēɫē Q!ēx·ʟālag̣a lāxwa k·!ēsēx q!ūᵉnēnaᵉya sāyabaläxsa ɫaōxŭla ʟ!āqwa. Hëɛm ᵉwaᵉlē wāɫdɛmasēxs laē bɛlasōs P!asɛlaɫē qa q!wēɫᵉidamawēsʟēs. Wä, g·ilᵉmisē q!wēɫᵉēda laas ēdzaqwa yāq!ɛg·aᵉɫē P!āsɛlaɫaxs laē dālaxa ᵉnɛmxsa p!ɛlxɛlasg̣ɛma. Wä, lä ᵉnēk·a: Qäʟ̣axs hëᵉmaēx g̣wēg·iᵉlatsa ᵉnɛmōkwē lāxa xɛnʟyɛnx̣ᵘbasaxēs k·!ēdēɫa g·Īg̣ămaᵉyā. ᵉnēᵉnak·iɫē g·Īg·ɛg̣ămēs lēɛlqwălaʟē. Hëɛm lāg·iɫas q!ēnɛma ētaxasa g·Īg·ɛg̣ămaᵉyaxs wāx·aē nānaxts!ɛᵉwaxg·a lax g̣wēx·ᵉidaatsg·ada g·Īg̣ămäk· yîxg·a Aᵉmāxŭlaɫɛk·. ᵉnēᵉnak·iɫē g·Īg·ɛg̣ămēᵉ awasâl ʟ!āsotiwalis, sōdzēᵉmits ʟ!āqoʟ̣as. Laɛm aōxʟaatsēs g̣ɛnɛmōs g·Īg̣ămēᵉ ʟ!āsotiwalisxg·ada yūdux̣ᵘp!ɛnyag·ɛk· p!ɛlxɛlasg̣ɛma. Wä, laᵉmēsɛk· lāɫg·ada ʟ̣ēg̣ɛmk·. Laɛms ʟ̣ēg̣adɛɫ Āwidē, g·Īg̣ămēᵉ. Wa, g̣ēlag·a lāxg·as g̣ɛnɛmg·ōs g·Īg̣ămēᵉ ʟ!āsotiwalis qaᵉs laōs näᵉnakᵘ lāxēs g·ōkwaōs, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisē lēda q!ēmâla g·Īg·ɛg̣ămēᵉ qaᵉs lē q!wäᵉstālax Q!ēx·ʟālag̣a qaᵉs lē taōts lāx g·ōkwas Mâᵉnakŭla qaxs häē g·aēʟɛlē ʟ!āsotiwalisē g·ōkwas.

Wä, g·îlᵉmisē laēʟēda g·äxsa la qāyōdɛx Q!ēx·ʟālag̣a laē Q!ēx·ʟālag̣a ăxk·!ālasōᵉ qaᵉs lē k!wanōdzɛlīɫax ʟ!āsotiwalisaxs âx·säᵉmaē t!ēg·iɫ lāxēs g·ōkwaxs laē qadzēʟēda ᵉnāx̣wa lēɛlqwălaʟēᵉ qaē. Wä, g·āxē ᵉwīᵉla hōqŭwɛls lāxa g·ōkwa qayōdɛx·dē g·äxsä Q!ēx·ʟālag̣a. Lāx·daᵉxwaē x̣wēlaqa k!ŭsᵉɛlsa lāx ʟ!āsanâᵉyas g·ōkwas Mâᵉnakŭla.

sotiwalis, (1) this Sɛᴱwa. Now come, chief ʟ!āqoʟas and take it,"/ said he. And immediately ʟ!āqoʟas went and took the/ copper. Then he spoke and said, looking at the face of the copper:/ "Now come, great Sɛᴱwa. It seems that you know that I am paddling upward to make war on chief (5) Aᴱmāx̣ŭlaẋ, for me to obtain a copper of the size of Sɛᴱwa. I mean this, chiefs/ of the tribes. Come now, this one that has a name. Come now, Sɛᴱwa./ Now it is the return gift of chief Aᴱmāx̣ŭlaẋ, on account of his princess Q!ēx·ʟālaga,/ in this that is not often done, the return gift of an expensive copper." This was the end/ of his speech, for he was stopped by P!asɛlaẋ that he might be quiet for a while. When (10) he stopped speaking P!āsɛlaẋ spoke again, holding/ one pair of blankets. He said, "Indeed, this is the way it is done/ by one of those who really love their daughter, a chief. I mean this,/ chiefs of the tribes. This is the reason why many times the chiefs fall back,/ who try to imitate this that is now being done by this chief, (15) this Aᴱmāx̣ŭlaẋ. I mean this, chiefs, father and son,/ ʟ!āsotiwalis and you, great ʟ!āqoʟas. Now this is the carrying strap of your wife, chief/ʟ!āsotiwalis, these three hundred blankets. Now/this name will go. Now your name will be Āwidē, chief. Now come/to your wife, chief ʟ!āsotiwalis, and go home to your (20) house," said he. Immediately the many chiefs went/and stood around Q!ēx·ʟālaga, and they took her to the house of/Mâᴱnākŭla, for ʟ!āsotiwalis was staying in his house./

As soon as the real chiefs had gone in, walking home with Q!ēx·ʟālaga, then/ Q!ēx·ʟālaga was asked to sit down by the side of ʟ!āsotiwalis, (25) for he had just been lying on his back in his house while the marriage was arranged by all the tribes/ for him. Then came out of the house again all the chiefs who had taken home/ Q!ēx·ʟālaga and they sat down again outside of the/ house of Mâᴱnākŭla./

Wä, g·îlᵉmisē ᵉwīᵉla la k!ŭts!ᴇsa laas yāq!ᴇg·aᵉłē ʟ!āqoʟas. Wä, lä ᵉnēk·a: Wa, g̣ēlag·a g·īg·ᴇg̣ămēs lēᴇlqwălaʟai, Wäg·adzâx·îns g̣āg̣asōd mōlasg·ada ᵉwālasă wāłdᴇmxa g·īg̣ămaᵉyaē ʟ!āsotiwalisa, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisē nâg̣adē dâqâlasa ᵉnēk·ē:

1. Wâ â huwa yēya a a, wâ hu wa a a ā.

Ladzēᵉmaha laōx yawix·îlahadzēʟᴇns g·īg̣ămahaᵉyēx lēlqwălahaʟai.

Wâ â wâ huwä.

2. Wâ â huwa yēya a a, wâ hu wa a a ā.

Ladzēᵉmaha laōx ētalehedzēʟa ʟēlałᴇᵉwahadzēłxa ᵉwīᵉwᴇlsg̣ᴇᵉmahakwēx lēlqwălahaʟai, anaxʟ̣ahăn g·īqag·iwaᵉyahănxa ʟ̣ōgwalayaxa q!ōmāłag·ilahayaxa bāx̣ŭlalīłiladzēyahax yaēxʟahăndzēyasᴇn ōmpk·asᵉowaxa q!ŭlēxʟēyahadzēyaʟax G·īxsēᵉstalīsᴇmēᵉdzēs g·īg̣ămaᵉyas lēlqwălahaʟai.

Wâ â wâ huwä.

3. Wâ â huwa yēya a a, wâ hu wa a a ā.

Ladzēyahamăhăn ʟ̣ēqayahałtsᴇn ʟ̣ēg̣ᴇmdzēyahasᴇn wiwōmpdzēyahaxaha q!ŭlēxʟēyahadzēya Yāqoʟ̣adzē, Yāqoʟ̣asᴇmēdzē, ʟ!āqoʟ̣adzē, ʟ!āqoʟ̣asᴇmēdzē, ʟ!āsodēts ᵉnāladzē, ʟ!āsotiwalidzē, Eᵉwanux̣ᵘdzēs g·īg̣ămaᵉyas lēlqwălaʟa.Yūᴇmya ʟ̣ēᵉʟᴇg̣ᴇmdzēyasᴇn wiwōmpdzēya qaᵉs lēlqwălaʟai.

Wâ â wâ huwä.

Wä, laᴇm yîxwē ʟ!āqoʟ̣asē dālax Sᴇᵉwaxa ʟ!āqwa. Wä, g·îlᵉmisē q!ŭlbēda q!ᴇmdᴇm laē yāq!ᴇg·aᵉłē ʟ!āqoʟ̣as. Wä, lä, ᵉnēk·a: Qäʟ̣, qäʟ̣ag·ada ᵉwālasᴇk· ʟ!āqwa g·āxᵉᴇmk· g·āxᵉaʟᴇla lāxa g·īg̣ămaᵉyē ʟ!āsotiwalisē. ᵉnēᵉnak·iłē g·īg·ᴇg̣ămēs lēᴇlqwălaʟēᵉ. Wäg·a mōsg̣ᴇᵉmakᵘ Kwākŭg·uł, wäg·a q!ap!ĕg·aᴇlsᴇx qa hawasiᵉlälaōsaxwa aōxʟaasēx p!ᴇlxᴇlasg̣ᴇm qaᵉs wŭsēx·ᵉidaōsasōx lāxwa lēᴇlqwălaʟaᵉyēx, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisē hawasiᵉlälasᴇᵉwa aōxʟaasē p!ᴇlxᴇlasg̣ᴇma yîsa q!ēq!aq!asto bēbᴇgwānᴇmsa lēlqwălaʟaᵉyē. Wä, g·îlᵉmisē g̣wāła laas Lālak·ots!axa yāyaq!ᴇntēmsdē ʟ̣āxᵉwᴇls

As soon as they had all sat down, ɬ!āqoɬas spoke/ and said, "Now come, chiefs of the tribes./ Let us sing the grandfather's song, to thank for the great words, for chief/ɬ!āsotiwalis," said he. And immediately the song leader took up the song which said,/

(5) 1. Wâ ê huwa yēya a a, wâ hu wa a a ā./
Now the great one will move, our great chief,/tribes./
Wâ, ê wâ huwä./

2. Wâ ê huwa yēya a a, wâ hu wa a a ā./
(10) Now the great one will invite all/the tribes, for my ancestor, the chief,/ obtained as his treasure the Wealth Maker, the great Rising Property/of my excellent father whose own name will be/G·Ixsē^{ɛ}stalisamē^{ɛ}, the great chief of the tribes./

(15) Wâ ê wâ huwä./

3. Wâ ê huwa, yēya a a, wâ hu wa a a ā./
Now I shall call the great name of my forefathers,/ whose own name is the great Yāqoɬas, the great Yāqoɬasɛmē^{ɛ},/ the great ɬ!āqoɬas, the great ɬ!āqoɬasɛmē^{ɛ}, the great ɬ!āsōdēts ^{ɛ}nāla, (20) the great ɬ!āsotiwalis, the great Ēwanux^{u}dzē, the chief of the tribes./These are the names of my great ancestors, for you, tribes./
Wâ ê wâ huwä./

Then ɬ!āqoɬas danced carrying Sɛ^{ɛ}wa, the copper, and as soon as/ the song was at an end ɬ!āqoɬas spoke and said, (25) "Indeed it is true, this great copper came. Now it came up to/ chief ɬ!āsotiwalis. I mean this, chiefs of the tribes./ Go on, four Kwāg·uł tribes, assemble and count/ the packstrap blankets to put a belt about those tribes,"/said he, and at once were counted the (30) packstrap blankets by the tally keepers of the tribes./As soon as they finished L!ālak·ots!a, the speaker, arose (1) and spoke,

qaᵉs yāq!ᴇg·aᵉɬē dālaxa ᵉnᴇmxsa p!ᴇlxᴇlasgᴇm. Wä, lā ᵉnēk·a: Laᵉmᴇn wŭsēk·alōɬ, g·Ig·ᴇgămēᵉ lāxōx gwālasēx lāqᵘxwa ᵉnālᴇnxayōxsᴇns gāgak·!aēnaᵉyē(laqōxs mōxᵉwidalaēxᴇns gāgak·!aēnaᵉyēx k!wāsaxala ōgŭᵉla lāxa q!āq!āk!wa ɫᴇᵉwa dāx·sidzᴇndē ɫᴇᵉwa xwèsa. Wä, yuwiᵉ-
5 staᴇm ōgŭqāɬa lāxwa lāqᴇns gwāɬ wāɬdᴇma ᵉwāᵉwalatsilax k·!ēsᵉoɬt!ᴇnt qādzēla. Wä, laᴇm k·!eâs qautēx·a lāqᵘ qaēda g·Igămaᵉyē Aᵉmāxŭlaɬaxs sayabalaas Sᴇᵉwa lāxēs nᴇgŭmpē ɫ!āsotiwalisē. Wä, laᴇm nēnaq!ᴇxᵉēd lāxēq. K·!eâs la q!ēq!aēgᴇma. Wä, lālasa ōgŭqāɬaxa qadzēɫᴇmxa qādzēläxēs gᴇnᴇmē qaᵉs qautēx·sᴇᵉwēɬtsēs nᴇgum-
10 pē. Wä, lāɬ ɫāk·ᴇyālaɬxa ɫ!āqwa. Hëᴇm gäɬa k·!ēs gŭnasᴇᵉwa qadzēɫᴇm p!ᴇlxᴇlasgᴇm. Wä, lālasa qaqadzēɫᴇma. Hëᴇm k·!ēs q!ŭnāla hëɬaxē qaxs k·!ēsaē q!ŭnāla qāqotēnᴇmasᴇᵉwa qaqadzēɫayu. Wä lālasaxa ɫāɫēk·ᴇwaxa p!ᴇlxᴇlasgᴇm qaᵉs qadzēɫᴇmbuɬa. Wä, hëᴇm q!ämäg·ila qa q!ämäsēs säsᴇm ɫᴇᵉwēs gᴇnᴇmē qaxs âᵉmaē la ᵉwīᵉla
15 aēdaaqēda qadzēɫᴇmbuɬa p!ᴇlxᴇlasgᴇmxs laē gānuɬᵉida lāx ōxnogwadäs. ᵉnēᵉnak·iɬē mōxᵉwidaɬōx.) Wä, laᵉmēsᴇn wŭsēk·asg·ada ᵉnᴇmxsak· p!ᴇlxᴇlasgᴇm lâɫ, g·Igămēᵉ ɫ!āqwadzē qaxs ɬāxŭmx·ᵉidaaqōs, g·Igămēᵉ, ᵉnēk·ē Lālak·ots!a. Wä, la häᵉstaᴇm gwēk·!ālaxs laē ᵉyāqwasa p!ᴇlxᴇlasgᴇmē lāxa lēlqwălaɫaᵉyē. Wä, g·ɬlᵉmisē ᴇlāq
20 ᵉwīᵉlxtō ᵉyāxᵉwitsᴇᵉwa Mamalēleqăla, laas yāq!ᴇg·aᵉɬē ɫ!āqoɫas dālax Sᴇᵉwaxa ɫ!āqwa. Wä, lä ᵉnēk·a: Wäg·a hōɫēlaxg·în wāɬdᴇmɫᴇk· g·Ig·ᴇgamēs lēlqwălaɫēᵉxᴇn lāg·iɬa mōlasg·a Sᴇᵉwak·xg·ada sayabalayugwax ɫ!āsotiwalisa. ᵉnēᵉnak·iɬē, g·Ig·ᴇgămēs lēlqwălaɫēᵉ. Wä, lä dzōxwāɬas Sᴇᵉwa. Wä, lä ᵉnēk·a: ɫ!ēnä qaᵉs Mama-
25 lēleqălai,ɫ!ēnä qaᵉs ᵉnᴇmgēsai, ɫ!ēnä qaᵉs Lāwits!ēsai, ɫ!ēnä qaᵉs Maămtag·ilai. Laᵉmᴇn qāsōsg·a Sᴇᵉwak· qaᵉs mōsgᴇᵉmakᵘ lēᴇlqwălaɫai, yînɫaxg·în ɫ!āsotiwalisēk·. Âlaxutɫᴇn lāxutɫᴇxg·a Sᴇᵉwa, ᵉnēk·ēxs

holding one pair of blankets. He said, "Now/I put a belt on you, chiefs, for in this way it is done in the greatest way of our/ wooing." (For there are four ways of wooing,going downward,/different from the "obtaining of a slave,"[1] and "taking hold of the foot,"[1] and the "exchange marriage."[1] And all of these (5) are different from what we are now finishing, that we call the "great bringing out of the crest/in marriage." Now there is no repaying of the marriage debt in this, for Chief/Aᵉmāx̣ŭlał gave as a return gift Sɛᵉwa to his son-in-law,ʟ!āsotiwalis./ Now this is settled after/this. There is nothing now to trouble him. And there is another way/of marrying, when a man marries his wife and the marriage debt is repaid by the father-in-law.(10) Now the copper will stand as a mast, for a long time are not paid back the marriage gift/blankets. Then there is the small marriage. This does not often/come out well for the little marriage debt of the little marriage is not often rapaid./ Then there is borrowing of blankets for the pretended marriage, and/this brings disgrace to the children and wife, for all just (15) go back, the pretended marriage gift blankets when it gets evening, to their owners./ I mean, these are the four ways.) "Now I shall put on the belt with this one pair/of blankets on you, chief ʟ!āqwadzē,for you had hard work,/ chief," said Lālak·ots!a,and he continued to say the same as he/gave out the blankets to the tribes. When they were nearly (20) all given away to the Mamalēleqăla,then spoke ʟ!āqoʟ̣as/holding the copper Sɛᵉwa. He said, "Now listen to my word,/chiefs of the tribes. This is the reason that I am glad of this Sɛᵉwa,/the return gift to ʟ!āsotiwalis. I mean this, chiefs of the tribes,"/and he held up Sɛᵉwa and said, "Grease for you, Mamalēleqăla,(25) grease for you, ᵉnɛmg̣is, grease for you, Łāwits!ēs, grease for you,/Maămtag·ila. Now I promise a feast with this Sɛᵉwa, for you, four tribes,/I who am ʟ!āsotiwalis. Indeed, I shall sell Sɛᵉwa," said he (1) as he laid it down in the

---

1) Terms for different forms of marriages.

laē pāxᵉalīłɛq lāxa ōgwiᵉwalīłē. Wä, wäg·a ăxᵉēdnōkŭqɛk·, ᵉnē-k·ēxs laē bâs qaᵉs lē k!wāg·îlīła.

Wä, lä ḷāxᵉwalīłē g·īg̣ămaᵉyasa Mamalēleqala yîx Ǵŭyōłɛlasē qaᵉs lē dāg·alīłax Sɛᵉwa qaᵉs yāq!ɛg·aᵉłē. Wä, lä ᵉnēk·ē: G·āx-ᵉmɛ̄n dāx·ᵉidɛxg·as ʟ!āqwag·ōs, g·īg̣ămēᵉ. Laᵉmēsɛn yäq!ɛntōł ḷɛᵉwŭn g·ōkulōtēx qaēs wāłdɛmōs g·īg̣ămēᵉ ʟ!āqoḷas, ᵉnēk·ēxs laē k!wāg·alīła.

Wä, laᵉmē Lālak·ots!a ēt!ēda ᵉyaxᵉwitsa p!ɛlxɛlasg̣ɛmē lāxa ᵉnāx̣wa bēbɛgwānɛma. Wä, g·îlᵉmisē ᵉwilxtoxs laē ᵉwīᵉla ᵉnäᵉnakᵘ lāxēs g·ig·ōkwē. Wä, laɛm g̣wāła qādzēʟa laxēq.

11. Purchase of a Copper.

Wä, maᵉłɛnxēlaxa ts!ăwɛnxas ʟ!āsotiwalis x·ōsāła, laɛm k·!ēs p!ɛsa lēx·aɛm g̣wēg·iᵉlatsēxs âᵉmaē hëmɛnała k!wāk!wēladzɛma. Wä g·āxēda g·āxâ lāx Dzāwadēxa g·āxē ăxk·!ālax ʟ!āsotiwalisē ḷɛᵉwis ōmpē ʟ!āqoḷas qa lēs lāx Dzāwadē qaxs lɛᵉmaē k'îlx̣wasōʟē Sɛᵉwasa ʟ!ēna yîs ḷaēdzēxa g·īg̣ămaᵉyasa ᵉnɛᵉmēmutasa Wīwomasg̣ɛmasa Mama-lēleqăla qaēs nɛgŭmpē Ǵŭyōłɛlas qaxs g̣ɛg·adaas K·!äsogwiᵉlakᵘxa k·!ēdēłas ḷaēdzē. Wä, hëx·ᵉidaᵉmisē ʟ!āsotiwalis ʟēłts!ōdxa mōs-g̣ɛᵉmakwē Kwākŭg·uł qa lēs ᵉwīᵉla hōxts!â lāx g·ōkwas. Wä, g·îl-ᵉmisē g·āx ᵉwīᵉlaēʟa Kwākŭg·ułaxs laē ʟ!āqoḷas ts!ɛk·!āłɛlasa g·ā-xē dāq qa lēs lāx Dzāwadē qaxs laᵉmē k·îlx̣wasōʟē Sɛᵉwa yîs ḷaēdzē. Wä, g·îlᵉmisē g̣wāł ts!ɛk·!āłɛlaxs laē Lālak·ots!a yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wa, g̣ēlak·asᵉlaxa ëk·ēx wāłdɛma, g·īg̣ămēᵉ ʟ!āqoḷas. Ǵēlaq!ānax̣ᵘ laxōx. ᵉnēᵉnak·iłē g·īg·ɛᵉgămēs Kwākŭg·uł. Wäg·ax·îns q!ămdēła k!wēlaᵉyalä āłtsɛma q!ɛmdɛmaxwa dzāqwaʟēx, ᵉnēk·ē. Wä, lä ᵉnāx̣waɛm ëx·ᵉak·a bēbɛgwānɛmax wāłdɛmas. Wä, g·îlᵉmisē g̣wāłē wāłdɛmas laē ᵉwīᵉla hōqŭwɛls lāxa g·ōkwē. Wä, lēx·aᵉmēs la k!ŭ-dzīła mōkwē nēnâg̣adä qaxs laᵉmē ᵉwŭnᵉwŭnōsá dɛnxɛlēda ᵉnɛmōkwē nâg̣adēsēs q!ɛmdɛm g·îłts!âla. Wä, laᵉmē k!wāg̣elīłē ʟ!āqoḷasaq qaxs laē ᵉnēx·ᵉalīłɛlasēs g̣wɛᵉyō qa qāyatsa āłtsɛmē k!wēᵉyalāla q!ɛmdɛmʟas ʟ!āsotiwalisē. Wä, g·îlᵉmisē âlak·!āla la q!äda mōkwē nēnâg̣adxa q!ɛmdɛm laē ᵉwīᵉla hōqŭwɛls lāxa g·ōkwē.

rear of the house. "Now go on, will one of you take it up?" said he/as he left it and sat down./

Then arose the chief of the Mamalēleqăla, Ġŭyōłɛlas./ Then he took up Sɛᵋwa and spoke. He said, (5) "Icome and take up this your copper, chief. I shall talk/ to my tribe on account of what you said, chief ʟ!āqoḷas," said he and/ sat down./

Then Lālak·ots!a again gave away blankets to/ all the men and when they had all been given they all went home (10) to their houses. And after this the marriage was at an end./

11. Purchase of a Copper.

Now for two winters ʟ!āsotiwalis rested. He did not/ give away property, the only thing he did was always to give small feasts. Then/those came who came out from Knight Inlet and told ʟ!āsotiwalis and his/father, ʟ!āqoḷas, to go to Knight Inlet, that Sɛᵋwa was going to be bought (15) with grease by ḷaēdzē, the chief of the numaym Wīwomasgɛm of the Mamalēleqăla,/ for his son-in-law Ġŭyōłɛlas, for he had as his wife K·!äsogwiᵋlakᵘ,/ the princess of ḷaēdzē. Immediately ʟ!āsotiwalis called in the four/ Kwāg·uł tribes to go into his house. And/as soon as all the Kwāg·uł tribes were in, ʟ!āqoḷas told them (20) that they had come to get him to go to Knight Inlet, for now Sɛᵋwa was to be bought by ḷaēdzē./ As soon as he had finished telling them, Lālak·ots!a spoke/ and said, "Thank you for this good word, chief ʟ!āqoḷas./ Thank you very much, for I mean this, chiefs of the Kwāg·uł. Now go on,/ let us sing in the house a new feasting song this evening," said he./ (25) Then all the men agreed to what he said, and when they had finished/ speaking they all went out of the house and only/the four song leaders sat down, for one song leader sang secretly/the new song that was in him. Then ʟ!āqoḷas sat down among them,/ for he told them what to refer to in the words in the new feasting (30) song of ʟ!āsotiwalis. And when the four/ song leaders knew well the song, they wentout of the house./

Wä, g·ɬlᵉmisē dzāqʷaxs laas ᵉyālaqē ʟ!āqoʟasaxa hăᵉyāɬᵉa maᵉlōkwa qa lēs qāsaxa yūdux̣ᵘsɛᵉmakwē Kwākŭg·uɬ ōgŭᵉla lāxa Q!ōmoyâᵉyē qa g·āxēs ᵉwĭᵉla lāx g·ōkwas ʟ!āsotiwalisē, yĭxs ᵉnēk·aēda maᵉlōkwē hăᵉyāɬᵉa lāx ăᵉwĭlɛläs t!ɛx·ɬläsa g·ĭg·ōkwē: G·āxᵉmɛnuᵉx̣ᵘ q!ɛmdiᵉlaloʟai Gwētɛlai qa ʟ!āsotiwalisai. Hālag·alēʟasai, ᵉnēk·ē. Wä, la häᵉstaɛm gwēk·!āla lāxa ᵉnāx̣wa g·ig·ōkwa. Wä, g·ɬlᵉmisē ᵉwĭlxtolsaxa g·ig·ōkwaxs g·āxdaᵉxwaē aēdaaqa qaᵉs lē xwēlag·ēʟ lāx g·ōkwas ʟ!āsotiwalisē qaᵉs ēx̣ᵉwidēx ăwĭnagwiɬas. Wä, g·ɬlᵉmisē g̣wāɬ laē lāqolĭɬaq. Wä, g·ɬlᵉmisē g̣wāɬa g·āxaas g·ālaēʟa mōkwē nēnậgada qaᵉs lē k!ŭsᵉālĭɬ lāx nɛqēᵉwalĭɬasa g·ōkwē. Wä, hëx·ᵉidaᵉmisē ᵉwŭnᵉwŭnōsa dɛnxᵉētsa āɬtsɛmē q!ɛmdɛma. Wä, g·āxᵉmē hōgwiʟɛlēda k!wēk!wanuʟɛmaᵉyasa nenậgadē qaᵉs lē k!ŭsᵉāllĭɬ lāx ᵉwāx·sbalĭɬasa mōkwē nēnậgadē. Wä, g·ɬlᵉmisē g·āx ᵉwĭᵉlaēʟa ᵉnāx̣wa bēbɛgwānɛmsa mōsg̣ɛᵉmakwē Kwākŭg·uɬa laas ʟāxᵉwalĭɬē Lālak·otsla, wä, lä yāq!ɛg·aɬa. Wä, lä ᵉnēk·a: Qäʟ, qäʟ, mōsg̣ɛᵉmakᵘ Kwākŭg·uɬ. Ēts!ēᵉmawĭsɛns ëx·q!ɛsɛla qaɛns g·āxēx q!āɬa g·āxdzäqɛns q!āɬaxa g·ĭg̣ămaᵉyaē ʟaēdzäxa k·ɬlx̣waʟɛx Sɛᵉwä ʟ!āqwäsɛns g·ĭgămaᵉyaōx ʟ!āsotiwalisēx. Wa, g̣ēlak·asᵉlax·i wāɬdɛmasa g·ĭg̣ămaᵉya. G̣ēlaq!anakᵘ lax·i wāɬdɛmasē. ᵉnēᵉnak·ĭɬē, g·ĭg·ɛg̣ămēs Kwākŭg·uɬ, laᵉmɛn ᵉnēx· qɛns ᵉwĭᵉlaᵉmē la lāx Dzāwadē lāsg̣ēmēxɛns g·ĭg̣ămaᵉyōx ʟ!āsotiwalisēx, ᵉnēk·ē. Wä, lä wäxaxa nēnậgadē qa wäg·ĭs dɛnxᵉētsa āɬtsɛmē k!wēlaᵉyāla q!ɛmdɛma. Wä, hëx·ᵉidaᵉmisa nậgadē dâq̂lasēs q!ɛmtēlaᵉyēxa ᵉnēk·ē:

1. Yā ha wâ yeya ha.

   Wa ᵉyāx·ᵉidg·iladzēyɛn.

   Wa ᵉyāx·ᵉidg·iladzēyĭn g·ĭn ᵉyāx·ᵉidg·iladzēyaq!amēg·ĭn yĭmg·ɬlĭsē, laē lāx g·āg·ig̣ămmɛnēxwas lēɛlqwālaʟai.

   Ya ha wâ yeya ha wâ huwä.

(1) As soon as it was evening ɬ!āqoɬas sent two young men/ to walk calling the three Kwāg·uɬ tribes besides the Q!ōmoyâ^{e}yō,/ that all should come to the house of ɬ!āsotiwalis. And the/ two young men said inside the doors of the houses: "We come (5) to ask you to sing in the house, Gwētɛla, on behalf of ɬ!āsotiwalis. Go there quickly,"/ they said, and they kept on saying the same in all the houses./ As soon as they had been in all the houses they went back again and/ went into the house of ɬ!āsotiwalis to clear the floor./ When they had finished, they made a fire in the middle of the house. After this was done (10) the four song leaders came in and sat down in the middle of the rear of the house./ At once they sang secretly the new song./ Now came in those who were sitting on the sides of the song leaders and they sat down/on each side of the four song leaders. As soon/ as all the men of the four Kwāg·uɬ tribes were in, arose (15) Lālak·ots!a and spoke. He said: "Indeed it is true, you four/ Kwāg·uɬ tribes. Should we not be happy about this, that we have/learned that chief ɬaēdzō will buy Sɛ^{e}wa the copper/ from our chief ɬ!āsotiwalis. Thank you for the words of the/ chief. Thank you indeed for what you have said. I mean this, chiefs (20) of the Kwāg·uɬ. Now I wish that you all go to Knight Inlet following/ our chief ɬ!āsotiwalis," said he. Then he told the song leaders to go ahead/ and sing the new feasting song, and immediately/ the song leaders began the song which said,/

1. Ya ha wâ yeya ha./
(25) I am the great one who causes them to be bad.[1]/
I am the great one who causes them to be bad.
I am the great one who causes them to be bad,/to give up, the little chiefs of the/tribes./
Ya ha wâ heya ha wâ huwä./

---

1. That means "to lose in rank."

2. Kwâg·uẋdzemskŭnᵉwa.

Kwâg·uẋdzemskŭnᵉwa

Kwäg·uẋen ᵉnēk·aēx sēxwamēᵉstāla lāx lēɛlqwālalai:

Nōgwaems yāyagalasōᵉsä lēɛlqwālalai.

Nōgwaems ɫ!āɫ!aqwaalasōᵉsä lēɛlqwālalai,

Nōgwaems ɫ̣āɫ̣ēg̣emālasōᵉsä lēɛlqwālalai.

Nōgwaems k·!āk·!ēsᵉâlasōᵉsä lēɛlqwālalai.

Ya ha wâ yeya ha wâ huwä.

3. Ya ha wâ yeya ha.

Wa, laᵉmen ya ɫ̣ēqaᵉyaẋtsen menmenẋɛxläyasen gagempdzēyaxa q!ŭlēxlēyadzēya Kwākŭx·âladzē, Kwāx·ɬanōkŭmēᵉ, g·Ɬg̣ămēᵉ qaᵉs lēɛlqwālalai.

Layuẋa lāx·sᵉendēyaxa ɫ̣ēg̣emnux̣ᵘdzēyalɛx Ängwalax·ladzē ɫ!āqwasens g̣ag̣empdzēyaxa q!ŭlēxlēyadzēya K!wāk!wabalas, K!wāk!wabalasemēᵉ g·Ɬg̣ămēᵉ qaᵉs lēɛlqwālalai.

Layuẋa lāx·sᵉendēyaxa ɫ̣ēg̣emnux̣ᵘdzēyalɛx Nengemālax·ladzē ɫ!āqwasen g̣ag̣empdzēyaxa q!ŭlēxlēyadzēya Mālēdeäs g·Ɬg̣āmē qaᵉs lēɛlqwālalai.

Lāyuẋa lāx·sᵉendēyaxa ɫ̣ēg̣emnux̣ᵘdzēyalɛx Māxᵉēnoxŭx·ladzē ɫ!āqwasen g̣ag̣empdzēyaxa q!ŭlēxlēyadzēya Ewanux̣ᵘ, Ewanux̣ᵘdzēs g·Ɬᵉg̣ămēᵉ qaᵉs lēɛlqwālalai.

Ya ha wâ yeya ha wâ huwä.

Wä, g·Ɬlᵉmisē ᵉnāx̣wa q!ālēda bēbɛgwānɛmaxa āẋtsemē k!wēlaᵉyāla q!ɛmdɛma, wä, laᵉmē g̣wāẋ dɛnxɛla laas lāxᵉwalīẋē ɫ!āqoɫ̣asē qaᵉs yāq!ɛg·aᵉɫē. Wä, lä ᵉnēk·a: Laᵉmō g̣wāẋtsɛma q!ɛmdɛmaxsen g·Ɬg̣ămaᵉyēx. Ladzēᵉmō g̣wāẋtsɛma. Wä, lɛᵉmas wŭlɛlax g·Ɬg̣·Ɬg̣ɛxläyâsen g̣aag̣empᵉwŭẋaxa ᵉnāx̣waᵉmē âla ᵉwɪᵉlōlɛx q!wāxag·ɪẋasa g·Ɬg̣ămaᵉyē. Wa, gēlak·asᵉlax·ōx wāẋdɛmaqōs Lăx·sodālasōᵉ, ᵉnēk·ē (ɫ̣ēxᵉēdxa nâgadēxa ăxēnukwasa k!wēlaᵉyāla q!ɛmdɛma g̣wɛᵉyōs.) Laems hēẋaxāmasa. ᵉnēᵉnak·ɪẋē, g·ōẋg·ōkŭlōt. Laᵉmen hăwāxɛlōɫ qens lē lāx Dzāwadē qa hēᵉmēsōx ɫ!ēnag·ila k!wēlasōx ɫ!āsotiwali-

2. I am the great Kwāg·uɬ/
I am the great Kwāg·uɬ/
I, the Kwāg·uɬ say this as you are paddling about among the tribes.(?)/
I am the one from whom property is obtained by the tribes./
(5) I am the one from whom coppers are obtained by the tribes./
I am the one from whom names are obtained by the tribes./
I am the one from whom crests are obtained by the tribes./
Ya ha wâ he ya wâ hu wä./
3. Ya ha wâ he ha ha./
(10) Now I will name the feasting names of my great grandfather/ whose own name was Kwākwax·âlas, Kwāx·ɬanōkŭmē^{ɛ}, the chief,/ for you, tribes./
Long ago he broke the copper that had the great name Cloudy,/ that belonged to my grandfather whose own name was K!wā-k!wabalas,(15) K!wāk!wabalasɛmē^{ɛ},the chief,for you,tribes./
Long ago he broke the copper that had the name Bear Face,/ that belonged to my grandfather whose own name was Mălet, the chief,/ for you, tribes./
Long ago he broke the copper that had the name Killer Whale/ (20) that belonged to my grandfather whose own name was Ewanux^{u}, Ewanux^{u}dzē,/ the chief, for you, tribes./
Ya ha wâ heya ha wâ huwä./

As soon as all the men knew the new feasting/ song, they stopped singing and then ɬ!āqoɬas arose (25) and spoke. He said, "Now is finished/ the song of my chief, the great one is finished and you have heard/ the chief-names of my grandfathers, all of which were obtained by/ this chief who has grown up for them. Thank you for these your words, Lăx·sodālasō^{ɛ},"/ he said. (He named the song leader who made the feasting song.) (30) "Now you made it well. I mean this, tribes. I beg you/ to go to Knight Inlet, for this is where ɬ!āsotiwalis gave a grease feast (1) Now his feasting name

sēxa laᵉmēx k!wēladzexʟälaʟex Ewanukwē. Wä, laᵉmēsen lâsaɬtsen älanᴇmēx ɬoqwalĭɬ ʟᴇᵉwa nānēx ʟᴇᵉwa mēgwatēx, wä, yūᵉmēsa ts!āwēx ɬēɬōqwaɬē lāxōx Ewanukwēx. Wä, laᵉmēsens lāɬ ᵉmâlaʟᴇqᵘ,Kwākŭg·uɬ yîxs ĕk·ēʟa ᵉnäläx ɬensʟa, ᵉnēk·ē. (Wä, laᵉmen k!wāgeliɬᴇq. Wä
5 len k·!ēs lāsgᴇmxa mōsgᴇᵉmakwē Kwākŭg·uɬaxs laē lāx Dzāwadē qaen ᵉnāẋwaᵉmēk· dōqŭlaxen k·!ātaseᵉwē qaᵉs.)

Wä, g·flᵉmisē gwāɬē wâɬdᴇmas laē ᵉwĭᵉla hōqŭwels lāxa g·ōkwē qaᵉs xwānaɬᵉidē. Wä, g·flᵉmisē ᵉnāx·ᵉidxa gaälāxs laē ᵉwĭᵉla wĭ-xᵘstendxēs ẋwāẋwāk!ŭna qaᵉs ᵉmōxsēsēs dēdamāla lāq. Wä, g·flᵉmisē
10 ᵉwĭlxsē dēdamälās laē ʟᴇxᵉēda. (Wä, laᵉmen k·!ēs la lāq. Laᵉmen ämlēẋᵘ lāxg·a Tsāxisᴇk·.)

Wä, yāyūduẋᵘsᴇmg·ustâlē ᵉnālasēsa q!ᴇʟ!ᴇxsa (yîxs ᵉnēk·aēda wāokwē bāk!ŭma q!ᴇʟ!ᴇxsagâla ᵉnäläsēxs) g·āxaē hāla lāxg·a Tsā-xisᴇk·xa mōsgᴇᵉmakwē Kwākŭg·uɬa. Wä, hëᵉmisē ʟ!āqoʟas ts!ᴇk·!ā-
15 ɬᴇlaxs q!ᴇʟ!ᴇpɬᴇnyag·aē k·!ᴇwelẋᵘsem ʟ!ēnē k·flōmax Sᴇᵉwa. Wä, hëᵉmis la ᵉwĭᵉla k!wēlasᵉidayus ʟ!āsotiwalisxa la k!wēladzexʟälax Ewanukwaxa lēᴇlqwälaʟaᵉyē, ᵉnēk·ēxs laē ts!ᴇk·!āɬᴇla g·āxen.

12. Continuation of Marriage Ceremonies

Wä, maᵉɬᵉenxēlēxa ts!āwŭnxē q!ap!äxa yäqᴇlaxa p!ᴇlxᴇlasgᴇmē ʟ!āsotiwalis qaxg·în hëx·säᵉmēlᴇk· ʟēqalayuʟᴇqēs ʟēgᴇmaxs läx·dē
20 ʟēɬᴇlaxa lēlqwälaʟaᵉyē. Wä, laᵉmē ᵉnēx· qaᵉs k!waapēxēs gᴇnᴇmē Q!ēx·ʟälaga lāxēs ōmpē Aᵉmāẋŭlaɬē ʟōᵉ g·ɬgămaᵉyasa ᵉnᴇᵉmēmutasa ʟ!āʟ!ᴇlaminasa ᵉnᴇmgēsē. Wä, g·āxᵉᴇmxaa ʟēɬᴇlakwa ᵉnāẋwa lēlqwälaʟēs ᵉnᴇmōgwĭsxa g·āyuɬē lāxa ᵉnᴇᵉmēmutasa Sēnʟ!ᴇmasa Gwētᴇla. Wä, lä ʟ!āsotiwalisē ʟēɬts!ōdxa mōsgᴇᵉmakwē Kwākŭg·uɬa qa lēs ᵉwĭᵉla
25 hōgwiʟ lāx g·ōkwas. Wä, laᵉmē ᵉnēk·a maᵉlōkwē bēbᴇgwānᴇmxa qāsᴇl-g·îsē: G·āxᵉᴇmᴇnuᵉẋᵘ qasai Gwētᴇlai qaᵉs laōs hōlēlax wāɬdᴇmas ʟ!āsotiwalisē. Hālag·îlēʟasai, ᵉnēk·ē lāx ăᵉwĭlᴇläs t!ᴇx·flāsa ᵉnāẋwa g·ig·ōkwa. Wä, g·flᵉmisē ᵉwĭlxtolsaxa g·ig·ōkwaxs g·āxaē aēdaaqa. Wä, g·āxē hōgwiʟēda ᵉnāẋwa bēbᴇgwānᴇm. Wä, g·îlᵉmisē
30 g·āx ᵉwĭᵉlaēʟa laas ʟāxᵉwalĭɬē Lālak·ots!a qaᵉs yāq!ᴇg·aᵉɬē. Wä, lä ᵉnēk·aᵻ Wa, gēlag·a mōsgᴇᵉmakᵘ Kwākŭg·uɬ. Wa, gēlak·asᵉlaxs

will be Ewanukᵘ. Now I will turn over/my Wolf house dish, and the Bear and the Seal and also the Beaver/house dish to Ewanukᵘ. Now we will take them there, Kwāg·uɬ/if it is a good day tomorrow," said he. (I was sitting among them, but (5) did not follow the four Kwāg·uɬ tribes when they went to Knight Inlet,for/ I saw all that has been written by me for you.)/

After they had finished speaking, then they all went out of the house/ and got ready, and as soon as it got day in the morning, they all/ launched their canoes and they loaded them with their goods and when (10) all the goods were aboard they started. (Now I did not go there, I stayed/ at home here at Fort Rupert.)/

Now there were six of the third ten days, as they say,/(or as other Indians say, six between twenty days, twenty-six). Then they came back to Fort Rupert,/ the four Kwāg·uɬ tribes, and ɫ!ā-qoɫas reported (15) that six hundred coal oil tins of grease had been paid for Sɛᵉwa,/ and this was all given in a feast by ɫ!āsotiwalis, whose feasting name/ was Ewanukᵘ, to all the tribes, said he as he told me the news./

12. Continuation of Marriage Ceremonies.

For two winters ɫ!āsotiwalis collected property, namely blankets/ (for I will continue to call him by this name after (20) he had invited all the tribes). Now he wished to "sit under" his wife/Q!ēx·ɫālaga, on account of her father, Aᵉmāxŭlaɬ, and the chief of the numaym/ ɫ!āɫ!ɛlamin of the ᵉnɛmgis. Now also came all the tribes invited/ by ᵉnɛmōgwis who belongs to the numaym Sēnɫ!em of the Gwētɛla ./ Then ɫ!āsotiwalis invited in the four Kwāg·uɬ tribes to go (25) into his house, and two men, the inviters, said,/ "We come walking, Gwētɛla, that you may go and listen to the words of/ɫ!āsotiwalis. You will go quickly," said they in the doorways/ of all of the houses. And after they had been to all the houses they went/ back. Then all the men came into the house, and as soon as (30) they were all in,Lālak·otsla arose and spoke./ He said,"Now

g·ăxaēx g·ăxēɬ·lāxwa ɛwālasēs g·ōkwa, g·ōkwaxsg·ſn g·Ĭgămēk· lāxg·a ɬ!āsotiwalisɛk· laxg·ada ɛnēkſk· qaɛs ɛwāɛwiɛlōɬ!ēx xŭltaɛya qa labɛndalasa g·Ĭgămaɛyē g·ăg·ſɬɛlaxs g·ālaē māɛyō-ɬɛmsēs ăbɛmpē. ɛnēɛnak·ĭłē g·Ĭg·ɛgămēɛ ēɛng·a ɬ!āsotiwalisɛk· ɬōgwas gɛnɛmg·ēg·a Q!ēx·ɬālaga. Laɛmēsōx k·!ąsâla. Lɛn k·!ēs ɛnēx· qa xɛk·!axap!ēsōx. ɛnēɛnak·ĭłē, laɛmēsɛns lāɬ k!waap qaxs laɛmɛn g·Ĭgămaɛyōx ɬ!āsotiwalisēx k!waapaɬxēs gɛnɛmē qaēda gēga-k·!ōmas ɬɛɛwē ɛyăk·!ɛlwasē qaxs lɛɛmaē ɛnēk·a g·Ĭgămaɛyēx qaɛs gŭnx·ɛſdē lalōɬ!a qaɛs ɛyāg·ſɬɛlaxōdē qag·ada lēɛlqwālaɬaɛya. Wä, laɛmēsɛns lāɬ g·Ĭg·ɛgămēs mōsgɛɛmakᵘ Kwākūg·uɬ k!waāpaxa gɛnɛmas ɬ!āsotiwalis. Wä, hāg·a g·Ĭgămēɛ ɛmāxŭyāliɛmēɛ, op!ēdxa g·Ĭgămaɛyaē Aɛmāxŭlaɬ, nēłaqēxg·ſns laɛmēk· lāɬ k!waapaɬɛx gɛnɛmasōx ɬ!āsotiwalisēx.

Wä, laɛmē ɛmāxŭyāliɛmaɛyēxa g·āyuɬē lāx ɛnɛmēmutasa Hā-ănaɬēɛnâsa Q!ōmoyáɛyē. Wä, k·!ēst!a gäɬaxs g·āxaē aēdaaqa. Wä âɛmisē ɛnēk·ɛxs lɛɛmaē Aɛmāxŭlaɬē âɛm la nāk·!āɬaq qa lēs halie-läla k!waāpax gɛnɛmas ɬ!āsotiwalis.

Wä, hĕx·ɛidaɛmisa q!ēnɛmē hăɛyāɬɛa sēsɛk·!axsɛnkŭlaxa p!ɛlxɛlasgɛmaxs laē hōqŭwɛls lāxa g·ōkwas ɬ!āsotiwalisē qaɛs lē k·!ɛxɛɛlsɛlas lāx ɬ!āsanáɛyas g·ōkwas Aɛmāxŭlaɬē. Wä, lä ɛwĬɛla lāsgɛmąɛyē bēbɛgwānɛmaq qaɛs lē k!ŭsɛɛls lāq. Wä, hĕɛmxaāwisē Lālak·otsła ɬāxɛwɛls qaɛs yāq!ɛg·aɛɬē. Wä, lä ɛnēk·a: G·āxɛmɛn, g·Ĭgămēɛ Aɛmāxŭlaɬ. G·āxɛmɛn g·āxɛaɬɛla g·Ĭg·ɛgămēɛ Aɛmāxŭlaɬ sōdzēɛmēs g·Ĭgămēɛ ɛnɛmōgwis. G·āxɛmɛnɬaxg·ſn ɬ!āsotiwalisēk· k!waāpaxɛn gɛnɛmax lāxōx Q!ēxɬālagăx k·!ēdēłaq!ōs, g·Ĭgămēɛ Amāxŭlaɬ. ɛnēɛnak·ĭłē, ɛnēk·exs laē ɬēɛlālaxa q!āq!astowē bɛgwānɛma qa lēs hōdzēg·ēxa p!ɛlxɛlasgɛmē. Wä, g·ſlɛmisē k!wāg·aɛlsa q!āq!astowē bɛgwānɛm lāx gɛmɛxagawalasas Lālak·ōts!a laē Lālak·ōts!a dāx·ɛidxa ɛnɛmxsa p!ɛlxɛlasgɛm lāx ɛnāxwaɛmaē sēsɛk·!axsasa āɬɛosgɛmalsa lōsɛmx·ɛĬdē p!ɛlxɛlasgɛm k!waābayōs

come, you four Kwāg·uƛ tribes. Thank you (1) for coming inside this great house, the house of this your chief/ ʟ!āsotiwalis, for he said that he will do all/ that is marked down for a chief to go through to the end, beginning from the time when he was first born/by his mother. I mean this, chiefs. Now have quarreled ʟ!āsotiwalis (5) and his wife, Q!ōx·ʟālaga, and now they will part. I do not/ wish them to part for good. I mean this. Now we will go and 'sit below,' for/ my chief ʟ!āsotiwalis will 'sit under' (his wife) on account of his wife's property/and 'trifles,'[1] for now this chief says that he will/try to obtain 'trifles' to be given away to these tribes. Now (10) we shall go, chiefs of the four Kwāg·uƛ tribes and 'sit under' the wife of/ʟ!āsotiwalis. Now go, chief ᵋmāx̣ŭyālisɛmēᵋ, whisper to chief/Aᵋmāx̣ŭlaƛ, and tell him that we shall now go and 'sit under' the wife of/ʟ!āsotiwalis."/

Then ᵋmāx̣ŭyālisɛmēᵋ, who belongs to the numaym Hāānaʟ̣ōnō (15) of the Q!ōmoyâᵋyō went, and it was not long before he came back and/ he just said that Aᵋmāx̣ŭlaƛ was just waiting for them to go quickly/ and "sit under" the wife of ʟ!āsotiwalis./

Immediately many young men carried each five pairs of/ blankets as they went out of the house of ʟ!āsotiwalis, and (20) they put them down outside of the house of Aᵋmāx̣ŭlaƛ. All the/ men followed them and sat down there outside, and/ Lālak·ots!a also stood up outside and spoke. He said, "I have come,/chief Aᵋmāx̣ŭlaƛ, I have come up, chief Aᵋmāx̣ŭlaƛ,/ and you, great chief ᵋnɛmōgwis. I come that ʟ!āsotiwalis (25) may 'sit under' my wife, Q!ōx·ʟālaga here, your princess here, chief/ Aᵋmāx̣ŭlaƛ. I mean this," said he as he called the tally keeper/ to count the blankets. As soon as the/ tally keeper sat down at the left hand side of Lālak·ots!a,/ Lālak·ots!a took up one pair of blankets. And they were all in (30) five pairs in each pile on the ground, one thousand blankets, the

---

1) All property except blankets is called "trifles," literally "bad things."

ʟ!āsotiwalisaxēs g̣ɛnɛmē. Wä, lä ᵉnēk·ē Lālak·ots!a dzōx̣ustōdxa ᵉnɛmxsa p!ɛlxɛlasg̣ɛm: Laᵉmɛn k!waāpasēqä laxɛn g̣ɛnɛmax lâʟ, g·īg̣ămēᵉ Aᵉmāx̣ŭlał sɛk·!axsa p!ɛlxɛlasg̣ɛm, ᵉnēk·ē. Wä, lēda hēłᵉa g̣ɛmxɛlsaxa sɛk·!axsa p!ɛlxɛlasg̣ɛm qaᵉs lē g̣ɛmxēʟas lāx g·ōkwas Aᵉmāx̣ŭlał. Wä, lä hĕx·säɛm g̣wēk·!ālaxs laē ᵉwīᵉlēda sɛk·!āp!ɛnyag·i pɛlxɛlasg̣ɛm k!waābɛm lāx Aᵉmāx̣ŭlał. Wä, g·īlᵉmisē ᵉwiᵉlēda sɛk·!āp!ɛnyag·i p!ɛlxɛlasg̣ɛmxa k!waābɛmax Aᵉmāx̣ŭlał lāxaē Lālak·ots!a dāx·ᵉīdxa ᵉnɛmxsa p!ɛlxɛlasg̣ɛm. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a dzōx̣ustōdxa ᵉnɛmxsa p!ɛlxɛlasg̣ɛm: Laᵉmɛn k!waāpasēqä lāxɛn g̣ɛnɛmax lâʟ g·īg̣ămēᵉ ᵉnɛmōgwis, sɛk·!axsa p!ɛlxɛlasg̣ɛm, ᵉnēk·ē. Wä, lēda hĕłᵉa g̣ɛmxɛlsaxa sɛk·!axsa p!ɛlxɛlasg̣ɛm qaᵉs lē g̣ɛmxēʟas lāx g·ōkwas Aᵉmāx̣ŭlał qaxs hĕᵉmāe g·aēʟɛlē ᵉnɛmōgwisē. Wä, lä hĕx;säɛm g̣wēk·!ālē lāg·aa laqēx lāaxat! ᵉwīᵉlēda sɛk·!āp!ɛnyag·i p!ɛlxɛlasg̣ɛmxa k!waābɛmax ᵉnɛmōgwis. Wä, g·īg·ɛg̣ămēᵉ Aᵉmāx̣ŭlał sōdzēᵉmē g·īg̣ămēᵉ ᵉnɛmōgwis. Hăloxsɛmx·ᵉidg̣ōxda k!waābɛmēx p!ɛlxɛlasg̣ɛm lâʟ g·īg·ɛg̣ămēᵉ. Wa, wa, ᵉnēk·exs laē k!wāg·aɛlsa.

Wä, g·āxē P!āsɛlał g·āxawɛls lāxa g·ōkwas Aᵉmāx̣ŭlał qaᵉs ʟ̣āxᵉwɛlsē lāx ʟ!āsanâᵉyasa t!ɛx·īla. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Qäʟ̣, qäʟ̣adzēxaēs wāłdɛmōs, g·īg̣ămēᵉ, yūʟ ʟ!āsotiwalis. Ladzēɛmxaē g̣wāła. Wäg·axɛn q!ālaxēs g̣wɛᵉyâōs qaᵉs lālōʟ!asōs lāxg·a nɛgŭmpɛk· qaᵉs g·īg̣ămēᵉ ʟ!āsotiwalis qaxs lɛᵉmaē Sɛᵉwa lâʟ, g·īg̣ămēᵉ, ᵉnēk·ē.

Wä, lä ʟ̣āxᵉwɛlsē ʟ!āqoʟ̣as, yīx ōmpas ʟ!āsotiwalisē qaᵉs yāq!ɛg·aᵉłē. Wä, lä ᵉnēk·a: Ex·ᵉmēs wāłdɛmōs, g·īg̣ămēᵉ P!āsɛlał, âla g·āxᵉmē Sɛᵉwa, g·āxdzēᵉmēxa lä ʟ!ēnaxasg·īn g·īg̣ămēk·. Wä, laᵉmē lāxa. Wä, hĕt!ɛn la g̣wɛᵉyō qaᵉs lalōʟ!asōsa g·īg·ɛg̣ămaᵉyaxōx Aᵉmāx̣ŭlałax ʟ̣ōdzēya g·īg̣ămaᵉyax ᵉnɛmōgwisaxa ăpsâᵉyas Sɛᵉwaxa g̣ēg̣ak·!ōmasa ʟ̣ɛᵉwa ᵉyäk·!ɛlwasa, ᵉnēk·ēg·a ʟ!āsotiwalisɛk·, qaᵉs ᵉyāg·aʟɛlaxōdē qaōxda lēɛlqwălaʟaᵉyēx ᵉnēk·ē. Wä, lä ʟ̣âtsäᵉma laas ēdzaqwa yāq!ɛg·aᵉłē P!āsɛlał. Wä, lä ᵉnēg·ē-

means of (1) ʟ!āsotiwalis of "sitting under" his wife. Then Lālak·ots!a said holding up/one pair of blankets, "Now with this I 'sit under' my wife, for you, chief/Aᵉmāx̣ŭlaƛ, five pairs of blankets," said he. Then a young man/took up the five pairs of blankets and carried them into the house (5) of Aᵉmāx̣ŭlaƛ. He kept on saying this until all five hundred/blankets,the means of "sitting under" Aᵉmāx̣ŭlaƛ, were at an end. And when the/five hundred blankets, the means of "sitting under" Aᵉmāxŭlaƛ were at an end, then/Lālak·cts!a took up one pair of blankets. He spoke/and said, holding up one pair of blankets, "Now I sit (10) with this under my wife, for you, chief ᵉnɛmōgwis, five pairs of blankets,"/said he. Then the young men took up five pairs of blankets and/carried them into the house of Aᵉmāx̣ŭlaƛ, for that was where ᵉnɛmōgwis was living./ And he kept on saying this and taking up again the five hundred/blankets given to "sit under" ᵉnɛmōgwis. "It is done, chiefs (15) Aᵉmāx̣ŭlal and you also, great chief ᵉnɛmōgwis. These in all are one thousand blankets as a means of sitting under/you chiefs. Wa wa," said he and/sat down./

Then came P!asɛlaƛ out of the house of Aᵉmāx̣ŭlaƛ and/he stood outside of the door. He spoke (20) and said, "Indeed, it is true what you say, chief ʟ!āsotiwalis./ Now this great thing is finished. Now go on,that I may know what you want to get/from your father-in-law,chief ʟ!āsotiwalis,for/Sɛᵉwa has gone to you,chief," said he./

Then arose ʟ!āqoʟas, the father of ʟ!āsotiwalis. He spoke (25) and said, "God is what you say, chief P!āsɛlaƛ./ It is true. Sɛᵉwa came, the great one came that had been sold for grease by my chief here./ Now it has been sold. Now I wish to get from you, chiefs,/ great Aᵉmāx̣ŭlaƛ, and you, great chief ᵉnɛmōgwis,the other part of/ Sɛᵉwa, the wife's property and the 'trifles!" He said this,(ʟ!āsotiwalis),(30) that he would give away trifles to the tribes, said he./ Now he was standing still, and while he was there P!asɛlaƛ

ʟɛlax t!ɛx·îlasa g·ōkwas Aᵉmāx̣ŭlałē: Wäg·a hĕlatâlaxʟɛx g·īg·ɛg̣ămēᵉ Aᵉmāx̣ŭlał ʟ̣ōdzēs g·īg̣ămēᵉ ᵉnɛmōgwis. Laɛms wāwałk·ināla g·īg·ɛg̣ămēᵉ. Laɛms qautēx·aʟōʟ ᵉyāg·aʟɛlaxōdɛł lag·a nɛgŭmpē Aᵉmāx̣ŭlał. Laɛmlas lālōʟ!ɛłxa g̣ēg̣ak!ōmasa ʟ̣ɛᵉwa ᵉyäk·!ɛlwas, g·īg·ɛg̣ămēᵉ, ᵉnēk·ē.

Wä, laᵉmē g̣wāłē wāłdɛmas lāxēq. Wä, laᵉmē ᵉwīᵉla la·näᵉnakwa bēbɛgwanɛm lāxēs g·ig·ōkwē.

Wä, laɛm hewäxa ēɛnē ʟ!āsotiwalisē ʟ̣ɛᵉwis g̣ɛnɛmē Q!ēx·ʟālag̣a qaxs âᵉmaē ʟ̣ēg̣adɛs ēɛn qaxs ᵉnēk·aē ʟ!āsotiwalisē qaᵉs k!waāpēxēs g̣ɛnɛmē ᵉnɛmāx·îs ʟ̣ōᵉ ēt!ēdē qādzēʟaxēs g̣ɛnɛmē lāxēs g̣wēx·ᵉidaasē qaxs lɛᵉmaē g̣ŭnaᵉyē Sɛᵉwa lāxa g·ālē qādzēʟ̣ɛm p!ɛlxɛlasg̣ɛm sɛk·!ap!ɛnyag·a. Wä, la ʟ̣ēg̣ɛmsa k!waāpäxēs g̣ɛnɛmē qa hĕłaxałts!ɛlēs wāłdɛmasa yāq!ɛnt!ālaxa ᵉnēk·aq ēɛnēda bɛgwānɛm ʟ̣ɛᵉwis g̣ɛnɛmēxa k·!ēsaʟ̣ał ēɛna. Wä, hĕt!a q!ēnɛma g·īg·ɛg̣ămaᵉyēxwa āłēx ᵉnāla qādzēʟasa g·inâla lāxa lōxsɛmx·ᵉidē p!ɛlxɛlasg̣ɛm lāx ōmpasēs g̣ɛnɛmē. Wä, lax łēᵉwēnukwa g̣ɛnɛmasa sɛk·!axsugŭg·ōyuwē p!ɛlxɛlasg̣ɛm qa wŭsēk·alaxa ᵉnāx̣wa bēbɛgwānɛmxa hēlānɛmē qa qādzēʟax g̣ɛnɛmasa g·īg̣ămaᵉyē. Wä, lä ᵉnāłᵉnɛmp!ɛna sɛk·!axɛnxē ts!ɛwŭnxas k·!ēs qautēx·ēda bɛgwānɛmaxēs nɛgŭmp. Wä, laɛm ʟ̣ak·ɛyālaxa ʟ!āqwa. Wä, laɛm ōgŭqāła lāxa sāyabaläsa ʟ!āqwaxa âɛm la g̣ŭnasa ʟ!āqwa lāxa qadzēʟ̣ɛmē p!ɛlxɛlasg̣ɛma.

Wä, laɛm âɛm la ĕk· hayāsɛk·âlē ʟ!āsotiwalisē ʟ̣ɛᵉwis g̣ɛnɛmē Q!ēx·ʟālag̣a lāxēq. Laɛm hĕwäx·a k·!āsâ. Wä, laɛm ēsɛlē ʟ!āsotiwalisaxa mōxᵉŭnxē ts!ɛwŭnx qa qautēx·adɛms Aᵉmāx̣ŭlałē ʟ̣ōᵉ ᵉnɛmōgwisaq.

13. Maturity of the Chief's Sister.

Wä, la maᵉlōkwē ts!ēdaqē wīwaq!was ʟ!āsotiwalisēxa ʟ̣ēg̣adäs Q!ēx·ʟālag̣a ʟ̣ɛᵉwa ămāᵉyînxaᵉyē ʟāʟēliʟ!a. Wä, hĕt!a ʟ!āqoʟ̣as k·!ēdadɛs Q!ēx·ʟālag̣a qaxs ᵉnōlaē. Wä, laɛm hĕ qādzēʟ̣asē ʟ!āqoʟ̣asax Q!ēx·ʟālag̣a. Wä, laɛm qautēx·ax łaᵉwŭnɛmasē G̣ŭyōłɛlasxa g·īg̣ămaᵉyasa Mamalēleqăla. Wä, la ʟ!āsotiwalisē k!ēdadɛs ʟāʟē-

spoke again. He talked (1) into the door of the house of Aᵉmāx̣ŭlaẋ. "Go on and listen chief/ Aᵉmāx̣ŭlaẋ, and you great chief ᵉnɛmōgwis. Now by luck you got everything,/great chiefs. Now you will pay the marriage debt, he will give away trifles, your son-in-law,/ Aᵉmāx̣ŭlaẋ. Now you will try to get the wife's property and the trifles, (5) chiefs," said he./

Then they finished their speeches after this and all/ the men went home to their houses./

Now ʟ!āsotiwalis and his wife Q!ēx·ʟālaga never quarrelled/ for it is only called quarreling between husband and wife, for ʟ!āsotiwalis wished to (10) "sit under" his wife, just as if he was marrying again his wife in the/ way he did, for they had already paid with Sɛᵉwa the first/ five hundred marriage blankets. And this is named "sitting under" the wife, so that/ the words of the speaking may be right, they say that the man quarreled/ with his wife, but they did not really quarrel. And there are many chiefs (15) in recent days who give in marriage more than a thousand blankets/ to the father of the wife, and the wife has as a mat one hundred and fifty/ blankets and as a belt for all the men who are hired/ for marrying the wife of a chief. And sometimes it takes five/ winters for a man to repay the marriage debt to his son-in-law and then (20) they use as a mast the copper. And this is different from the return gift of the copper,/ when they just pay back with the copper the marriage blankets./

Now ʟ!āsotiwalis was just well married after this, with his wife/ Q!ēx·ʟālaga, and they never parted. Now ʟ!āsotiwalis was waiting/ four years to be paid back by Aᵉmāx̣ŭlaẋ and (25) ᵉnɛmōgwis./

13. Maturity of the Chief's Sister.

ʟ!āsotiwalis had two sisters who were named/Q!ēx·ʟālaga and the other ʟāʟēlīʟ!a. Now ʟ!āqoɬas had/ for his princess Q!ēx·ʟālaga for she was the elder one. Now she was given in marriage by ʟ!āqoɬas, that is Q!ēx·ʟālaga, and he paid back the marriage debt to her husband Gŭyōẋɛlas, (30) the chief of the Mamaleleqala. Then

liɬ!axēs āmaᵉyînxaᵉyē wɛq!wa qaxa k·!eâsaē xŭnōx̣ᵘs ɫɛᵉwis gɛnɛmē Q!ēx·ɬālaga. Wä, hēᵉmis lāg·iɬas ɬ!āsotiwalisē la k·ēdadɛs ɬālēliɬ!a. Wä, laᵉmē ōxɛntē ɬālēliɬ!a. Wä, la hēx·ɛidaᵉmē ɬ!āsotiwalis gwēgŭgwanaxēs g·ig·äɬaxa ɛnāx̣wa bēbɛgwānɛmaxa ts!ōts!oxōᵉmats!e ɫɛᵉwa dzēdzɛx·sɛm ɫɛᵉwa xēxɛtsɛm ɫɛᵉwa k·āk·äts!ɛnaqē ɫɛᵉwa ɬōɬōq!wa ɫɛᵉwa ɬōɛlᵉwaᵉyē ɫɛᵉwa k·ōkwäxtâla ɫɛᵉwa p!ɛlxɛlasgɛmē ɫɛᵉwa hänᵉxats!e. Wä, g·flᵉmisē ɛwîᵉla gŭnasɛᵉwa dēdanɛmx·dē, wä, g·flᵉmisē mōp!ɛnx̣waᵉsē ɛnāla g·äg·fɬɛla lāx g·flx·dɛmas ōxɛnt!ēdē ɬālēliɬ!a laas ɬ!āsotiwalisē ɬēɬts!ōdxa Q!ōmoyâᵉyaxa gaāla qa lēs ɛwîᵉla lāx g·ōkwas. Wä, maᵉlōkwē ɛyālagɛmas häᵉyāɬᵉa qa lēs ɬēᵉlālaxa Q!ōmoyâᵉyēxa ɛnēk·ē, Qāsanuᵉx̣ᵘ qa ɬ!āsotiwalis qäns lē hawālēlagâla lāx g·ōkwas qaōxda ōxɛntax. Halāg·îlēɬasai, ɛnēk·ē. Wä, la âlaɛm hēx·ɛidaɛm lax·daᵉx̣ᵘ ɛwîᵉla hōgwēɬa Q!ōmoyâᵉyēxa bɛgwānɛmx·sä. Wä, g·flᵉmisē g·āx ɛwîᵉlaēɬa laas ɫāxᵉwalîɬē Lālak·ots!a qaᵉs yāq!ɛg·aᵉɬē Wä, lä ɛnēk·a: Wa, gēlag·a Q!ōmoyŭᵉwē lāxwa k·!ēsēx ämɬa wäɬdɛmaxwa k·!ālapîlax·ɬax qag·îns g·îgämēᵉ lāxg·a ɬ!āsotiwalisɛk·. Laɛmk· g·āxâlîɬtsōgwa ɬālēliɬ!ak· k·!ēdɬg·asōx ɬ!āsotiwalisēx. ɛnēᵉnak·iɬē g·îg·ɛgämēᵉ. Laᵉmēsōx k·!ālapîᵉlayuɬa läqōs dōgwaɬ ɛmɛᵉwîɬ qag·ada Gwētɛla, ɛwālas Kwāg·uɬ ɫɛᵉwa Q!ōmk·!ūt!ɛs. ɛnēᵉnak·iɬē. Wä, laᵉmēsɛn hēlaɬ qa lēɬ qāsaxg·ada yūdux̣ᵘsɛᵉmakᵘg·a, ɛnēk·exs laē hāsɛla ɛnēk·a dālaxa ɛnɛmxsa p!ɛlxɛlasgɛma : Laᵉmɛn hēlolai, g·îgämaᵉyai Awadai, qaᵉs laōs qāsaxa Gwētɛla, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs qag·ada g·îgämēk· ɬ!āsotiwalis g·āxâlîɬtsugwa k·!ēdēɬg·as. Laᵉmits wŭsēg·adɛɬtsa ɛnɛmxsa p!ɛlxɛlasgɛm, ɛnēk·exs laē x·flxᵉalîɬas. Wä lä dāx·ɛidxa ōgŭᵉlamaxat! ɛnɛmxsa p!ɛlxɛlasgɛma, wä, lä ɛnek·a: Laᵉmɛn hēlolai g·îgämaᵉyai Ōmx·ɛidai qaᵉs laōs qāsaxa Gwētɛla, ɛwālas Kwāg·uɬ ɫɛᵉwa Q!ōmk·!ūt!ɛs qag·ada g·îgämēk· ɬ!āsotiwalis g·āxâlîɬtsōgwa k·!ēdēɬg·as. Laᵉmits wŭsēg·adɛɬtsa ɛnɛmxsa p!ɛlxɛlasgɛma ɛnēk·exs laē x·flxᵉalîɬas. Wä, lä ɛnēk·a: Hāg·a g·îg·ɛgämēᵉ. Hēɛms wäɬdɛmlēda. Qāsanuᵉx̣ᵘ Gwētɛl qaɛns g·îgämaᵉyōx

ʟ!āsotiwalis had for his princess ʟāʟēliʟ!a,(1) his younger sister, for he had no child with his wife,/ Q!ōx·ʟālaga, and therefore ʟ!āsotiwalis had for his princess/ ʟāʟēliʟ!a. Now ʟāʟēliʟ!a grew up and immediately ʟ!āsotiwalis/ asked all the men to pay their debts, wash basins (5) and buckets and boxes and spoons/ and dishes and mats and button blankets and blankets/ and looking glasses. When they had paid their debts/ then after four days from the beginning of her/menstruation ʟ!āsotiwalis invited in the Q!ōmoyâ̱yē (10) in the morning to come into his house, and two/ young men were sent to invite the Q!ōmoyâ̱yē, saying,"We walk for ʟ!āsotiwalis,/ that we discuss in his house on account of his sister who is menstruating. You will come quickly,"/ said they, and really immediately went in all the/men of the Q!ōmoyâ̱yē. As soon as they were all in (15) Lālak·ots!a arose and spoke. He said, "Now/come, Q!ōmoyâ̱yē, to this speech which is not surprising, which is called 'making steam underneath'/ for our chief ʟ!āsotiwalis. Now has grown up ʟāʟēliʟ!a, the princess of ʟ!āsotiwalis. I mean this, chief. Now this is the means of 'making steam underneath,' what is seen by you heaped up on the floor for the Gwētɛla (20) and the ᵉwālas Kwāg·uɬ and the Q!ōmk·!ūt!ɛs. I mean this. Now/ I will hire you to go and call these three tribes."[1] Thus he said and he said aloud/ holding one pair of blankets,"I hire you, chief/ Awadē to go and call the Gwētɛla, ᵉwālas Kwāg·uɬ and Q!ōmk·!ūt!ɛs/on behalf of this chief ʟ!āsotiwalis, and the maturity of this princess. Now/ (25) you wear as your belt this one pair of blankets," said he as he threw it down./ Then he took up another pair of blankets and said,/"With this I hire you,chief Omx·ᵉÍd to go and invite the Gwētɛla/and ᵉwālas Kwag·uɬ and Q!ōmk·!ūt!ɛs for this chief,ʟ!āsotiwalis/and the maturity of this princess. You will have as your belt one pair of blankets,"(30) he said as he threw them down. Then he said, "Go, chiefs./ You will say, 'We walk to call you, Gwētɛla for

ʟ'āsotiwalisēx g·āxâlīłtsɛᵉwōx ʟāʟēliʟ!ax k·!ēdēłaxs ʟ!āsotiwalis. Halag·īlīʟasai, ᵉnēx·ʟas ᵉnēk·ē Lālak·ots!a ʟ̣ēxsᵉālax Awadē qa wāłdɛms.

Wä, la maᵉlōkwē hēlānɛmas g·īg·ɛg̣ămēᵉ qa lēs qāsa. Wä, g·īl ᵉmisē la hōqŭwɛls lāxa g·ōkwē Awadē ʟ̣ōᵉ Omxᵉidē, laas Lālak·ots!a ᵉnēx· qa ałᵉōsg̣ɛmg·īlīłēsa ᵉnāx̣wa qaᵉs g̣wēx·sdɛᵉma. Wä, laᵉmēda hăᵉyāłᵉa ᵉnāłᵉnɛmōx̣waʟɛla lāx wāxaēdałaasa ᵉyāqŭlaʟăxa yūdux̣ᵘsɛᵉmakwē Kwākŭg·uła. Wä, g·īlᵉmisē la ᵉnāx̣wa q!ap!q!ap!aēła ᵉnāłᵉnɛmx·ᵉidāła laas Lālak·ots!a ăxk·!ālaxa mōkwē hăᵉyałᵉa qa lēs qātsēᵉstaxa yūdux̣ᵘsɛᵉmakwē Kwākŭg·uła. Wä, laᵉmēsēda mōkwē hăyāłᵉasa Q!ōmoyâᵉyē hōqŭwɛls lāxa g·ōkwē qaᵉs lē hōg̣wiʟ lāxa g·ōkwasa mɛkŭmāᵉya Gwētɛla. Wä, lä ᵉnēk·a ᵉnɛmōkwē lāxa qātsēᵉstɛlg·īsē hăᵉyāłᵉa: G·āxᵉmɛnuᵉx̣ᵘ qātsēᵉsta Gwētɛl qa ʟ!āsotiwalis, ᵉnēk·ē. Wä, lä ᵉnēk·a yūdukwē hăᵉyāłᵉa: Halag·īlīʟasai, ᵉnēx·daᵉxwēxs laē hōqŭwɛls lāxa g·ōkwē. Wä, lä hĕx·säɛm g̣wēk·!ālaxs lālaēʟ!aē lāxa ᵉnāx̣wa g·ig·ōx̣ᵘsa yūdux̣ᵘsɛᵉmakwē Kwākŭg·uła. Wä, g·īlᵉmisē ᵉwīᵉlxtolsaxa g·ōkŭläxs g·āxaē aēdaaqa qaᵉs lē hōg̣wēʟ lāx g·ōkwas. Wä, g·āxᵉmē hōg̣wēʟɛlēda Gwētɛla qaᵉs lē k!ŭsᵉālīł lāx ōgwiᵉwalīłasa g·ōkwē. Wä, g·āxē hōg̣wiʟɛlēda ᵉwālas Kwāg·uł qaᵉs lē k!ŭsᵉālīł lāxa hĕłk·!ōdɛnēg̣wiłasa g·ōkwē. Wä, g·āxē hōg̣wiʟɛlēda Q!ōmk·!ūt!ɛsē qaᵉs lē k!ŭsᵉālīł lāxa g̣ɛmᵉxōdɛnēg̣wiłasa g·ōkwē. Wä, lä g̣wāła bēbɛgwānɛmē ʟ̣ɛᵉwa bābăbăgŭxa ts!ēdaq hōg̣wiʟɛla laasē Lālak·ots!a ᵉyālaqaxa mōkwē hăᵉyāłᵉaxa qasɛlg·īsdē qa lēs dādoqŭᵉmax k·!ēsᵉɛmlaxa g·āxsa g·āyułē bɛgwānɛmsa yūdux̣ᵉsɛᵉmakwē Kwākŭg·uła. Wä, lāxaēda mōkwē hăᵉyāłᵉaxa la ʟ̣ēg̣adɛs dādoqŭᵉmɛlg·īs hōqŭwɛls lāxa g·ōkwē qaᵉs lē hōg̣wēʟ lāx g·ōkwasa Gwētɛla. Wä, laᵉmē ᵉnāx̣waɛm ᵉnēx·daᵉxwa: G·āxᵉmɛnuᵉx̣ᵘ dādaqŭᵉma Gwētɛl, lāx k·!ēsᵉɛmlaxa la huxᵘts!â lāxōx g·ōkwaxsa g·īg̣ămaᵉyōx ʟ!āsotiwalisēx, ᵉnēx·daᵉxwē. Wä, lä lāg·aa lāx g·ōkwasa ᵉwālas Kwāg·uł. Wä, g·īlᵉmisē hōg̣wēʟ lāxa t!ɛx·īläsa g·ōkwē lāaxaas ᵉnēx·daᵉxwa: G·āxᵉmɛnuᵉx̣ᵘ dādoqŭᵉma

our chief,(1) ʟ!āsotiwalis,and the maturity of ʟāʟēliʟ!a, ʟ!āsotiwalis' princess./ You will come quickly,' thus you will say," said Lālak·ots!a, giving instructions to Awadē what/he was to say./

Then the two chiefs who were hired went inviting. (5) As soon as they had gone out of the house, Awadē and Ōmx·ᵋīd, Lālak·ots!a / said that all the things were to be put in separate piles./ Then the young men piled up separately the whole amount that was to be given to the/ three Kwāg·uɬ tribes, and when each kind was gathered up,/ then Lālak·ots!a told four young men (10) to go to call the three Kwāg·uɬ tribes and/ the four young men of the Q!ōmoyaᵋyē went out of the house into/ the house of the head tribe, the Gwētʟa, and one of the/inviting young men said, "Now we come to invite you,Gwētʟa for ʟ!āsotiwalis."/ Thus he said, and then the three young men said, "Come quickly,"(15) Thus they said as they went out of the house and they kept on/ saying this as they entered all the houses of the three Kwāg·uɬ tribes./ As soon as they had gone into all the houses they went back and entered/ his house. Then the Gwētʟa came in and sat down/ in the rear of the house and the ᵋwālas Kwāg·uɬ came in (20) and sat down in the right hand corner of the house and/ the Q!ōmk·!ūt!ʟs came in and sat down in the left hand corner/ of the house. When the men and the women with men's seats/had all come into the house, Lālak·ots!a sent for the four young men/ who had been inviting (the people) to look for the last one (to look for a face of) the one who had not yet come of the men who belonged to the (25) three Kwāg·uɬ tribes. Then the four young men went again/ those that were now called "sent to look for a face." They went out of the house and entered/ the house of the Gwētʟa. Then they all said, "We come/to 'look for a face,' Gwētʟa. that may not have gone into the/ house of chief ʟ!āsotiwalis," they said. Then they arrived (30) at the house of the ᵋwālas Kwāg·uɬ and went into the/ door of the house and they said again, "We come to 'look for a face,'

ᵉwālas Kwāg·uł lāx k·!ēsᵉᵉmlaxa hōxᵘts!â lāxōx g·ōkwaxsa g·ī-
g̣ămaᵉyōx ʟ!āsotiwalisēx, ᵉnēx·daᵉxwē. Wä, lä hōqŭwᵉls lāxa
g·ōkwē qaᵉs lē hōg̣wiʟ lāx g·ōkwasa Q!ōmk·!ūt!ᵉsē. Wä, lāxaē
ᵉnēx·daᵉxwa: G·āxᵉmᵉnuᵉx̣ᵘ dādoqŭᵉma Q!ōmk·!ūt!ᵉs lāx k·!ēs-
ᵉᵉmlaxa la hōxts!â lāxōx g·ōkwasa g·īg̣ămaᵉyōx ʟ!āsotiwalisēx,
ᵉnēx·daᵉxwē. Wä, g·îlᵉmisē ᵉwīᵉltolsaxa g·ōkŭläxs g·āxdaᵉxwaē
aēdaaqa qaᵉs lē hōg̣wiʟ lāx la ᵉwīᵉlaēʟᵉtsa yūdux̣ᵘsᵉᵉmakwē Kwā-
kŭg·uła. Wä, g·îlᵉmisē hōg̣wiłdaᵉxwa laē ᵉnēx·daᵉxwa: Laᵉmōx
ᵉwīᵉlaēʟa lēlqwălaʟaᵉyēx, ᵉnēx·daᵉxwē.

Wä, lä ʟ̣āxᵉwaliłē Lālak·ots!a qaᵉs yāq!ᵉg·aᵉłē. Wä, lä
ᵉnēk·a g̣wēg̣ᵉmāła lāxa Q!ōmoyâᵉyaxs hëē k!ŭdzēła ăᵉwīʟᵉläsa
t!ᵉx·îläsa g·ōkwē. Laᵉmᵉn nōs g·īg·ᵉg̣ămēᵉ yāq!ᵉnt!ālał qᵉn mō-
mᵉlk·!ālēsa g·īg·ᵉg̣ămaᵉyaxsa yūdux̣ᵘsᵉᵉmakwē Kwākŭg·ułᵉxs g·āxaē
âłalīła, ᵉnēk·exs laē g̣wēg̣ᵉmx·ᵉīt lāxa ōgwiᵉwalīłasa g·ōkwē qaᵉs
yāq!ᵉg·aᵉłē. Wä, lä ᵉnēk·a: Wa, g̣ēlag·a Gwētᵉl, ᵉwālas Kwāg·uł,
Q!ōmk·!ūt!ᵉs. Wa, g̣ēlag·a lāxwa lādzēxwa k·!ēsēx q!ŭnāla nēłᵉīd
lāxa k·!ēdadē g·īg̣ămaᵉyaxwa ʟ̣ēg̣adäxs k·!ālapōdäxa g·āxâliłtsᵉᵉwēs
k·!ēdēłē qaxs wāyats!ōłaē wāxaasas x·îdzᵉłmaᵉyas lāxa ᵉyäk·!ᵉlwasē
qaxs xᵉk·!aē, k·!ēs x̣wāx̣wēg̣alasōᵉsa ᵉyāqwa lāxa p!ᵉsäsa p!ᵉlxᵉlas-
g̣ᵉmē ʟ̣ᵉᵉwa ᵉyāg·ᵉʟᵉlaxōdē. Wä, lēx·aᵉmē nēłᵉidaatsōx qō g·ā-
xâliłtsōʟōs k·!ēk·!ēdēłaqōs g·īg·ᵉg̣ămēᵉ. ᵉnēᵉnak·iłē, ᵉnēk·exs
laē dāx·ᵉidxa ᵉnᵉmēxʟa ts!ōts!ōxoᵉmats!ä. Wä, lä hāsᵉla ᵉnēk·a:
G·aᵉm ts!ōts!oxoᵉmats!ēsa g·axâliłtsᵉᵉwē ʟāʟēliʟ!a k·!ēdēłas ʟ!ā-
sotiwalisē lāk·!ᵉndē, ᵉnēk·exs laē hănqas lāxēs waōkwē. Wä
lä dāx·ᵉīdxa ᵉnᵉmēxʟa dzᵉx·sᵉm. Wä, lä hāsᵉla ᵉnēk·a: G·aᵉm
kwädzats!ēsa g·axâliłtsᵉᵉwē ʟāʟēliʟ!a k!ēdēłas ʟ!āsotiwalis
lāk·!ᵉndē. Laᵉm lāł lâʟ, Gwētᵉl, ᵉwālas Kwāg·uł, Q!ōmk·!ūt!ᵉs,
ᵉnēk·exs laē hănqas lāxēs waōkwē. Wä, lä dāx·ᵉidxa ᵉnᵉmsg̣ᵉmē
xᵉtsᵉm. Wä, lä hāsᵉla ᵉnēk·a: G·aᵉm t!ᵉmyats!e qaēda g·axâlił-
tsᵉᵉwē ʟāʟēliʟ!a k·!ēdēłas ʟ!āsotiwalisē lāk·!ᵉndē. Laᵉm lāł
lâʟ, Gwētᵉl, ᵉwālas Kwāg·uł, Q!omk·!ūt!ᵉs, ᵉnēk·exs laē hănqas

(1) ᵉwālas Kwāg·uɬ, that may not have gone into the house of chief/ ɫ!āsotiwalis," they said. They went out of the/ house and they went into the house of the Q!ōmk·!ūt!ɛs and/ they said, "We come to look for a face , Q!ōmk·!ūt!ɛs, that may not have gone (5) into the house of chief ɫ!āsotiwalis,"/ they said. And as soon as they had gone into the houses they came/ back and went into the house in which the three Kwāg·uɬ tribes had gone./ And when they had all gone in, they said, "Now/ the tribes are all inside," they said./

(10) Then arose Lālak·ots!a and spoke./ He said, turning his face to the Q!ōmoyâᵉyē who were sitting down inside of the/ doorway of the house, "Now, my chiefs, I shall speak and/ I shall speak gratefully of the chiefs of the three Kwāg·uɬ tribes, for they have come/ quickly," said he as he turned his face to the rear of the house. And (15) he spoke and said, "Now welcome, Gwētɛla, ᵉwālas Kwāg·uɬ,/ Q!ōmk·!ūt!ɛs. Welcome to this that is not often shown/ for the princess of a chief, what is called 'taking out the steam,' the maturing of /the princess, for they cannot stand the amount it costs of trifles given away/for they are never returned when a man gives a potlatch with blankets (20) and trifles. It is only shown when/ the princesses of chiefs grow up, I mean this," said he/ as he took up a wash basin. And then he said aloud,/ "This is the wash basin for the maturing ɫāɫēliɫ!a, the princess of ɫ!āsotiwalis/ one hundred," said he as he put it down among the others. (25) Then he took up one kettle and he said aloud, "This is/ the wash basin for the maturing ɫāɫēliɫ!a, the princess of ɫ!āsotiwalis/ one hundred. Now this is for you Gwētɛla, ᵉwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs,"/ thus he said as he put it down among the others. Then he took one/box and he said aloud, "This is the receptacle for time beating for the maturing (30) ɫāɫēliɫ!a, the princess of ɫ!āsotiwalis, one hundred. Now this is going to you, Gwētɛla,ᵉwālas Kwag·uɬ,Q!ōmk·!ūtɛs," he said as he put it down (1)

lāxēs waōkwē. Wä, lä dāx·ɛ̄idxa ɛnɛmēxɬa k·āts!ɛnaq. Wä, lä hāsɛla ɛnēk·a: G·aɛm yūyats!e k·āts!ɛnaqsa g·āxâlīɬtsɛɛwē ɬālēlīl!a k·!ēdēɬas ɬ!āsotiwalis, sɛk·!ax·sok·âla. Laɛm lāɬ lâɬ, Gwētɛl, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, ɛnēk·exs laē hănqas lāxēs waōkwē. Wä, lä dāx·ɛ̄idxa ɛnɛmēxɬa ɬōq!wa. Wä, lä hāsɛla ɛnēk·a: G·aɛm hamaats!e ɬōq!wasa g·axâlīɬtsɛɛwē ɬālēlīl!a k·!ēdēɬas ɬ!āsotiwalis sɛk·!ax·sōgŭg·ɛyu. Laɛm lāɬ lâɬ Gwētɛl, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, ɛnēk·exs laē hănqas lāxēs waōkwē. Wä, lä dāx·ɛ̄idxa ɛnɛmxsa ɬēɛwaɛya. Wä, lä hāsɛla ɛnēk·a: G·aɛm k!wādzâɛlīɬtsōsa g·āxâlīɬts!ɛɛwē ɬālēlīl!a k·!ēdēɬas ɬ!āsotiwalis sɛk·!asgɛmg·ustâxsa. Laɛm lāɬ lâɬ, Gwētɛl, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, ɛnēk·exs laē pāq!āqas lāxēs waōkwē.

Wä, lä dāx·ɛ̄idxa ɛnɛmxsäxat! ɬēɛwaɛyaxa ōgŭgĕɬɛmē lāxa g·îlxdē wāɬdɛms. Wä, lä hāsɛla ɛnēk·a: G·aɛm kwädzɛdzōsa g·axâlīɬtsɛɛwē ɬālēlīl!a k·!ēdēɬas ɬ!āsotiwalis sɛk·!asgɛmg·ustâxsa. Laɛm lāɬ lâɬ, Gwētɛl, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, ɛnēk·exs laē p!āq!ăqas lāxēs waōkwē.

Wä, lä dāx·ɛ̄idxa ɛnɛmē k·ukwäxtâla. Wä, lä ɛnēk·a: G·aɛm ɛnɛxɛŭnēsa g·axâlīɬtsɛɛwē ɬālēlīl!a k·!ēdēɬas ɬ!āsotiwalis, maɛɬtsōgŭg·ɛyu. Laɛm lāɬ lâɬ, Gwētɛl, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, ɛnēk·exs laē x·îlq!ɛqas lāxēs waōkwē.

Wä, lä dāx·ɛ̄idxa ɛnɛmxsa p!ɛlxɛlasgɛma. Wä, lä ɛnēk·a: G·aɛm ēdɛm k·ādzɛkʷsa g·axâlīɬtsɛɛwē ɬālēlīl!a k·!ēdēɬas ɬ!āsotiwalis sɛk·!ax·sōk·âla p!ɛlxɛlasgɛma. Laɛm lāɬ lâɬ, Gwētɛl, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, ɛnēk·exs laē x·îlq!ăqas lāxēs waōkwē.

Wä, lä dāx·ɛ̄idxa ɛnɛmē hănɛxats!e. Wä, lä ɛnēk·a: G·aɛm hănxɛla hănɛxats!ēsa g·axâlīɬtsɛɛwē ɬālēlīl!a k·!ēdēɬas ɬ!āsotiwalis maɛɬtsogŭg·ɛyē. Laɛm lāɬ lâɬ, Gwētɛl, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, ɛnēk·ēxs laē pāq!ăqas lāxēs waōkwē.

among the others. Then he took up one spoon and/said aloud, "This is the spoon for eating of the maturing/ʟāʟēlilʟ!a, the princess of ʟ!āsotiwalis. One hundred and fifty. Now it is going/ to you Gwētɛla, ɛwālas. Kwāg·uɬ, Q!ōmk·!ūt!ɛs." Thus he said and put it down (5) among the others. Then he took up one (wooden) dish and said aloud,/ "This is the eating dish of the maturing ʟāʟēlilʟ!a the princess/ of ʟ!āsotiwalis, one hundred and fifty. Now it goes to you, Gwētɛla, ɛwālas/ Kwāg·uɬ, Q!ōmk·!ūt!ɛs." Thus he said and put it down among the others. Then/ he took a mat and said aloud, "This is (10) the seat of the maturing ʟāʟēlilʟ!a, the princess of ʟ!āsotiwalis,/ fifty. Now it goes to you, Gwētɛla, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs."/ Thus he said and he put it down among the others./

Then he also took one mat from another pile different from the one/ just mentioned and he said aloud, "This is the mat on which washes herself the maturing (15) ʟāʟēlilʟ!a, the princess of ʟ!āsotiwalis, fifty. Now/ it goes to you, Gwētɛla, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs." Thus he said and/ he put it down among the others./

Then he took a button blanket and he said, "This is/ the blanket of the maturing ʟāʟēlilʟ!a, the princess of ʟ!āsotiwalis. (20) One hundred and twenty. Now it is going to you, Gwētɛla, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs."/ Thus he said and put it down among the others./

Then he took one pair of blankets and he said,/ "This is the cedar bark napkin of the maturing ʟāʟēlilʟ!a, the princess of ʟ!āsotiwalis,/ two hundred and fifty blankets. Now it is going to you, Gwētɛla, (25) ɛwālas Kwāg·uɬ, Q!ōmk·!ūtɛs." Thus he said and he put it down among the/ others./

Then he took a looking-glass and he said, "This is/ the looking-glass of the maturing ʟāʟēlilʟ!a, the princess of ʟ!āsotiwalis./ One hundred and twenty. Now it will go to you, Gwētɛla, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs (30) Thus he said and he put it down among the others./

Wä, lä dāx·ᵋidxa ᵋnɛmē xɛgɛm. Wä, lä ᵋnēk·a: G·aɛm xāqɛla xɛgɛmsa g·axâliɬtsɛᵋwē ɬālēliɬ!a k·!ōdēɬas ɬ!āsotiwalis sɛk·!asgɛmg·ustâ. Laɛm lāɬ lâɬ, Gwētɛl, ᵋwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, ᵋnēk·exs laē pāq!āqas lāxēs waōkwē.

Wä, lä dāx·ĭdxa q!ɛɬ!ɛts!āqē xōkᵘ k!waxɬāᵋwa. Wä, lä ᵋnēk·a: G·aɛm dzēg·ats!e xwāk!ūnasa g·āxâliɬtsɛᵋwē ɬālēliɬ!a k·!ēdēɬas ɬ!āsotiwalis q!ɛɬ!ɛts!āqa xwāxwāk!ūna sēsɛk·!ax·sōk!ŭx p!ɛlxɛlasgɛm. Laɛm lāɬ lâɬ, Gwētɛl, ᵋwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, ᵋnēk·exs laē xwēlaqa ɬoxᵋwalĭlɛq.

Wä, lä dāx·ᵋidxa sēwayu. Wä, lä ᵋnēk·a: G·aɛm sēxŭla sēwayusa g·axâliɬtsɛᵋwē ɬālēliɬ!a k·!ēdēɬas ɬ!āsotiwalis ɬaxŭt!aaxa g·āwēq!ānɛmē, yūduxᵘsɛmg·ustâ sēsɛwayá. Laɛm lāɬ lâɬ, Gwētɛl, ᵋwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, ᵋnēk·exs laē pāq!āqas lāxēs waōkwē.

Wä, lä dāx·ᵋĭdxa gwēɬgwālaxa sāxsdaᵋyē ɬɛᵋwa häxa gwɛᵋyōs gwēɬgwāla. Wä, lä ᵋnēk·a: G·aɛm q!ōxts!ɛᵋwēsa g·axâliɬtsɛᵋwē ɬālēliɬ!a k·!ēdēɬas ɬ!āsotiwalisē, sɛk·!ax·sogŭg·ɛyŏkᵘ sēsaxsdaᵋya ɬɛᵋwa hēhäxa ɬɛᵋwa tētɛlgwabâᵋyē ɬɛᵋwa ts!ēts!ɛts!ɛsɛlax·sidzēᵋ ɬɛᵋwa t!ēt!ɛbayu. Laɛm lāɬ lâɬ, Gwētɛl, ᵋwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, ᵋnēk·exs laē x·ĭlq!āqas lāxēs waōkwē.

Wä, lä dāx·ᵋidxa ᵋnɛmsgɛmē kwâᵋlēg·a k·!ōkŭla. Wä, lä ᵋnēk·a: G·aɛm qēqax·ts!anē dalēg·a k·!ōkŭlasa g·axâliɬtsɛᵋwē ɬālēliɬ!a k·!ēdēɬas ɬ!āsotiwalisē, maᵋɬtsɛm kwēkwâᵋlēg·a k·!ōkŭla g·aᵋmēsēg·a sɛk·!asgɛmgâlak· dēdaᵋlēg·a k·!ōkŭla. Laɛm lāɬ lâɬ, Gwētɛl, ᵋwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, ᵋnēk·exs laē g·ĭqas lāxēs waōkwē.

Wä, lä dāx·ᵋidxa ᵋnɛmē kŭskwâᵋla gāsgɛl!a Wä, lä ᵋnēk·a: G·aɛm mōsmaᵋlasa g·axâliɬtsɛᵋwē ɬālēliɬ!a k·!ēdēɬas ɬ!āsotiwalisē, sɛk·!āk!wēma kŭskwâᵋla gāsgɛl!a Laɛm lāɬ lâɬ, Gwētɛl, ᵋwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, ᵋnēk·exs laē g·ĭqas lāxēs wāokwē.

Wä, lä dāx·ᵋidxa ᵋnɛmē dāsdălaa tēstɛk!wa (maᵋɬē ɬēgɛmas ɬōᵋ ts!āɬts!ɛmāq!a). Wä, lä ᵋnēk·a: G·aɛm ts!aɬts!ɛmāq!asa g·axâliɬtsɛᵋwē ɬālēliɬ!a k·!ēdēɬas ɬ!āsotiwalisē, yūduxᵘsɛmg·ustâ

(1) Then he took up a comb and he said, "This is the comb/ of the maturing ɬāɬēlilɬ!a, the princess of ɬ!āsotiwalis, fifty./ Now it will go to you, Gwētɛla, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs,"/ Thus he said and put it down among the others./

(5) Then he took up six split cedar sticks and he said,/ "These are the clam digging canoes of the maturing ɬāɬēlilɬ!a, the princess/ of ɬ!āsotiwalis. Six canoes, each valued at fifty blankets./ Now they are going to you, Gwētɛla, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs." Thus he said/ and put them down./

(10) Then he took up a paddle and he said, "This is the paddle used/by the maturing ɬāɬēlilɬ!a, the princess of ɬ!āsotiwalis, when she goes out/ after clams, thirty paddles. Now they are going to you, Gwētɛla,/ ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs." Thus he said and put it down among the others./

Then he took up clothing, (skirts and women's shirts are referred to (15) as clothing) and he said, "This is worn by the maturing/ɬāɬēlilɬ!a, the princess of ɬ!āsotiwalis, one hundred and fifty skirts/ and petticoats and undershirts and stockings/ and shoes. Now they are going to you, Gwētɛla, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs."/ Thus he said and he put them down among the others./

(20) Then he took up one gold bracelet and he said,/ "This is the silver bracelet of the maturing ɬāɬēlilɬ!a/the princess of ɬ!āsotiwalis. Two gold bracelets and/twenty-five silver bracelets. Now they are going to you, Gwētɛla, ɛwālas/Kwāg·uɬ,Q!ōmk·!ūt!ɛs," And he put it down among the others./

(25) Then he took up one gold earring and he said,/ "This is the ear ornament of the maturing ɬāɬēlílɬ!a, the princess of ɬ!āsotiwalis,/ five pairs of gold earrings. Now they are going to you Gwētɛla,/ ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs," said he and put them down among the others./

Then he took up one silver ear ornament (they have two names,/ (30) also "ear icicles") and he said, "These are the ear icicles of/

dāsdălaa tēstɛk!wa. Laɛm lāɫ lâɫ, Gwētɛl, ɛwālas Kwāg·uɫ, Q!ōmk·!ūt!ɛs, ɛnēk·exs laē g·Íqas lāxēs waōkwē.

Wä, lä dāx·ɛidxa ɛnɛmē ëx·ts!ɛma. Wä, lä ɛnēk·a: G·aɛm xōxoqūla ëx·ts!ɛmsa g·axâliɫtsɛɛwē ɫāɫēliɫ!a k·!ēdēɫas ɫ!āsotiwalisē, maɛɫgŭnāɫtsɛmg·ustâ k!wēma. Laɛm lāɫ lâɫ, Gwētɛl, ɛwālas Kwāg·uɫ, Q!ōmk·!ūt!ɛs, ɛnēk·exs laē g·Íqas lāxēs waōkwē.

Wä, lä dāx·ɛidxa ɛnɛmē ɫ!ōxɛkᵘ k·flx·sɛm yāsɛkᵘsa ɛmɛlxɫǫwē. Wä, lä ɛnēk·a: G·aɛm yāsɛkŭla yāsɛkᵘsa g·axâliɫtsɛɛwē ɫāɫēliɫ!a k·!ēdēɫas ɫ!āsotiwalisē, sɛk·!ax·sōgŭg·ɛyu ɫ!ōxɛkwa. Laɛm lāɫ lâɫ, Gwētɛl, ɛwālas Kwāg·uɫ, Q!ōmk·!ūt!ɛs, ɛnēk·exs laē ăxăqas lāxēs waōkwē.

Wä, lä dāx·ɛidxa ɛnɛmē dēgɛmɛyâ. Wä, lä ɛnēk·a: G·aɛm k·āk·adzɛkŭmɛyu k·ādzɛkᵘsa g·axâliɫtsɛɛwē ɫāɫēliɫ!a k·!ēdēɫas ɫ!āsotiwalisē, lāk·!ɛndē dēgɛmɛyâ. Laɛm lāɫ lâɫ, Gwētɛl, ɛwālas Kwāg·uɫ, Q!ōmk·!ūt!ɛs, ɛnēk·exs laē x·flq!āqas lāxēs waōkwē.

Wä, lä yāq!ɛg·aɛɫa. Wä, lä ɛnēk·a: Wa, wadzēsōx wāɫdɛmɫɛxsg·în g·Ígămēk·xwa k·!ēsēx q!ûnāla nēɫɛid lāxa waōkwē g·Íg·ɛgămaɛya qaēs k·!ēdēɫaxs g·axâliɫtsɛɛwaē. Wä, yūɛm ɫ̣ēgadɛs k·!ālapodäxēs k·!ēdēɫaxs g·ālaē ēxɛnta. Ladzēɛmē ɛwîlg·flîɫaxɛn ɫ̣ēɫ̣ɛqɛlasɛɛwēxa k·!ālapoɛdayuɫɛxg·ada g·axâliɫtsōkᵘxg·a ɫāɫēliɫ!ak· k·!ēdēɫg·as ɫ!āsotiwalisxg·ada ɫ̣āwŭlsēɛstāla g·Íg̣ămaɛya. ɛnēɛnak·iɫē. Wäg·a Q!ōmoyŭwē. ɛwîlg·flîɫɛlaɛmɫās ts!awānaēsa ɛnāx̣wax qaɛs ɛgwēg̣ŭx·sdɛm lāxwa yūdux̣ᵘsɛɛmakwē qaxs k·!eâsaē ɫ̣ēɫ̣ɛg̣ɛmsōx lāxwa k·!ālapēlax. Wä, la k·!eâs q!ɛmdɛm lāqᵘ, ɛnēk·ē.

Wä, hëx·ɛidaɛmisa ɛnāx̣wa bēbɛgwānɛmsa Q!ōmoyâɛyē q!wāg·flîɫ qaɛs lē ăxɛēdxa ɛnāx̣wa qaɛs g̣wēx·sdɛɛma qaɛs lē ts!awānaēsas lāxa Gwētɛla g·āla qaxs hëɛmaē mɛkŭmēsa ɛnāx̣wa lēlqwālalaɛya. Wä, g·flɛmisē ɛwîlxtoxs laē ts!awānaēsasɛɛwa ɛwālas Kwāg·uɫ. Wä g·flɛmisē ɛwîlxtoxs laē ɫ̣āx£walîɫē Lālak·ots!a qaɛs ēdzaqwē yāq!ɛg·aɛɫa. Wä, lä ɛnēk·a: ɛya, g·Íg·ɛg̣ămēs Gwētɛl, ɛwālas Kwāg·uɫ,

ʟāʟēlilʟ!a, the princess of ʟ!āsotiwalis, thirty (1) silver ear ornaments. Now they are going to you, Gwētɛla, ᵋwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs."/ Thus he said and put them down among the others./

Then he took up one abalone shell and he said, "This is/ the head ornament of the maturing ʟāʟēlilʟ!a, the princess of ʟ!āsotiwalis (5) eighty pairs. Now they are going to you, Gwētɛla, ᵋwālas Kwāg·uɬ,/ Q!ōmk·!ūt!ɛs." Thus he said and put them down among the others./

Then he took up one cake of tallow of the mountain goat/ and he said, "This is the tallow for greasing (the face) of the maturing ʟāʟēlilʟ!a/ the princess of ʟ!āsotiwalis, one hundred and fifty cakes. Now they are going (10) to you, Gwētɛla,ᵋwālas Kwāg·uɬ,Q!ōmk·!ūt!ɛs," Thus he said and put them down/ among the others./

Then he took up one towel and he said, "This is/ the cedar bark face towel of the maturing ʟāʟēlilʟ!a, princess of/ ʟ!āsotiwalis, one hundred towels. Now they are going to you, Gwētɛla, (15) ᵋwālas Kwāg·uɬ,Q!ōmk·!ūt!ɛs." Thus he said and put it down among the others./

Then he spoke and said; "Now this is the great word/ of my chief, this that is not often shown by other chiefs/ when their princesses mature. This is named/ 'taking out the steam of his princess when she menstruates the first time.' Now it is at an end (20) what I have named taking out the steam of this maturing ʟāʟēlilʟ!a/ the princess of ʟ!āsotiwalis, this chief who is all over first born./ I mean this, Q!ōmoyâᵋyē. You shall all go and give out/ all these kinds of things to the three tribes," (for they do not/ use the names for this "taking out of the steam" and there is no song with it)(25) said he./

At once all the men of the Q!ōmoyâᵋyē arose/ and took up all the kinds of things and distributed them/ among the Gwētɛla first, for they are the head of all the tribes,/ and when they had finished with them they distributed them among the ᵋwālas Kwāg·uɬ (30) and when they had finished with them, Lālak·ots!a arose and spoke again./

Q!ōmk·!ūt!ɛs. Wäg·a, dōqwaɬaxwa ɛwālasēx k·!ālapōɛdayuxa g·axâliɬtsɛɛwē lālēlil!a k·!ēdēɬas l!āsotiwalis. ɛnēɛnak·iɬē yūduẋuseɛmaku Kwākŭg·uɬ, laems ɫēqɛlales lālēlil!adzē lāxa g·axâliɬtsɛɛwē lālēlil!axa k·!ēdēɬiɛlakwēxa k·!ēdēɬtsēɛstāla qa ăxäsg·a lak· k·!ēdadɛsēg·ĭn g·Ĭgămēk·xg·a l!āsotiwalisɛk·. ɛnēɛnak·iɬē g·Ĭg·ɛgămēs yūduẋuseɛmaku Kwākŭg·uɬ, lēx·adzâɛmaɛn hĕ gwēx·sēxg·ĭn nānukwēg·asa ēxɛntɛmɬa lɛtɛmɬtsa g·axâliɬtsɛɛwē lālēlil!adzē, ɛnēk·ē. Wä, hĕx·ɛidaɛmisē l!āsotiwalisē ɫāxɛwalĭɬa qaɛs yāq!ɛg·aɛɬē. Wä, lä ɛnēk·a: Wāxq!ŭnēxsɫēda lēlɛtɛmɬa. Hāg·a ăxɛēdqē lāxa ōts!âliɬē, ɛnēk·ē. Wä, lēda hăɛyāɬɛa lats!âliɬ lāxa ōts!âliɬē qaɛs g·āxē dālaxa sɛk·!asgɛmg·ustâ lɛtɛmɬ qaɛs g·āxē ɛmōgŭɛliɬas lāx ɫaɛwilasas Lālak·ots!a. Wä, hĕx·ɛidaɛmisē yāq!ɛg·aɛɬē Lālak·ots!a Wä, lä ɛnēk·a: ɛwālasɛwĭst!a l!ɛlēɬawa ɛyaēxg·ada ēxɛntɛmɬɛk· lɛtɛmɬa. Wa, ɡelak·asɛlax·ɛn laēnaɛye mɛlxɛwalɛlaqɛk· qaxs ɛwālasēlaxsdē q!ămēsɛns ɛnɛɛmēmuta Yaēx·agɛmaɛyē. ɛnēɛnak·iɬē. G·aɛm ēxɛnɛɛmɬ lɛtɛmɬtsa g·axâliɬtsɛɛwē lālēlil!adzē k·!ēdēɬas l!āsotiwalisē, sɛk·!asgɛmg·ustâ lēlɛtɛmɬa. Laɛm lāɬ lâl, g·Ĭg·ɛgămēs Gwētɛl, ɛwālas Kwāg·uɬ, Q!ōmk·!ūt!ɛs, ɛnēk·exs laē g·Ĭqasa ɛnɛmsgɛmē lax·dă daakus. Wä, lä ɛnēk·a: Wäg·a ōt!ēd ts!awānaēsax Q!ōmoyŭwē, ɛnēk·exs laē k!wāg·alĭɬa. Wä, laɛmē ts!awānaēsasɛɛwa Q!ōmk·!ūt!ɛs. Wä, g·ĭlmisē ɛwĭɛla ts!awānaēsasɛɛwa Q!ōmk·!ūt!ɛsē laas ăxɛētsɛɛwa lēlɛtɛmɬē qaɛs lē ts!awānaēdzɛm lāxa g·ig·ɛgămaɛyasa yūduẋuseɛmakwē Kwākŭg·uɬa. Wä, g·flɛmisē ɛwĭɛla ts!awānaēdzɛma lēlɛtɛmɬē lāxa g·Ĭg·ɛgămaɛyasa yūduẋuseɛmakwē Kwākŭg·uɬa laas ɛnɛmāx·ĭs ɫōɛ ts!ɛx·ɛidēda g·Ĭg·ɛgămaɛyasa yūduẋuseɛmakwē Kwākŭg·uɬa. Wä, laɛmē yaēq!ɛntalēda k·!alapōdē qaēs k·!ēdēɬaxs g·ālaē g·āxâliɬtsɛɛwa. Wä, laɛm nēɛnas yāq!ɛnt!ala. Wä, lä k·ĭɬɛla yāq!ɛnt!alēda hĕwäxa q!asɛlaxēs k·!ēdēɬaxs g·axâliɬtsɛɛwaē.

Wä, hĕɛm gwɛɛyōsa bāk!umē wĭx·sâ g·Ĭgămaɛyē wāx·ɛmaē p!ɛsasa p!ɛlxɛlasgɛm lāxēs g·ōkŭlōtē. Wä, wāx·ɛɛmxaāwisē lēɬɛlaxa ɛnāẋwa

He said, "Oh chiefs of the Gwētɛla,ɛwālas Kwāg·uɬ,(1) Q!ōmk·!ūt!ɛs, look at this great 'taking out the steam'/of the maturing ɬāɬēliɬ!a, the princess of ɬ!āsotiwalis. I mean this,/ chiefs of the three Kwāg·uɬ tribes. Now you will call her great ɬāɬēliɬ!a,/ the maturing ɬāɬēliɬ!a who has been made a princess, who is a princess all over (5) on account of what has been done by the one who has now a princess, my chief ɬ!āsotiwalis here./ I mean this, chiefs of the three Kwag·uɬ tribes. Now there is only/one thing that is missing, the menstruation hat of the maturing/great ɬāɬēliɬ!a," said he. Immediately ɬ!āsotiwalis arose/and spoke. He said, "I forgot the hats. Now (10) get them from the bedroom," said he. Then the young men went into the/bedroom and they came carrying fifty hats and they/put them down where Lālak·ots!a was standing. Immediately/Lālak·ots!a spoke and said, "Very great is/this menstruation hat which was forgotten by you. Now thank you.(15) For it occurred to me that it would be a great disgrace for our numaym,the Yaēx·agɛmēɛ./ I mean this, this the menstruation hat of the great maturing/ɬāɬēliɬ!a, the princess of ɬ!āsotiwalis,fifty hats./ Now they are going to you, Gwētɛla, ɛwālas Kwāg·uɬ,Q!ōmk·!ūt!ɛs."/ Thus he said and put down the one that he was holding. Then he said,(20)"Go on,Q!ōmoyâɛyē, and distribute them," said he as he sat down. / Then they were distributed among the Q!ōmk·!ūt!ɛs, and as soon as all/ the Q!ōmk·!ūt!ɛs had been given, then the hats were taken and/ distributed among the chiefs of the three Kwāg·uɬ tribes./ And as soon as all the hats had been distributed among the chiefs (25) of the three Kwāg·uɬ tribes, then it was as though had waked up/the chiefs of the three Kwāg·uɬ tribes and now were talking/ those who had "taken out the steam" for the princess who had grown up. Now/ they dared to talk. Those are afraid to talk who do not take notice/ of their princess when she grows up./

(30) This is referred to by the Indians as "chiefs not going through", although they give away/ blankets to their tribes and also

lēlqwălaʟaᵉya, wä, g·îlᵉmisē k·!ēs k·!ālapōda qaᵉs k·!ēdēłaxs g·ālaē g·axâliłtsᵉᵉwa, wä, laᵉmē ḷēgadᵉs wīx·sâ g·īgămä lāxēq. Wä, lāxaē hëᵉm gwäła wāłdᵉmē qaēda k·!ēs qautēx·ax łāᵉwŭnᵉmasēs k·!ēdēłē. Laᵉmxaa ḷēgadᵉs wīx·sâ g·īgămaᵉya lāxēq. Wä, hëᵉmis ḷēgadᵉs xāmagᵉmä ᵉwīᵉlōʟᵉlēs g·īgămaᵉyē ʟ!āsotiwalisē qō lāł ᵉwīᵉlōʟᵉx q!wāxag·iłasa wāłaqēla qaᵉs nᵉgᵉłtōdēx gwälag·îlidzasasēs gagᵉmpaxa qwēsᵉlä ᵉnālaxa ᵉnāx̣waᵉma ᵉwīᵉloʟᵉx wāx·a ḷēgwētsōsa g·īg·ᵉgămaᵉyē qaᵉs ᵉwīᵉla lâḷānᵉmaxᵉn lāx k·!ātasᵉᵉwaxa gwāłᵉlaᵉma wŭlgămē g·īgămēᵉg·îlisē Yîx·āgᵉmaᵉyēxa āᵉwānâlisas ʟ!āsotiwalisē lax ḷᵉx·sīwaᵉyē. Wä, lāᵉlaē ᵉnāx̣waᵉm xēxāmagᵉmd g·īg·ᵉgămaᵉyēda la ʟ!āyōs g·äg·îʟᵉla lāx Yîx·āgᵉmaᵉyē, g·āxᵉa - ʟᵉla lāx ʟ!āsotiwalisē. Wä, hëᵉmis lāg·iᵉłas ʟ!āqoḷasē łâk!wēmas ᵉnēx· qa hālabalēsēs ḷᵉwᵉlgamaᵉyē ʟ!āsotiwalis ᵉwāᵉwiᵉlōʟ!ax gwayiᵉlälasasa ᵉnēk·ē qaᵉs xāmagᵉmaᵉyē g·īgămaᵉya. Wä, laᵉmisē k!wāyōʟᵉq. K·!ēsē la q!ēx·ᵉidāłē lä lālōʟ!asōs ʟ!āsotiwalisē qo lāł âlak·!ālał xāmagămēᵉ ᵉwīᵉlōʟᵉlēs g·īgămēᵉ lāxēq.

Wä, laᵉmē ᵉwīᵉla hōqŭwᵉlsa yūdux̣ᵘsᵉᵉmakwē Kwākŭg·uł lāxēq. Wä, lāḷa ʟāʟēliʟ!adzē k!wats!âliłtsäᵉm lāxēs ēxᵉndats!ē g·aēlas lāxa onēgwiłas g·ōkwas ʟ!āsotiwalisēxa ămaᵉyē g·ōkwa. Laᵉm lālōʟ!a qaᵉs mōp!ᵉnē kwäsaxēs q!āłᵉmōsē gwayiᵉlälasaxa g·ālē ēxᵉnta ts!āts!adagᵉma. Wä laᵉm lāba lāxa gwāgwēx·sala lāxa g·ālē ēxᵉnta. Hëᵉm gwᵉᵉyōsa g·āłē bāk!um g·axâliłtsᵉᵉwa.

14. Building of a House.

Wä, laᵉmē ʟ!āsotiwalisē ᵉnēx· qaᵉs g·ōkwēlēx g·ōkwa qaᵉs wäg·i ʟēłᵉlaxa lēlqwălaʟaᵉyas qautēnayuʟᵉs Āᵉmāx̣ŭlał ḷōᵉ ᵉnᵉmōgwisaq. Wä, laᵉmē ʟēłts!ōdē ʟ!āsotiwalisaxēs g·ōkŭlōta Q!ōmoyâᵉyē. Wä, g·îlᵉmisē g·āx ᵉwīᵉlaēʟa laas nēłaxēs g·ōkŭlōtaxs lᵉᵉmaē nak·!āłaxēs nᵉgŭmpē Āᵉmāx̣ŭlałē ḷōᵉ ᵉnᵉmōgwisēxa g·īgămaᵉyasa ᵉnᵉmgēsē. Laᵉm gwāłała qaᵉs qautēx·ēq. Wä, hëᵉmisᵉn lāg·iła ᵉnēx· qᵉn g·ōkwēlēx g·ōkwa qᵉn ʟēłᵉᵉlats!exa lēl-

although they invite all the (1) tribes, if they do not "take out the steam" for their princess/when she grows up, then they have the name "chief not going through" after that./ That is the same word as for one who has not paid the marriage debt to the husband of his/ princess. He also has the name "chief who does not go through" after that. But this is (5) the name of the head chief, "the one who went through everything," chief ʟ!āsotiwalis, if he/obtains everything, he, who grows up according to those who wish him to follow the ways/ of his grandfathers of long past days, who all obtained everything/ that chiefs try to obtain what has been written by me, about the/ one who is made the highest chief, Yîx·ā̱gɛmē^{ɛ}, the ancestor (10) of ʟ!āsotiwalis at ʟɛx·sîwē^{ɛ}. They all were head / chiefs and they took the place of Yîx·ā̱gɛmē^{ɛ} coming down/ to ʟ!āsotiwalis, and therefore ʟ!āqoʟas wished strongly / that his prince ʟ!āsotiwalis should quickly try to get all the ways / of those who wished that he should become head chief. (15) Now he got almost all, not many more were tried for by ʟ!āsotiwalis / when he really was going to be head chief/after this./

Now all the three Kwag·uƛ tribes went out after this/and then the great ʟāʟēliʟ!a was sitting still in her menstruation room in (20) the corner of the house of ʟ!āsotiwalis, the small house. Now/she tried to get the four washings, about which you know, the doings of the/ girl who menstruates for the first time. Now this is the end of talking about the/maturing girl. This is called by the Indians g·āxâlîƛtsō^{ɛ}./

14. Building of a House

Now ʟ!āsotiwalis wished to build a house to (25) invite the tribes when the marriage debt was paid by Aɛmāx̣ŭlaƛ and ɛnɛmōgwis./ Then ʟ!āsotiwalis called his tribe/ the Q!ōmoyâɛyē into his house and as soon as they were all in, he told his tribe/ that he was expecting his father-in-law, Aɛmāx̣ŭlaƛ and ɛnɛmōgwis/ the chief of the ɛnɛmgis, who was ready to pay the marriage debt to him. "And (30) this is why I wish to build a house as an inviting house for the

qwălaʟaᵉyē. Wä, laᵉmēts dōqwałał qa g̥wäłaatsēs wāłdᴇmʟaōs, g·ōkŭlōt, ᵉnēk·exs laē k!wāg·īliła.

Wä, lä ʟ̣āxᵉwaliłē Lālak·ots!a qaᵉs yāq!ᴇg·aᵉłē. Wä, lä ᵉnēk·a: Qäʟ̣ag·a wāłdᴇmg·asg·ᴇns g·īg̥ămēk·, Q!ōmoyŭwē. Laᴇm ᵉnēx· qaᵉs g·okwēlēx āłᴇwakwa g·ōkwaxwa k·!ēsēx nēnēda g·ōkwiläxa āłᴇwakwē g·ōkwa qa x·ᴇdzᴇłmaᵉyas lāxwa dādᴇk·asēx qaēda hēlānᴇmʟa q!ēnᴇm bēbᴇgwānᴇmł. ᵉnēᵉnak·iłē Q!ōmoyŭwē, g̥wālaxᴇns g·īg̥ămaᵉyōx ʟ!āsotiwalisēx hēla g·āxᴇns qa laăns ēaxᴇlaxa g̥wēłg̥wälaʟasa āłᴇwᴇx̣ᵘʟa g·ōx̣ʟ qaxs q!ēx·ᵉidāłaē ēaxᴇlasōʟasa hēᵉlānᴇmʟa. ᵉnēᵉnak·iłē Q!ōmoyŭwē. Hāg·a hăᵉyāłᵉas Q!ōmoyŭwē, hāg·a qāsaxa Gwētᴇla ʟ̣ᴇᵉwa ᵉwālas Kwāg·uł ʟ̣ᴇᵉwa Q!ōmk·!ūt!ᴇs qa g·āxēs ᵉwīᵉla hōʟēlaxōx wāłdᴇmaxsᴇns g·īg̥ămaᵉyōx ʟ!āsotiwalisēx. Âᴇmʟᴇs ᵉnēx·ʟōʟ, hăᵉyäᵉłă: Qāsanuᵉx̣ᵘ Gwētᴇl qaᵉs laōs hōʟēlax wāłdᴇmas ʟ!āsotiwalisē. Hālag·īlēʟᴇsai, ᵉnēx·ʟᴇs, ᵉnēk·ēda ʟ̣ēxsᵉaläxa hăᵉyāłᵉa qa wāłdᴇms.

Wä, hëx·ᵉidaᵉmisē la hōqŭwᴇls lāxa g·ōkwas ʟ!āsotiwalisē qaᵉs lē hōgwīʟ lāx g·ōkwasa Gwētᴇla. Wä, laᵉmē ᵉnēk·a: Qāsanuᵉx̣ᵘ Gwētᴇl qaᵉs laōs hōʟēlax wāłdᴇmas ʟ!āsotiwalisē. Hālag·īlēʟasai, ᵉnēk·exs laē hōqŭwᴇls lāxa g·ōkwē. Wä, âx·sämisē hë g̥wēk·!āla lāxa ᵉnāx̣wa g·ig·ōkwa. Wä, g·īlᵉmisē ᵉwīlxtolsaxa g·īg·ōkwasa Gwētᴇla ʟ̣ᴇᵉwa ᵉwālas Kwāg·uł ʟ̣ᴇᵉwa Q!ōmk·!ūt!ᴇs g·āxaē aēdaaqa qaᵉs lē hōg̥wiʟ lāx g·ōkwas ʟ!āsotiwalisē. Wä, lä ᵉnēx·daᵉxᵘ: Laᴇmx·dᴇnuᵉx̣ᵘ ᵉwīlxtolsaxa g·ōkŭla, ᵉnēk·exs laē k!ŭsᵉāliła.

Wä, laᵉmē Lālak·ots!a ᵉnēx· qa g̥wāłᴇlaᵉmisē ʟ!āsotiwalisē ʟ̣ēʟ̣ᴇqᴇla ʟ̣ēʟ̣ēg̥ᴇmasēs hēᵉlānᴇmʟa lāxa yūdux̣ᵘsᴇᵉmakwē Kwākŭg·uła. Wä, hëᵉmis qa ᵉnāx̣waᵉmisē ʟ̣ēqᴇlax ēaᵉxēnēʟas lāx g̥wēłg̥wälasa g·ōx̣ᵘʟa, ᵉnēk·ē. Wä, hëx·ᵉidaᵉmisē ʟ!āsotiwalisē nēłas waxŭgwasʟasē bēbᴇgwānᴇmē hēᵉlānᴇmʟa.

(1) tribes. Now you will see what you will say,/ tribes," said he as he sat down./

Then arose Lālak·ots!a and spoke./ He said, "True is the saying of our chief, Q!ōmoyâ^{ɛ}yē,(5) He says he wants to build a new house. This is not dared (by all), the building / of a new house on account of the disappearance of property among/those who are hired, many men. I mean this, Q!ōmoyâyē, do not let our/ chief ɬ!āsotiwalis hire us to work on the timbers (10) of the new house, for there are many kinds of work to be done by the hired men./ I mean this, Q!ōmoyâ^{ɛ}yē. Go on, young men of the Q!ōmoyâ^{ɛ}yē go now and call the/ Gwētɛla and the ^{ɛ}wālas Kwāg·uł and the Q!ōmk·!ūt!ɛs to come/ and listen to the words of our chief, ɬ!āsotiwalis. You will just say,/ young men, 'We invite you, Gwētɛla, to go and listen to the words of (15) ɬ!āsotiwalis. Come quickly,' you shall say," said he, giving advice to the/ young men as to what they were to say./

Immediately they went out of the house of ɬ!āsotiwalis/ and went into the houses of the Gwētɛla and they said: "We invite you,/ Gwētɛla, to listen to the words of ɬ!āsotiwalis. You shall come quickly," (20) said they as they went out of the house. And they just continued saying this/ in all the houses, and when they had been to all the/ houses of the Gwētɛla and ^{ɛ}wālas Kwāg·uł and Q!ōmk·!ūt!ɛs they went/ back and entered the house of ɬ!āsotiwalis. Then they said:/ "We have been to all the houses," said they as they (25) sat down.

Then Lālak·ots!a said that ɬ!āsotiwalis should be ready/ to name the names of those whom he would hire among the three Kwāg·uł tribes,/ and also that they should name all those who should work at the timbers of the/ house, said he. Immediately ɬ!āsotiwalis told him how (30) many men would be hired./

Wä, g·îlᵉmisē g̣wāłē wâłdɛmas laē ᵉyālag̣ɛma hăᵉyāłᵉa qa lēs qātsēᵉsta. Wä, hëx·ᵉidaᵉmisa hăᵉyāłᵉa la hōqŭwɛls lāxa g·ōkwē qaᵉs lē hōg̣wiʟ lāx g·ōkwasa Gwētɛla. Wä, lä ᵉnēk·a: G·āxᵉmɛnuᵉx̣ᵘ qātsēᵉsta Gwētɛl. ɩ̣ɛxᵉwīt, ɩ̣ɛxᵉwīt, ɩ̣ɛxᵉwīt, wū, wū, wū, ᵉnēk·exs laē hōqŭwɛls lāxa g·ōkwē. Wä, lä hëx·säɛm g̣wēk·!āla lāxa ᵉnāx̣wa g·ig·ōkwa. Wä, g·îlᵉmisē ᵉwīlxtolsaxa g·ig·ōkwaxs g·āxaē aēdaaqa qaᵉs lē hōg̣wiʟ lāx g·ōkwas ʟ!āsotiwalisē. Wä, g·āxᵉmē hōg̣wiʟɛlēda bēbɛgwānɛmē lāxa g·ōkwē qaᵉs k!ŭsᵉāliłɛlē lāx wax·saᵉnēg̣wiłasa g·ōkwē. Wä, g·îlᵉmisē g·āx ᵉwīᵉlaēʟa bēbɛgwānɛmasa yūdux̣ᵘsɛᵉmakwē Kwākŭg·uła laas ɩ̣āxᵉwaliłē Lālak·ots!a. Wä, lä yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Wa, g̣ēlag·a Gwētɛl, wa, g̣ēlag·a ᵉwālas Kwāg·uł, wa, g̣ēlag·a Q!ōmk·!ūt!ɛs lāxwa ladzēxwa ᵉwālasēx wāłdɛmsg·în g·īg̣ămēk·xg·a ʟ!āsotiwalisɛk·xg·ada laɛmk· ᵉnēx· qaᵉs g·ōkwēlēx āłăwakwa g·ōkwaxwa k·!ēsēx nēnēda qa x·ɛdzɛłmaᵉyas lāxwa yäqɛlax, lāg·iłas k·îlɛma g·ōkwēlaxa ālăwakwē g·ōkwa. Wä, laᵉmēsɛn hēlał lâʟ, yūdux̣ᵘsɛᵉmakᵘ Kwākŭg·uł qa ēaxălēsēxa gwēłg̣wēlaʟasa g·ōx̣ᵘʟa, ᵉnēk·exs laē ăxk·!ālax ʟ!āsotiwalisē qa ăxᵉwŭłt!āliłēsēxa p!ɛlxɛlasg̣ɛm lāxa ōts!âliłēxa hălāg̣ɛmʟaxa ᵉwāᵉwiᵉlaʟaxa maᵉłts!aqʟa wilkᵘ qa k·ik·atēwēʟăsa g·ōx̣ᵘʟa.

Wä, hëx·ᵉidaᵉmisa hăᵉyāłᵉäsa Q!ōmoyâᵉyē la ᵉmōłts!âliłɛlaxa p!ɛlxɛlasg̣ɛmē lāxa ōts!âliłē qaᵉs g·āxē ᵉmōgŭliłas lāx ɩ̣awilasas Lālak·ots!a lāx ōgwiᵉwalīłasa g·ōkwē. Wä, g·îlᵉmisē g·āx ᵉwilg·îliła p!ɛlxɛlasg̣ɛmē laas ēdzaqwa yāq!ɛg·aᵉłē Lālak·!ots!a. Wä lä ᵉnēk·axs laē dāx·ᵉidxa ᵉnɛmxsa p!ɛlxɛlasg̣ɛma. Laᵉmɛn wäg·îl hēlał lâʟ Gwētɛl qaᵉs laōs ăxʟɛxa lēɛlx·ɛnʟasa g·ōx̣ʟasg·în g·īg̣ămēk·, ᵉnēk·exs laē hōsᵉidxa nɛqaxsa p!ɛlxɛlasg̣ɛm. Wä, lä ᵉnēk·a: Laᵉmɛn hēloʟ ʟ!āqwag·il qaᵉs laōs sōp!ēdxa ᵉnɛmts!aqa k·ātewaᵉya nɛqaxsak· p!ɛlxɛlasg̣ɛmg·as tɛlxts!anēłg·ōs, g·īg̣ămēᵉ, ᵉnēk·ē. Wä, lēda g·ayułē lāx hăᵉyāłᵉäsa Q!ōmoyâᵉyē ăxᵉāliłaxa nɛqaxsa p!ɛlxɛlasg̣ɛm qaᵉs lē ᵉmōgwaliłas lāx k!wăēlasas ʟ!āqwag·ilaxa xāmag̣ɛmaᵉyē g·īg̣ămēsa ᵉnɛᵉmēmutasa Maămtag·ila.

(1) When they had finished talking, the young men were sent to/ invite again, and immediately the young men went out of the house/and went into a house of the Gwētɛla. They said, "We come/ to invite again, Gwētɛla. Get up, get up, get up! Wū wū wū," (5) said they as they went out of the house. And they continued saying this/ in all the houses. And as soon as they had been to all the houses/ they came back and went into the house of ʟ!āsotiwalis. Then/ the men went into the house and sat down on/ each side of the house. And when all the men of the (10) three Kwāg·uɬ tribes were in, Lālak·ots!a arose/ and spoke. He said: "Come, Gwētɛla, come,/ ᵉwālas Kwāg·uɬ, come, Q!ōmk·!ūtɛs to (hear this) great / word of my chief ʟ!āsotiwalis, who wishes to/ build a new house, which nobody dares on account of the property that is lost by it. (15) Therefore people are afraid to build a new house./ Now I will hire from among you, three Kwāg·uɬ tribes, (men) to work on the timbers of the/ house that is to be," said he, and he asked ʟ!āsotiwalis to bring out/ of the bedroom the blankets which were to be paid to those who were going to get/ two cedar trees for the beams of the future house./

(20) Immediately the young men of the Q!ōmoyâᵉyē brought out the/ blankets from the bedroom and put them down in front of/ Lālak·ots!a in the rear of the house. When/ the blankets were piled up, Lālak·ots!a spoke again/ and said, as he took up one pair of blankets, "Now let me (25) hire you, Gwētɛla, to get the thick posts of the future house of my chief,"/ said he counted out ten pairs of blankets. Then he said,/"Now I hire you, ʟ!āqwag·ila to go and chop down one beam./ Ten pairs of blankets as a protection for your hands, chief," said he,/ and a young man of the Q!ōmoyâᵉyē took up ten pairs of blankets (30) and put them down at the place where was sitting ʟ!āqwag·ila, the head/chief of the numaym Maămtag·ila./

Wä, la ēt!ēdē Lālak·ots!a hōsᵉidxa nᴇqaxsa p!ᴇlxᴇlasgᴇm. Wä, lä ᵉnēk·a: Laᵉmᴇn hēlōl Wādzē qaᵉs laōs sōp!ēdxa ᵉnᴇmts!aqa k·ātawaᵉya, nᴇqaxsᴇk· p!ᴇlxᴇlasgᴇmg·as tᴇlxts!anēłg·ōs, g·Ĭgămēᵉ, ᵉnēk·ē. Wä, lēda g·ayułē lāxaax hēłᵉäsa Q!ōmoyâᵉyē ăxᵉālĭłaxa nᴇqaxsa p!ᴇlxᴇlasgᴇm qaᵉs lē ᵉmōgwalĭłas lāx k!waēlasas Wadzēxa g·ayułē lāx ᵉnᴇᵉmēmutasa Dzᴇndzᴇnx·q!ayâsa ᵉwālas Kwāg·uł.

Wä, la ēt!ēdē Lālak·ots!a hōsᵉidxa nᴇqaxsa p!ᴇlxᴇlasgᴇm. Wä, la ᵉnēk·a: Laᵉmᴇn hēlōl Ts!ōx̣ᵘts!aēsgămēᵉ qaᵉs laōs sōp!ēdxa maᵉłts!aqa ɫēɫāma, nᴇqaxsak· p!ᴇlxᴇlasgᴇmg·as tᴇlxts!anēłg·ōs, g·Ĭgămēᵉ, ᵉnēk·ē. Wä, lēda hēłᵉa ăxᵉālĭłaxa nᴇqaxsa p!ᴇlxᴇlasgᴇm qaᵉs lē ᵉmōgwalĭłas lāx k!waēlasas Ts!ōx̣ᵘts!aēsagᴇmaᵉyēxa g·āyułē lāx ᵉnᴇᵉmēmutasa Kŭkwāk!ŭmasa Gwētᴇla.

Wä, la ēt!ēdē Lālak·ots!a hōsᵉidxa nᴇqaxsa p!ᴇlxᴇlasgᴇm. Wä, lä ᵉnēk·a: Laᵉmᴇn hēlōl Pᴇngwit qaᵉs laōs sōp!ēdxa maᵉłts!aqa ɫēɫāma, nᴇqaxsak· p!ᴇlxᴇlasgᴇmg·as tᴇlxts!anēłg·ōs, g·Ĭgămēᵉ, ᵉnēk·ē. Wä, lēda hēłᵉa ăxᵉālĭłaxa nᴇqaxsa p!ᴇlxᴇlasgᴇm qaᵉs lē ᵉmōgwalĭłas lāx k!waēlasas Pᴇngwidēxa g·āyułē lāx ᵉnᴇᵉmēmutasa Dzᴇndzᴇnx·q!ayâsa ᵉwālas Kwāg·ułē.

Wä, la ēt!ēdē Lālak·ots!a hōsᵉĭdxa nᴇqaxsa p!ᴇlxᴇlasgᴇm, lä ᵉnēk·a: Laᵉmᴇn hēlōl, G·Ĭgămēᵉ qaᵉs laōs k·!ōłax ᵉnᴇmxsä k·!ōk!uxɫaᵉya, nᴇqaxsak· p!ᴇlxᴇlasgᴇmg·as tᴇlxts!anēłg·ōs, g·Ĭgămēᵉ ᵉnēk·ē. Wä, lēda hēᵉłᵉa ăxᵉālĭłaxa nᴇqaxsa p!ᴇlxᴇlasgᴇm qaᵉs lē ᵉmōgwalĭłas lāx k!waēlasas G·Ĭgămaᵉyēxa g·āyułē lāx ᵉnᴇᵉmēmutasa ɫēɫᵉgēdäsa Q!ōmk·!ūt!ᴇsasa ᵉwālas Kwāg·uł.

Wä, la ēt!ēdē Lālak·ots!a hōsᵉidxa nᴇqaxsa p!ᴇlxᴇlasgᴇm. Wä, lä ᵉnēk·a: Laᵉmᴇn hēlōl Nūłnūłᴇlig·ē qaᵉs laōs k·!ōłax ᵉnᴇmxsä k·!ōk!ŭxɫaᵉya, nᴇqaxsak· p!ᴇlxᴇlasgᴇmg·as tᴇlxts!anēłg·ōs, g·Ĭgămēᵉ, ᵉnēk·ē. Wä, lēda hēłᵉa ăxᵉālĭłaxa nᴇqaxsa p!ᴇlxᴇlasgᴇm qaᵉs lē ᵉmōgwalĭłas lāx k!waēlasas Nūłnułᴇlig·aᵉyēxa g·āyułē lāx ᵉnᴇᵉmēmutasa Wāwŭlibâᵉyasa ᵉwālas Kwāg·uł.

(1) And then Lālak·ots!a counted again ten pairs of blankets/ and said, "Now I hire you, Wādzē,to chop down one beam. Ten pairs of blankets for a protection for your hands,/chief," said he. Then a young man of the Q!ōmoyâ^{ɛ}yē (5) took the ten pairs of blankets and put them down at the place where was sitting/Wādzē who belonged to the numaym Dzɛndzɛnx·q!ayu of the/ ^{ɛ}wālas Kwāg·uł./

And Lālak·ots!a counted again ten pairs of blankets/ and said, "Now I hire you, Ts!ōx^{u}ts!aēsg̣āmē^{ɛ}, to chop down two (10) posts. Ten pairs of blankets as a protection for your hands, chief,"/said he. Then a young man took the ten pairs of blankets and/ put them down at the place where was sitting Ts!ox^{u}ts!aēsg̣āmē^{ɛ}, who belonged to the/ numaym Kūkwāk!ūm of the Gwētɛla./

Then Lālak·ots!a counted again ten pairs of blankets (15) and said, "With these I hire you, Pɛngwit, to chop down two posts./ Ten pairs of blankets as a protection for your hands, chief," said he./ Then a young man took the ten pairs of blankets and put them down/ at the place where was sitting Pɛng̣wit who belonged to the numaym Dzɛndzɛnx·q!ayu of the/^{ɛ}wālas Kwāg·uł./

(20) Then Lālak·ots!a counted again ten pairs of blankets/ and said, "I hire you, G·Ig̣āmē^{ɛ}, to go and hew one side bar./ Ten pairs of blankets for a protection for your hands, chief," said he./ Then a young man took the ten pairs of blankets and put them down/ at the place where was sitting G·Ig̣āmē^{ɛ} of the numaym Ḷēḷɛ^{ɛ}gēd of (25) the Q!ōmk·!ūt!ɛs of the ^{ɛ}wālas Kwāg·uł./

Then Lālak·ots!a counted again ten pairs of blankets/ and said, "Now I hire you, Nūẋnūẋɛlig·ē, to go and hew one/side bar. Ten pairs of blankets as a protection of your hands, chief,"/said he. Then a young man took the ten pairs of blankets and (30) put them down at the place where was sitting Nūẋnūẋɛlig·ē who belonged to the numaym/Wāwūlibâ^{ɛ}yē of the ^{ɛ}wālas Kwāg·uł./

Wä, lä ēt!ēdē Lālak·ots!a hōsᵉidxa nɛqaxsa p!ɛlxɛlasgɛm. Wä, lä ᵉnēk·a: Laᵉmɛn hēlōl Gwɛᵉyîmdzē qaᵉs laōs sōp!ēdɛx ăɬɛbōts!aqa pēpŭx̣ᵘbala, nɛqaxsak· p!ɛlxɛlasgɛmg·as tɛlxts!anēłg·ōs, g· Igămēᵉ, ᵉnēk·ē. Wä, lēda hēłᵉa ăxᵉāliłaxa nɛqaxsa p!ɛlxɛlasgɛm qaᵉs lē ᵉmōgwalîłas lāx k!waēlasas Gwɛᵉyîmdzēxa g·āyułē lāx ᵉnɛᵉmēmutasa Laălax·sᵉɛndayuwē.

Wä, lä ēt!ēdē Lālak·ots!a hōsᵉidxa nɛqaxsa p!ɛlxɛlasgɛm. Wä, lä ᵉnēk·a: Laᵉmɛn hēlōl Haēɬɛkᵘ qaᵉs laōs sōp!ēdɛx aɬɛbōts!aqa pēpŭx̣ᵘbāla, nɛqaxsak· p!ɛlxɛlasgɛmg·as tɛlxts!anēłg·ōs, g·Igămēᵉ, ᵉnēk·ē. Wä, lēda hēłᵉa ăxᵉāliłaxa nɛqaxsa p!ɛlxɛlasgɛm qaᵉs lē ᵉmōgwaᵉlîłas lāx k!waēlasas Haēɬɛkwēxa g·āyułē lāx ᵉnɛmēmutasa Wāwŭlibâᵉyasa ᵉwālas Kwāg·uł.

Wä, lä ēt!ēdē Lālak·ots!a hōsᵉidxa nɛqaxsa p!ɛlxɛlasgɛm. Wä, lä ᵉnēk·a: Laᵉmɛn hēlōl ɬ!ālis qaᵉs laōs sōp!ēdɛx sɛk·!ats!aqa sēx·dɛmāla, sɛk·!axsak· p!ɛlxɛlasgɛmg·as tɛlxts!anēłg·ōs, g·Igămēᵉ, ᵉnēk·ē. Wä, lēda hēłᵉa ăxᵉāliłaxa sɛk·!axsa p!ɛlxɛlasgɛm qaᵉs lē ᵉmōgwalîłas lāx k!waēlasas ɬ!ālisxa g·āyułē lāx ᵉnɛᵉmēmutasa ɬōyalałaᵉwäsa Gwētɛla.

Wä, lä ēt!ēdē Lālak·ots!a hōsᵉidxa sɛk·!axsa p!ɛlxɛlasgɛm. Wä, lä ᵉnēk·a: Laᵉmɛn hēlōl ᵉnāx̣ŭlalis qaᵉs laōs sōp!ēdɛx sɛk·!ats!aqa sēx·dɛmāla, nɛqaxsak· p!ɛlxɛlasgɛmg·as tɛlxts!anēłg·ōs, g·Igămēᵉ, ᵉnēk·ē. Wä, lēda hēłᵉa ăxᵉāliłaxa sɛk·!axsa p!ɛlxɛlasgɛm qaᵉs lē ᵉmōgwalîłas lāx k!waēlasas ᵉnāx̣ŭlalisxa g·āyułē lāx ᵉnɛᵉmēmutasa ɬēq!ɛmasa Q!ōmk·!ūt!ɛsē.

Wä, lä ēt!ēdē Lālak·ots!a hōsᵉidxa sɛk·!axsa p!ɛlxɛlasgɛm. Wä, lä ᵉnēk·a : Laᵉmɛn hēlōl Ts!ōx̣ᵘts!aēsa qaᵉs laōs k·!ōłax ᵉnɛmxsä tɛgwaq, sɛk·!axsak· p!ɛlxɛlasgɛmg·as tɛlxts!anēłg·ōs g·Igămēᵉ, ᵉnēk·ē. Wä, lēda hēłᵉa ăxᵉāliłaxa sɛk·!axsa p!ɛlxɛlasgɛm qaᵉs lē ᵉmōgwalîłas lāx k!waēlasas Ts!ōx̣ᵉts!aēsaxa g·āyułē lāx ᵉnɛᵉmēmutasa G·ēxsɛmasa Gwētɛla.

(1) Then Lālak·ots!a counted again ten pairs of blankets/ and said, "Now I hire you, Gwɛᵉyîmdzē, to go and chop seven/rafters. Ten pairs of blankets as a protection for your hands, chief,"/said he. Then a young man took the ten pairs of blankets and (5) put them down at the place where was sitting Gwɛᵉyîmdzē who belonged to the numaym/Laălax·sᵉɛndayu./

Then Lālak·ots! counted again ten pairs of blankets/ and he said, "Now I hire you, Haēl̤ɛkᵘ to chop seven/ rafters. Ten pairs of blankets as a protection for your hands, chief," (10) said he. Then a young man took the ten pairs of blankets and/ put them down at the place where was sitting Haēl̤ɛkᵘ who belonged to the numaym/ Wāwŭlibâᵉyē of the ᵉwālas Kwāg·uẋ./

Then Lālak·ots!a counted again ten pairs of blankets/ and said, "Now I hire you, ʟ!ālis to chop down five (15) roof beams. Five pairs of blankets as a protection for your hands, chief,"/said he. Then a young man took the five pairs of blankets and/ put them down at the place where was sitting ʟ!ālis who belonged to the numaym/ʟōyalaẋaᵉwa of the Gwētɛla./

Then Lālak·ots!a counted again five pairs of blankets (20) and said, "Now I hire you, ᵉnāx̣ŭlalis, to chop down five/ roof beams. Five pairs of blankets as a protection for your hands, chief,"/said he. Then a young man took the five pairs of blankets and/ put them down at the place where was sitting ᵉnāx̣ŭlalis who belonged to the numaym/l̤ēq!ɛm of the Q!ōmk·!ūt!ɛs./

(25) Then Lālak·ots!a counted again five pairs of blankets/ and said, "Now I hire you, Ts!ōx̣ᵘts!aēs to hew one/retaining plank.[1] Five pairs of blankets as a protection for your hands, chief," said he. Then a young man took the five pairs of blankets and/put them down at the place where was sitting Ts!ōx̣ᵘts!aēs who belonged to the numaym (30) G·ēxsɛm of the Gwētɛla./

---

1) These are the planks that retain the soil of the platform that runs around the walls of the house inside. In feasts the people sit leaning against these planks.

Wä, lä ēt!ēdē Lālak·ots!a hōsᵉidxa sᴇk·!axsa p!ᴇlxᴇlasgᴇm. Wä, lä ᵉnēk·a: Laᵉmᴇn hēlōʟ ᵉmāx·ᵉmᴇwisa qaᵉs laōs k·!ōɬax ᵉnᴇmxsä tᴇgwāq, sᴇk·!axsak· p!ᴇlxᴇlasgᴇmg·as tᴇlxts!anēɬg·ōs, g·Ígămēᵉ, ᵉnēk·ē. Wä, lēda hēɬᵉa ăxᵉāliɬaxa sᴇk·!axsa p!ᴇlxᴇlasgᴇm qaᵉs lē ᵉmōgwalÍɬas lāx k!waēlasas ᵉmāx·ᵉmᴇwisaxa g·ayuɬē lāx ᵉnᴇᵉmēmutasa G·Íg·ílgămasa ᵉwālas Kwāg·uɬ.

Wä, lä ēt!ēdē Lālak·ots!a hōsᵉidxa sᴇk·!axsa p!ᴇlxᴇlasgᴇm. Wä, lä ᵉnēk·a : Laᵉmᴇn hēlōʟ Hämdzit qaᵉs laōs k·!ōɬax ᵉnᴇmxsä tᴇgwāq, sᴇk·!axsak· p!ᴇlxᴇlasgᴇmg·as tᴇlxts!anēɬg·ōs, g·Ígămēᵉ, ᵉnēk·ē. Wä, lēda hēɬᵉa ăxᵉāliɬaxa sᴇk·!axsa p!ᴇlxᴇlasgᴇm qaᵉs lē ᵉmōgwalÍɬas lāx k!waēlasas Hämdzidxa g·āyuɬē lāx ᵉnᴇᵉmēmutasa Sōnʟ!ᴇmasa Gwētᴇla.

Wä, lä yāq!ᴇg·aɬē Lālak·ots!a. Wä, lä ᵉnēk·a laē gwāɬ hōsᵉidxa sᴇk·!axsa p!ᴇlxᴇlasgᴇm: Laᴇms g·ig·ᴇgămēs Kwākŭg·uɬ. Dōqwałaxg·ín g·Ígămēk·, lāxg·a ʟ!āsotiwalisᴇk· laxg·ada g·ōkwēlag·ax āɬᴇwaxᵘsᴇma g·ōkwa. Hëᴇm lāg·iɬasōx k·ílᴇma g·ōkwēlax aɬtsᴇma g·ōkwa qa ᵉwaxax·staᵉyälasasa dādak·asē lāqᵘ. ᵉnēᵉnak·iɬē : Laᵉmᴇn hēlōʟ Haēʟᴇkumēᵉ qaᵉs laōs k·!ōɬax ᵉnᴇmxsä tᴇgwāq, sᴇk·!axsak· p!ᴇlxᴇlasgᴇmg·as tᴇlxts!anēɬg·ōs, g·Ígămēᵉ, ᵉnēk·ē. Wä, lēda hēɬᵉa ăxᵉāliɬaxa sᴇk·!axsa p!ᴇlxᴇlasgᴇm qaᵉs lē ᵉmōgwalÍɬas lāx k!waēlasas Haēʟᴇkŭmaᵉyē.

Wä, lä ēdzaqwa yāq!ᴇg·aᵉɬē Lālak·ots!a. Wä, lä ᵉnēk·a : Wa, wa yūduxᵘsᴇᵉmakᵘ Kwākŭg·uɬ ladzēᵉmo gwalēk·ín wāɬdᴇmaxᴇn hēhelānᴇmēx. Laᴇms lax·daᵉxᵘ hahalōʟ!aɬxa lēlēx·ᵉᴇnʟa yūʟaxg·ín hēhelānᴇmēg·ōʟ. ᵉnēᵉnak·iɬē, Gwētᴇl, ᵉwālas Kwāg·uɬ, Q!ōmk·!ūt!ᴇs. Laᵉmᴇn hēlaagwiɬōʟ qaᵉs lēʟōs lēx·ᵉwŭɬt!alaxa lēlēx·ᵉᴇnʟa sōbanᴇmsᴇn hēhelanᴇmēx. Wä, g·āxʟᴇs dāpᴇlaʟᴇq, ᵉnēk·ē. Wä, laᴇm gwāɬē wāɬdᴇmas laxēq.

Wä, laᵉmē ᵉwÍᵉla hōqŭwᴇlsa bābᴇgwānᴇm qaᵉs lē xwānaɬᵉidēda hēhelānᴇmaxēs sēsōbayuwē ʟᴇᵉwis xwāxwaxwagŭmē. Wä, g·flᵉmisē ᵉnāx·idxa gaälāxs laē ᵉwÍᵉla alēxᵉwidēda hēhelānᴇm bēbᴇgwanᴇm qaᵉs lē lāxēs wiᵉwiᵉla wilkwa laxēs ʟēʟāɬaasē qaᵉs âᵉmē hëx·ᵉidaᴇm sō-

(1) Then Lālak·ots!a counted again five pairs of blankets/ and said, "Now I hire you, ᵋmāx·ᵋmɛwis , to hew one/ retaining plank. Five pairs of blankets as a protection for your hands, chief,"/ said he. Then a young man took the five pairs of blankets (5) and put them down at the place where was sitting ᵋmāx·ᵋmɛwis who belonged to the/ numaym G·Ig·ilgăm of the ᵋwālas Kwāg·uł./

Then Lālak·ots!a counted again five pairs of blankets/ and he said, "Now I hire you, Hămdzit, to hew one/ retaining plank. Five pairs of blankets as a protection for your hands, chief," (10) said he. Then a young man took the five pairs of blankets and/ put them down at the place where was sitting Hămdzit who belonged to the numaym/ Sēnɬ!ɛm of the Gwētɛla./

Then Lālak·ots!a spoke and said after he had finished counting/ five pairs of blankets, "Now, chiefs of the Kwāg·uł,(15) look at my chief, here, at ɬ!āsotiwalis, who is building a/ new house. Therefore the building of a new house is dreaded/ on account of the uncounted property. I mean this./ I hire you, Haēɬɛkŭmēᵋ to go and hew one retaining plank. Five pairs of blankets/ for a protection for your hands, chief," said he. Then a young man (20) went and took the five pairs of blankets and put them down at the place where was sitting/ Haēɬɛkŭmēᵋ.

And Lālak·ots!a spoke again and said, "Wa,wa./ You three Kwāg·uł tribes, now my great speech is finished with which I hire you./ Now you will go quickly to get the thick timbers for which I have hired you. (25) I mean this, Gwētɛla, ᵋwālas Kwāg·uł, Q!ōmk·!ūtɛs. I hire you/ to roll out of the woods the round timbers that will be chopped down by those whom I have hired./ Now you will come and tow them," said he. Now his speech was finished after this./

Then all the men went out and the/hired men made ready their axes and their small canoes. And as soon as (30) day came in the morning the hired men started and/ went to where cedar trees were standing. And immediately (1) they chopped them down and when a

p!ăxōɪɛq. Wä, g·ɬlᵉmisē t!āx·ᵉɪdɛxs laē sāq!wag·it!ēdɛq qa ᵉwɪ-ᵉlâwēs ts!āxᵉănaᵉyas. Wä, lä bāɬᵉɪdxa ᵉnāᵉnɛmāp!ɛnk·ō lāxɛns bāʟax qa ăwâsgămatsa k·ē k·ātēwaᵉyaxs laē sōpsᵉɛndxa wɪɬɛtâᵉyas. Wä, hëɛm ᵉwālōxᵉwɪdēda hēlānɛmē bɛgwānɛmxs laē näᵉnakᵘ lāxēs g·ō-kwē. Wä, lāʟa g·awaʟâlē G·Ɪgămēᵉ ʟōᵉ Nūɬnuɬɛlig·ēxa maᵉlōkwē bē-bɛgwānɛm hēlānɛm qa k·!ōɬaxa maᵉɬɛxsa k·!ōk!ŭʟēᵉ qaxs kŭxsᵉɛndaaxa wɪlkwē. Wä, lä ăxᵉēdē G·Ɪgămaᵉyaxa ăpsōdɪɬē. Wä, lä ăxᵉēdē Nūɬ-nuɬɛg·aᵉyaxa ăpsōdɪɬē qaᵉs pats!âlēx ăᵉwɪg·aᵉyas qa ᵉnɛmp!ɛnk·ēs wŭgwāsas lāxɛns ts!ɛẋᵘts!ānaᵉyēx. Wä, lä ᵉnāɬᵉnɛmp!ɛna yūduẋᵘp!ɛn-k·ē ᵉwādzawasas lāxɛns q!wāq!wax·ts!ānaᵉyēx. Wä, lä ᵉnāᵉnɛmap!ɛnk·ō ᵉwāsgɛmasas lāxɛns bāʟax.

Wä, hëɛmxaāwɪs g·āwalap!ē Ts!ōẋᵘts!aēsa ʟōᵉ ᵉmāx·mɛwɪsaxa maᵉlōkwē bēbɛgwānɛm hēlānɛm qa k·!ōɬaxa maᵉɬaxsa tɛgwāq qaxs kŭxsᵉɛndaaxa wɪlkwē. Wä, la ăxᵉēdē Ts!ōẋᵘts!aēsäxa ăpsōdɪɬē. Wä, lä ăxᵉēdē ᵉmāx·mɛwɪsaxa ăpsōdɪɬē qaᵉs pats!âlēx ăᵉwɪg·aᵉyas qa ᵉnɛmp!ɛnk·ēs wâgwasas lāxɛns ts!ɛẋᵘts!ānaᵉyēx. Wä, lä ᵉnāɬ-ᵉnɛmp!ɛna yūduẋᵘp!ɛnk· ʟōxs mōp!ɛnk·aēs ᵉwādzɛwasas lāxɛns q!wā-q!waxts!ānaᵉyēx. Wä, lä aʟɛbōp!ɛnk·ē ᵉwāsgɛmasas lāxɛns bāʟax.

Wä, lāxaē g·āwalap!ē Haēʟɛkumaᵉyē ʟōᵉ Hämdzidē qaēda maᵉɬɛ-xsaᵉmaxat! tɛgwāqa. Wä, laɛm q!ɛʟ!ɛp!ɛnk·ē ᵉwāsgɛmasas lāxɛns bāʟax qaxs hëᵉmaē ts!ɛg·ōɬasa tɛgwāqasa g·ōẋᵘlē qaxs hëᵉmaē tɛ-sāɬaats ăᵉwɪg·aᵉyasa bēbɛgwānɛmax k!wēɬaēxa tɛgwāqē lāx ăᵉwɪᵉsta-lɪɬasa g·ōkwē.

Wä, g·ɬlᵉmisē ᵉwɪᵉla gwāɬē ăxsɛᵉwasa mōgŭg·ɛyuwē bēbɛgwānɛm hēlānɛms ʟ!āsotiwalisē g·āxaē ᵉwɪᵉla näᵉnakwa. Wä, hëx·ᵉidaᵉmisē ʟ!āsotiwalisē ᵉyālaqasa mōkwē hāᵉyāɬᵉa qa lēs ʟēᵉlālaxa mōgŭg·ɛyu-wē bēbɛgwānɛm hēlānɛms qa lēs ʟ!ɛẋwa lāx g·ōkwas. Wä, laɛm ᵉnēk·a mōkwē hāᵉyāɬᵉa lāx ăᵉwɪʟɛläs t!ɛx·ɬläsa g·ig·ōkwasa Gwētɛla: G·āx-ᵉmɛnuᵉẋᵘ ʟēᵉlālōlaɪxwa hēlānɛmaxs ʟ!āsōtiwalis qaᵉs laōs ʟ!ɛẋwa lāx g·ōkwas. Lāʟɛs k!wamēɬʟōʟ, Gwētɛl. Halag·flɪlasai, ᵉnēk·exs laē hōqŭwɛls lāxa g·ōkwē. Wä, g·ɬlᵉmisē ᵉwɪlxtolsax g·ig·ōkwasa

tree fell down they peeled it so that the/ bark came off. Then they measured the length of nine/ fathoms for the length of the beams and they chopped off the thin end./ And all this was done by the hired men before they went home to their houses. (5) Then G·īg̣ămēᵋ and Nūłnułɛlig·ēxa helped each other, the two/ men who were hired to hew the two side bars, for they split/ a cedar tree, and then G·īg̣ămēᵋ took the one side and Nūłnułɛlig·ēxa took the/ other side. Then they split off the back so that it was one/ span thick. Sometimes it is three (10) spans wide and it is nine/ fathoms long./

Then also Ts!ōx̣ᵘts!aēs and ᵋmāx·mɛwis helped each other,/ the two men hired to hew out the flat retaining planks, for/they split a cedar tree in two and Ts!ōx̣ᵘts!aēs took one half (15) and ᵋmāx·mɛwis took the other and split off the back/ so that it was one span thick./ Sometimes it is three spans or four spans wide/ and it is is seven fathoms long./

And Haēḷɛkŭmēᵋ and Hămdzit helped each other with the two (20) retaining planks and their length is six/ fathoms, for thus is the width of the retaining planks of the house, for that is the/ back support of the men who sit feasting around the inside/of the house./

When the work of the fourteen men (25) hired by ʟ!āsotiwalis was finished they all went home. Then/ ʟ!āsotiwalis sent four young men to call the fourteen/ men hired by him to go and eat in his house. Then said the/ four young men and stood inside of the doors of the houses of the Gwetɛla,/"We come to invite those hired by ʟ!āsotiwalis to go and eat (30) in his house. You will go and sit next to them, Gwētɛla. You will go quickly," said they/ as they went out of the house. When they had been to all the houses (1) of the Gwētɛla

Gwētɛla laē hōg̣wiʟ lāx g·ōkwasa ᵉwālas Kwāg·uɫē ḷōᵉ g·īg·ōkwasa Q!ōmk·!ūt!ɛsē. Wä, laɛm âɛm nɛg̣ɛɫtɛwēxēs g·ālē wāɫdɛma lāx g·īg·ōkwasa Gwētɛla. Wä, g·īlᵉmisē ᵉwīlxtolsaxa g·ig·ōkwaxs laē aēdaaqa qaᵉs lē hōg̣wiʟa hăᵉyāɫᵉa lāx g·ōkwas ʟ!āsotiwalisēxa k!ēsē ᵉwālas g·ōx̣ᵘs. Wä, laᵉmēda mōkwē hăᵉyāɫᵉa nēɫaxs lɛᵉmaē ᵉwīlxtolsaxa g·ig·ōkwasa yūduxᵘsɛᵉmakwē Kwākŭg·uɫa. Wä, k·!ēst!a g̣äɫa x·ōsaɫaxs laē ētsēᵉsta. Wä, laᵉmē ᵉnēk·a mōkwē hăᵉyaɫᵉa lāx ăᵉwīʟɛläs t!ɛx·īläsa g·ōkwē: G·āxᵉmɛnuᵉx̣ᵘ ētsēᵉstai Gwētɛl qaᵉs laōs halaēʟa, ᵉnēk·ē. Wä, laɛm hëx·sä g̣wēk·!āla lāxa ᵉnāx̣wa g·ig·ōkwa. Wä, g·īlᵉmisē ᵉwīlxtolsaxa g·ig·ōkwaxs g·āxaē aēdaaqa qaᵉs lē hōg̣wiʟ lāx g·ōkwas ʟ!āsotiwalisē. Wä, g·āxᵉmē hōg̣wiʟɛlēda mōgŭg·ɛyuwē bēbɛgwānɛm qaᵉs lē ᵉwīᵉla k!ŭsᵉāliɫ lāxa ōgwiwaliɫasa g·ōkwē, yīx lāg·iɫas ᵉnex·sōᵉ qa hës k!ŭsᵉāliɫa ōgwiwalīɫasa g·ōkwē qaxs hëᵉmaē âlak·!āla ʟēlānɛma ēaxɛläxa g̣wēɫg̣wälasa g·ōx̣ᵘʟē. Wä, lä âɛm k!wamēɫa yūdux̣ᵘsɛᵉmakwē Kwākŭg·uɫa. Wä, g·āxᵉmē hōg̣wiʟɛlē ᵉnāx̣wa bēbɛgwānɛm. Wä, lä k!ŭsᵉāliɫa Gwētɛla lāx hëɫk·!ōdɛnēg̣wiɫasa g·ōkwē. Wä, lēda ᵉwālas Kwāg·uɫ ḷɛᵉwa Q!ōmk·!ūt!ɛs k!ŭsᵉāliɫ lāxa g̣ɛmᵉxōdɛnēg̣wiɫē. Wä, laᵉmē ᵉyālag̣ɛmē mōkwē hăᵉyāɫᵉa qa lēs dādaquᵉma. Wä, lēda mōkwē hăᵉyāɫᵉa hōqŭsɛls lāxa g·ōkwē qaᵉs lē lāxa g·ōkwasa Gwētɛla. Wä, lä ᵉnēk·a: G·āxᵉmɛnuᵉx̣ᵘ dādoqŭᵉma Gwētɛlailax k·!ēsᵉɛmlaxa lālax, ᵉnēx·daᵉxwē. Wä, laɛm ᵉnāx̣waɛm hë g̣wēk·!āla lāxa g·ig·ōkwasa yūdux̣ᵘsɛᵉmakwē Kwākŭg·uɫa. Wä, g·īlᵉmisē ᵉwīlxtolsaxa g·ōkŭla laē aēdaaqa qaᵉs lē hōg̣wiʟ lāx g·ōkwas ʟ!āsotiwalisē. Wä, lä ᵉnēk·a: Laɛmx·dɛnuᵉx̣ᵘ wax· dādoquᵉma. Laᵉmɛns ᵉwīᵉlaēʟa, ᵉnēx·daᵉxwē. Wä, hëx·ᵉidaᵉmisē ăxᵉētsɛᵉwa xamasē qaᵉs ts!ɛx·āsɛᵉwēsa ᵉnāx̣wa hăᵉyāɫᵉasa Q!ōmoyâᵉyē laaḷasa waōkwe ăxᵉēdxa ɫōɛlq!wē ḷɛᵉwa ts!ɛbats!e ḷɛᵉwa ʟ!ēᵉna. Wä, laᵉmē k·!ŭpts!âlayuwa ts!ɛnkwē xamas lāxa ɫōɛlq!wē. Wä, lēda waōkwē hăᵉyāɫᵉa k!ŭxts!âlasa ʟ!ēᵉna lāxa ts!ɛbats!e. Wä, g·īlᵉmisē ᵉwīᵉla g̣wāɫa laē ăxᵉētsɛᵉwa

they went into the house of the ᵉwālas Kwāg·uɬ and the houses of the/ Q!ōmk·!ūt!ɛs and they only said the same as their first speech in the/ houses of the Gwētɛla. As soon as they had been to all the houses they went/ back and the young men entered the house of ɬ!āsotiwalis which was not (5) a large house. And now the four young men told them that they had been to all the/ houses of the three Kwāg·uɬ tribes. They did not/ rest long before they went back to them and now the four young men said inside the/ doorways of the houses, "We come to call again, Gwētɛla, that you may go/ quickly into the house," they said, and they kept on saying this in all the houses. (10) As soon as they had gone to all the houses they came back and entered/ the house of ɬ!āsotiwalis. Then the fourteen/ men were coming in and they all sat down in the rear of the house for/ they were told to sit down in the rear of the house because/ they were the real guests, those who were making the timbers of the house. (15) The three Kwāg·uɬ tribes just sat down in a feast. Now all the men were coming in./ And the Gwētɛla sat down on the right hand side of the/ house, and the ᵉwālas Kwāg·uɬ, and the Q!ōmk·!ūt!ɛs sat down on the/ left hand side of the house. Then four young men were sent to try "to see a face,"[1]/ and the four young men went out of the house and went into the (20) house of the Gwētɛla and said, "We come to look for a face, Gwētɛla, in case he should not have gone in," they said and they all said the same/ in the houses of the three Kwāg·uɬ tribes. And as soon as/ they had been in all the houses, they went back and entered the house of ɬ!āsotiwalis./ Then they said again, "We have tried to see a face. Now (25) we are all in," they said. And right away dried salmon was taken and/ it was blistered by the young men of the Q!ōmoyáᵉyē, and others took/ dishes and grease dishes and oil and they broke the/blistered dried salmon into pieces in the dishes and other young men poured/oil into the grease dishes and when all of

---

1) That means to call those who had delayed coming.

ɬōɛlq!wē qaɛs lē k·ax·dzamōliɬas lāxa mōgŭg·ɛyuwē hēlānɛm bēbɛgwā-
nɛm lāxa ōgwiwaliɬasa g·ōkwē. Wä, g·flɛmisē ɡwāɬa laē ăxɛētsɛɛwa
waōkwē ɬōɛlq!wa qaɛs lē k·ax·dzamōliɬas lāxa Gwētɛla ɫɛɛwa ɛwālas
Kwāg·uɬ ɫɛɛwa Q!ōmk·!ūt!ɛsē. Wä, g·flɛmisē ɛwilg·aliɬa ɬōɛlq!wē
laē hĕx·ɛidaɛm ɛnāẋwa xămsxasɛidēda bēbɛgwānɛmxa hēlānɛmē. Wä,
g·flɛmisē ɛnāẋwa la haɛmāpa laasa Gwētɛla ɫɛɛwa ɛwālas Kwāg·uɬ
ɫɛɛwa Q!ōmk·!ūt!ɛs ōgwaqa hămx·ɛīda. Wä, g·flɛmisē ɛnāẋwa ɡwāɬ
xămsxasxa xămsē laē tsēx·ɛītsɛɛwa āɬta ɛwāpa qa nāɡēg·ēs. Wä,
g·flɛmisē ɡwāɬa laē hĕleg·ĭntsɛɛwa. Wä, laɛmē hĕwäxa k!wēɛlāla
dɛnxɛla qaxs halak·!aē qaxs q!ēnɛmaēs wāɬdɛmɬa. Wä, g·flɛmisē
ɡwāɬ haɛmāpxa hēlēg·ano laas q!ap!ēg·flĭɬasɛɛwa ɬōɛlq!wē qaɛs lē
mɛxɛālĭlɛm lāxa max·stālĭɬas ăɛwĭlɛlāsa t!ɛx·fla.

Wä, g·flɛmisē ɡwāɬa laasa g·āyuɬē lāxa hēlānɛmē bɛgwānɛm,
yĭx Ts!ōẋuts!aēsaxa g·āyuɬē lāxa ɛnɛɛmēmutasa G·ēxsɛm yāq!ɛg·aɛɬa.
Wä, lä ɛnēk·a : G·āxɛmɛn, g·āxɛmɛnuɛẋwaxg·anuɛẋu hēlānɛmēg·ōs,
g·ĭgămēɛ ɫ!āsotiwalis. Laɛm ɛwĭɛla gwāgŭɬâxēs ɡwɛɛyōs qānuɛẋu
la ăxsɛɛwa. Wäg·a hēla qa lēs lēx·ɛŭɬt!ālaq, ɛnēk·ē. Wä, hĕx·ɛi--
daɛmisē Lālak·ots!a ɫaxɛwaliɬa qaɛs yāq!ɛg·aɛɬē. Wä, lä ɛnēk·a:
Âla, âlaɫasēs wāɬdɛmōs, g·ĭgămēɛ Ts!ōẋuts!aēs. Wa, ɡēlak·asɛlax·ēs
wāɬdɛmōs, g·ĭgămēɛ. ɛnēɛnak·ĭɬē, g·ĭg·ɛgămēs Kwākŭg·uɬ, laɛmɛn
hēlōɬ yūduẋuɛɛmakᵘ Kwākŭg·uɬ qaɛs lālag·ĭɬōs lēx·ɛŭɬt!alaɬxa
ăxānɛmasa hēlānɛmasg·ĭn g·ĭgămēk· lāxg·a ɫ!āsotiwalisɛk·, lāx
ɡaālala qaɛs g·āxɛmēlōs ɛnāẋwa dāpɛlaɫqēx dzāqwalas ɬɛnsɬa, ɛnē-
k·ē. Wä, g·flɛmisē ɡwāɬē wāɬdɛmas laē ɛwĭɛla hōqŭwɛls lāxa
g·ōkwē.

Wä, lä hĕx·ɛidaɛm ɛnāẋwa xwānaɬɛlōda bēbɛgwānɛmaxēs dɛnɛmō
qa danuɬt!alayuɬaxa lēɛlx·ɛɛnē wilkwa ɫɛɛwa ăwāwē ẋwāẋwak!ŭna
qaxs wĭxstɛnaɛmaaqēxa dzāqwa. Wä, g·flɛmisē ɛnāx·ɛidxa ɡaäläxs
laē Lālak·ots!a läɫ!ɛsɛlaxa g·ig·ōkwē qaɛs mɛx·stɛwēx t!ɛx·flăs
gwäxa ɛnāẋwa bēbɛgwānɛm qa ɫaxɛwidēs qa hēyāsɛlēs lāxēs g·ig·ō-
kwē. Wä, g·flɛmisē ɡwāɬ hēyāsɛlaxs laē ɛwĭɛla la hōgŭxs lāxa

this was done the (1) dishes were taken and put down in front of the fourteen hired men/ in the rear of the house. When they had finished they took/ other dishes and put them down in front of the Gwētɛla, ᵉwālas/Kwāg·uɬ and Q!ōmk·!ūt!ɛs. When the dishes had been put down (5) all the hired men ate the dried salmon,/ and as soon as all had eaten, then the Gwētɛla, ᵉwālas Kwāg·uɬ/ and Q!ōmk·!ūt!ɛs also ate, and as soon as all had finished/ eating the dried salmon, then they went to draw water to drink after the food./ After they had finished they were given a second course. Now they never sing a (10) feasting song for they are in a hurry for there is much to be said. When/ they finished eating the second course the dishes were gathered up and/ were put away near the inside of the door./

As soon as they had finished then one who belonged to the hired men,/that is, Ts!ōx̣ᵘts!aēs who belongs to the numaym G·ēxsɛm, spoke (15) and said, "I come. We come who were hired by you,/chief ʟ!āsotiwalis. Now it is finished what you wanted us/to do. Go on and hire people to roll them out of the woods," said he. Immediately/Lālak·ots!a arose and spoke. He said,/"True is what you say, chief Ts!ōx̣ᵘts!aēs. Thank you for your (20) speech, chief. I mean this, chiefs of the Kwāg·uɬ. Now/ I will hire you, three Kwāg·uɬ tribes to go and roll out of the woods/ what has been worked by those hired by my chief, this ʟ!āsotiwalis./ In the morning you will come and tow them in the evening tomorrow," said he./ As soon as he had finished his speech, they all went out of the (25) house./

Immediately all the men prepared their ropes/ for hauling out of the woods the round cedar trees, and the large canoes,/ for they launched them that evening. As soon as daylight came in the morning,/ Lālak·ots!a went to the houses and knocked on the doors (30) waking up all the men to get up to eat in their houses before starting./ As soon as they had finished eating before starting,

x̣wāx̣wak!ŭna qaᵉs ɩ̣ɛxᵉēdē. Wä, laᵉmē lāɫ lāx ăxasasa wilkwē. Wä, laᵉmē lēx·ᵉwŭɫt!alaq qaxs ᵉnāx̣waᵉmaē mɛmg·axstalisē ēxasas. Wä, g·îlᵉmisē ᵉwīᵉlastaxs g·āxaē dāpɛlaq qa g·āxēs k·atk·ɛdēs lāx ɩ!ɛmaisas g·ōkwas ɩ!āsotiwalisē. Wä, g·îlᵉmisē ᵉwīlg·alisa laas ᵉwīᵉla hōxᵉwŭɫtâwa bēbɛgwānɛmē. Wä, la Lālak·ots!a ăxk·!ālaq qa lēs ᵉwīᵉla hōg̣wēɩ lāx g·ōkwas ɩ!āsotiwalisē qaᵉs lax·daᵉxwē ɩ!ɛ - x̣wa lāq. Wä, g·îlᵉmisē g·āx ᵉwīᵉlaēɩa bēbɛgwānɛm laē hëx·ᵉidaɛm ɩ!ɛx̣wēlasɛᵉwa. Wä, laɛmxaē maᵉɫp!ɛnēɫaxs laē ɩ!ɛx̣wa. Wä, g·îl-ᵉmisē g̣wāɫa laas Lālak·ots!a ɩ̣āxᵉwaliɫa qaᵉs yāq!ɛg·aᵉɫē. Wä, lä ᵉn̥ēk·a: Wa, g̣ēlag·a, wa, g̣ēlag·a g·īg·ɛg̣ămēs Gwētɛl, ᵉwālas Kwāg·uɫ, Q!ōmk·!ūt!ɛs, g·āxᵉmō g·āxᵉmɛns g·ōx̣ᵘɩɛx g·āxalis lāxwa ɩ!ɛmaisax. ᵉnēᵉnak·iɫē. Laɛms lēx·ᵉŭsdēsaɫqōx ɫɛnsɩa qa g·āx-lag·iɫtsō k·ātɛmg·aɛls lāxōs ăxāsɩēxs, ᵉnēk·ē. Wä, laᵉmē ᵉwīᵉla hōqŭwɛls lāxa g·ōkwē lāxēq.

Wä, g·îlᵉmisē ᵉnāx·ᵉidxa g̣aāläxs laēda hăᵉyāɫᵉäsa Q!ōmoyâᵉyē la māmɛx·stɛwax t!ēt!ɛx·îläs g·ig·ōkwasa Gwētɛla ɩ̣ɛᵉwa ᵉwālas Kwāg·uɫ ɩ̣ɛᵉwa Q!ōmk·!ūt!ɛsēxa ᵉnēk·ē: ɩ̣āxᵉwit, ɩ̣āxᵉwit, Gwētɛl, qaᵉs laōs g̣aaxstāla lāx ɩ!āsotiwalis. Wa. (Maᵉɫē g̣wēk·!ālasasa hăᵉyāɫᵉäxs laē māmɛx·stɛᵉwa t!ēt!ɛx·îläs g·ig·ōkwasa Gwētɛlaxa ᵉnēg·ɛtâyaxs laē mɛx·a: g̣aāxstalaɩɛns Gwētɛl lāx ɩ!āsotiwalisē. ɩ̣āxᵉwit, ɩ̣āxᵉwit, ᵉnēk·ē.) Wä, g·îlᵉmisē ᵉwīlxtolsaxa g·ig·ōkwēsa yudux̣ᵘsɛᵉmakwē Kwākŭg·uɫaxs g·āxaēda hăᵉyāɫᵉa aēdaaqa. Hëɛm ɩ̣ēg̣adɛs gwāyēɩ!äsɛlaxa g·ōkulōtē qa hēyasɛlēsēxs ēaxɛlēɩē. Wä laɛm âɛm hayîmg·îlīɫ ɩ̣āxᵉwidēda ᵉnāx̣wa bēbɛgwānɛm qaᵉs lē hōg̣wiɩ lāx g·ōkwas ɩ!āsotiwalisē qaxs q!âɩɛlaᵉmaēda ᵉnāx̣wa bēbɛgwānɛmqēxs k·!ēsaē ētsēᵉstaakwa hēlānɛmē bēbɛgwānɛm qa lēx·ᵉŭsdēsɛlaxa wilkwē. Wä, hëᵉmis lag·iɫas hëx·ᵉidaɛm q!wāg·îlīɫ qaᵉs lē ᵉwīᵉla hōg̣wiɩ lāxa g·ōkwas ɩ!āsotiwalisē.

Wä, g·îlᵉmisē g·āx ᵉwīᵉlaēɩa laas halamaxsta g̣aāxstalax·ᵉida. Wä, g·îlᵉmisē g̣wāɫ hēyāsɛlaxs laē ᵉwīᵉla hōqŭwɛls lāxa g·ōkwē qaᵉs lē lēx·ᵉŭsdēsaxa wiwilkwē. Wä, hëᵉmisa k·!ēk·!amɩētɛɩaq ɩ̣ēxsᵉāla

they went aboard their (1) canoes and started. Then they went to the place of the cedar trees/ and they rolled them out of the woods, for they were all near the water./ As soon as all were in the water, they came towing them and brought them to the/ beach of the house of ʟ!āsotiwalis. As soon as they were all on the beach, (5) the men all went ashore. Then Lālak·ots!a asked them to/ come into the house of ʟ!āsotiwalis to eat/ there. As soon as all the men were in/ they were given to eat. They were given two courses, and after/ they were done Lālak·ots!a stood up and spoke. (10) He said, "Welcome, welcome, chiefs of the Gwētɛla, ᵋwālas Kwāg·uɬ,/ Q!ōmk·!ūt!ɛs. It has arrived, our house at this/beach. I mean this, now you will roll them up tomorrow so that/ they may come and lie on the ground where they are to be put," said he. Then they all went/out of the house after this./

(15) As soon as day came in the morning the young men of the Q!ōmoyâᵋyē went/and knocked at the doors of the houses of the Gwētɛla and ᵋwālas Kwāg·uɬ/and Q!ōmk·!ūt!ɛs, saying, "Get up, get up, Gwētɛla,/to go and eat breakfast with ʟ!āsotiwalis." (There are two ways in which/the young men speak when they are knocking at the doors of the houses of the Gwētɛla. (20) They say while they are knocking, "Let us eat breakfast, Gwētɛla, with ʟ!āsotiwalis./ Get up, get up," they say.) As soon as they had gone to all the houses of the/three Kwag·uɬ tribes the young men came back. This is/called "waking the tribes to eat breakfast when they are going to work." Now all the men immediately arose and went into (25) the house of ʟ!āsotiwalis, for all the men knew/that they would not call again the men hired to roll up the beach the cedars,/and therefore they arose right away and went into/the house of ʟ!āsotiwalis./

As soon as they had all come in they ate breakfast quickly (30) and after they had finished eating breakfast they all went out of the house and/ went and rolled up the cedars, and those who were going to adze them advised them (1) where to put them down. When

qa k·atɛmg·aɛlsalats. Wä, g·îlɛmisē ɛwîɛlusdēsa lēx·ɛusdēsa wiwîlkwaxs laē Lālak·ots!a ɫāxɛwɛls qaɛs yāq!ɛg·aɛłē. Wä, la ɛnēk·a: Wa, g·îg·ɛgămēɛ g·āxɛmō g·āxɛŭsdesaxɛns g·ōx̣ᵘlɛx. Hăslaēɫōx g·ōx̣ᵘlasg·a l!āsotiwalisɛk·, nōsɛmēłg·ănsɛqᵘ g·ōx̣ᵘl, ɛnēɛnak·iłē, g·îg·ɛɛgămēɛ. Wäg·a, k!wāłax qɛn wŭsēx·ɛîdaōl yîsg·ada mōp!ɛnyag·ɛk, p!ɛlxɛlasgɛma, ɛnēk·ē.

Wä, g·āxɛmēda hăɛyāłɛäsa Q!ōmoyâɛyē ɛmōɛwēsɛlaxa p!ɛlxɛlasgɛmē lāx g·ōkwas l!āsotiwalisē qaɛs lē ɛmogwaɛlsɛlas lāx ɫâdzasąs Lālak·ots!a. Wa, lä dāx·ɛidē Lālak·ots!äxa ɛnɛmxsa p!ɛlxɛlásgɛm. Wä, lä ɛnēk·a: Laɛms wŭsēg·adɛsēqai Awaxɛlag·îlisai ɛnɛmxsa p!ɛlxɛlasgɛm lāɛs ɫāɫaxbēɛ ɫōɛ l!āqwag·ila, ɛnēk·ē. Wä, lä hëx·säɛm gwëk·!āla laxtōdālaxa yūdux̣ᵘsɛɛmakwē Kwākŭg·uła. Wä, g·îlɛmisē gwāł ɛyāqwasa p!ɛlxɛlasgɛmē laē ēdzaqwa yāq!ɛg·aɛła. Wä, lä ɛnēk·a: Qäɫ, qälaxs gwāłɛlaɛmaōłēx wāłdɛms bākwēlēnukwasɛns ăɛwānâɛyaxg·îns ɛnāx̣wēk· lēlqwălalaɛya qɛns gwaɛyilälas lāxwa g·ōkwēläxa āłɛwax̣ᵘsɛmē g·ōkwa. Wä, hëɛmisɛns lāg·iła k·!eâs āłēlaɛya qɛns gwēɛnakŭlasa. Wä,lāg·a l!āsotiwalisɛk· ɛnēx· qaɛs nɛgɛłtâɛyē ɫēxɛalayâsēs gagɛmpēda g·älä G·ēxsēɛstalisɛmaɛyaxa ɛnēk·ē gwāla g·āɛyūł ɛnēnk·!ēqɛla qaɛs g·ōkwēlaōsax āławɛx̣ᵘsɛma g·ōkwa. Dōgɛgwiłalalax wāxaasas hałaqiɛlälayâxa hēlānɛma qa hēłɛalēsēs dādɛk·asōs lāq qaxs q!wēlēx·sɛmaē q!ămäg·îlēda ɛwäläs dādɛk·asē lāqēxs k·!ēsɛmaē gwāła g·ōkwē. Wä, yūɛmēsɛn ɛnēɛnak·iłōx g·îg·ɛgămēɛ laɛm hēlɛnākŭlag·a l!āsotiwalisɛk·. ɛnēɛnakiłē, laɛmɛn hēlōl k·!îmk·!ɛml!ēnōxᵘs Gwētɛl, maɛlōx̣ᵘlē. Laɛmɛn hēlōl k·!îmk·!ɛml!ēnoxᵘs ɛwālas Kwāg·uł, maɛlōx̣ᵘlē. Laɛmɛn hēlōl k·!îmk·!ɛml!ēnoxᵘs Q!ōmk·!ūt!ɛs, maɛlōx̣ᵘlē. Wä, laɛms gag·îlsɛlax gaālaɫa, ɛnēk·ē. Wä, laɛmē gwāłē wāłdɛmas lāxēq. Wä, laɛmē ɛwîɛla näɛnakwa bēbɛgwānɛmē lāxēs g·îg·ōkwē lāxēq.

Wä, g·îlɛmisē ɛnāx·ɛîdxa gaāla laēda k·!îmk·!ɛml!ēnoxwē hēlaxēs gwɛɛyuwē qa g·îwālēsēq lāxēs ɫēɫɛɫâla. Wä, hëɛmis g·îl ăxɛētsosēs sōbayuwē qaɛs lē sōpâlax xudzēg·aɛyasa wîlkwē qa ɛwiɛlâwēs

all the cedars had been rolled up the beach,/ Lālak·ots!a stood up and spoke and said,/ "Chiefs, it has come up the beach, what is going to be our house. It will not be the house of/ this ɬ!āsotiwalis, it will be our house. I mean this,(5) chiefs. Remain seated and let me put a belt on you with these four hundred/ blankets," said he./

Then the young men of the Q!ōmoyâ^{ɛ}yē came carrying the blankets/ out of the house of ɬ!āsotiwalis and they piled them up on the ground where was standing/Lālak·ots!a. Then Lālak·ots!a took one pair of blankets (10) and said, "Now you have a belt,Â^{ɛ}waxalag·îlis, one pair of blankets/with which you stand at each end with ɬ!āqwag·ila," said he and then he kept on/saying this, going through the three Kwāg·uɬ tribes. As soon as/he had finished giving away the blankets he spoke and said,/ "Indeed, truly long ago it was said by the creator of the ancestors (15) of all the tribes that we should do this way when we build houses when a new house is made,/and therefore we are not doing anything new./ Now this ɬ!āsotiwalis shows that the advice given by/his grandfather, the first G·îxsē^{ɛ}stalisɛmē^{ɛ}, whould be followed,who said, Do not be too quick/when you plan to build a new house. Look out before how much property (20) you have to pay those whom you hire so that you may have enough property for it,/for you will bring disgrace upon yourself if the property gives out before you finish/the house.' Yes, this is what I mean, chiefs. Now he is going on in the right way, this/ ɬ!āsotiwalis. I mean this. Now I hire you, adzers of the/Gwētɛla. There will be two. Now I hire you, adzers of the ^{ɛ}wālas Kwāg·uɬ, (25) there will be two. I hire you, adzers of the Q!ōmk·!ūt!ɛs, there will be two./ Now arise early in the morning," said he and he finished his speech./ Then all the men went back to their houses/ after that./

As soon as day came in the morning the adzers hired (30) the men whom they wanted to help among their relatives and first they took/ their adzes and they chopped off the sap of the cedar tree

ɬ̣ōxs laē aĕk·!a sopâlaxa quɬɛla qa nɛqalēsa k·ātēwēlē. Wä, g·flɛmisē ɛwĭɛlâwa xudzēg·aɛyas laē ăxɛēdxēs k·!ɪmɬ̣ayuwē qaɛs k·!ɛmlēt!ēdēxa k·atēwēlē. Wä,lä ɛnāɬɛnɛmp!ɛna maɛɬp!ɛnx̣waɛsē ɛnāläs k·!ɪmɬ̣aqēxs laē g̣wāɬa.

Wä, g·flɛmisē g̣wāɬ k·!ɪmɬ!ēnoxᵘ laas ɛlâp!ēdēda waōkwē bēbɛgwānɛmxa ɬ̣axɬ̣adzasɬasa mōts!aqē ɬ̣ēɬ̣ama. Wä, g·flɛmisē ɛnāx̣wa la ɛlēɛlabɛkwa mōdzɛqē ɬ̣ēɬ̣āɬaasɬtsa ɬ̣ēɬ̣āmē ɬ̣ɛɛwa mōkwē q!ēq!ats!ēnoxᵘ bēbɛgwānɛmx ōxtâɛyasa mōts!aqē ɬ̣ēɬ̣āmaxa k·adɛtâɛyaasɬtsa k·atēwaɛyē laas ɛwĭɛlēda bēbɛgwānɛmē lēx·ɛidxa mōts!aqē ɬ̣ēɬ̣ām qa lēs g̣wāɬɛlaɛm ɛnāx̣waɬa lāxēs ɬ̣ēɬ̣āx·ɬ̣adzasɬē. Wä, laɛm g̣wɛls qō ɛnāx·ɛidɛɬxa ɬɛnsɬa. Wä, g·flɛmisē g̣wāɬa ēaxɛläxs laē ɬ!āsotiwalis ɬēɛlēɬaxa ɛnāx̣wa bēbɛgwānɛm lāxēs g·ōkwē qa lēs ɬ!ɛx̣wa lāq. Wä, g·flɛmisē g̣wāɬ ɬ!ɛx̣wa laas ɬ̣āx̣ɛwaliɬē Lālak·ots!a qaɛs yāq!ɛg·aɛɬē. Wä, lä ɛnēk·a: Wa, g̣ēlag·a yūdux̣ᵘsɛɛmakᵘ Kwākŭg·uɬ. Laɛms hĕɬp!āɬtâlaxg·ɪn g·Ig̣ămēk· lāxg·a ɬ!āsotiwalisɛk·. Laɛmk· hēlɛnākŭla lāxwa k·!ēsēx q!ŭnāla hĕɬdɛg·asa g·ōkwēläxa aɬɛwɛx̣ᵘsɛmē g·ōkwa. ɛnēɛnak·iɬē, g·Ig·ɛg̣ămēɛ, wäg·iɬla ts!ɛk·āɬax g̣aālaɬa qaɛs wäg·iɬōs ɬ!ɛlāɬxwa k·ēk·ātēwaɛyax ɬɛnsɬa qaɛs haliɛlāla ɛmēɬōs gwāɬāmasxwa ɬēɬɛɛlats!ēɬēx g·ōx̣ᵘɬɛsg·ɪn g·Ig̣ămēk·, ɛnēk·ēxs laē k!wāg·alĭɬa. Wä, laɛmē ɛwĭɛla hōqŭwɛlsa Kwākŭg·uɬē lāxēq.

Wä, g·flɛmisē ɛnāx·ɛidxa g̣aāläxs laē hĕx·ɛidaɛma mōkwē hăɛyāɬɛasa Q!ōmoyáɛyē la ɬēɛlālaxa yūdux̣ᵘsɛɛmakwē Kwākŭg·uɬ qa g·āxēs hēyāsɛla lāx g·ōkwas ɬ!āsotiwalisē. Wä, g·flɛmisē ɛwĭlxtolsaxa g·ig·ōkwasa yūdux̣ᵘsɛɛmakᵘ Kwākŭg·uɬaxs g·āxaē aēdaaqa qaɛs lē hōg̣wiɬ lāx g·ōkwas ɬ!āsotiwalis qaɛs lē g·āg·awālaxa haɛmēx·silāx hēyadzēɬasa yūdux̣ᵘsɛɛmakwē Kwākŭg·uɬa. Wä, g·āxɛmē q!ŭlyaēɬɛlēda yūdux̣ᵘsɛɛmakwē Kwākŭg·uɬa. Wä, lä hālɛmq!ɛsɛĭt hămx·ɛĭda. Wä, g·flɛmisē g̣wāɬaaxs laē ɛwĭɛla hōqŭwɛls lāxa g·ōkwē qaɛs lē hĕɛm g·fl ɬ̣ɛmg·aɛldzɛmsēda mōts!aqē ɬ̣ēɬ̣āma. Wä, laɛmē âɛm gwēɬɛlsa ɛnāx̣wa bēbɛgwānɛm ēaxɛlaxēs g̣wɛɛyō qaɛs ēaxɛlasɛɛwa. Wä, g·flɛmisē ɛnāx̣wa la ɬ̣ax·ɬ̣asa mōts!aqē ɬ̣ēɬ̣ām laas ɬ!ɛlx·ɛidxa maɛɬts!aqē k·ēk·atēwaɛyē.

so that it all came off. (1) Then they chopped off the crooked parts so that the beam might be straight, and when/ all the sap was off they took their small adzes and adzed what was going to be/ the beam. Sometimes it takes four days adzing/ before it is finished./

(5) As soon as the adzers finished, other men dug/holes in which the four posts were to stand. When all the/ four holes had been dug, where the posts were to stand, then the four fitters/ were going to place on top of the four poles the beams./ Then all the men rolled the four posts so that they were ready (10) near the place where they were to stand, and they were ready on the ground when day came/ the following morning. And when they had finished working ʟ!āsotiwalis called/ all the men to his house to eat after working. And after they had/finished eating Lālak·ots!a arose and spoke/ and said, "Come, you three Kwāg·uɬ tribes. Now you see clearly (15) this my chief ʟ!āsotiwalis, who is going on in the right way./ Not often this building of a new house comes out in the right way./ I mean this, chiefs. Now wake up in the morning and/ place the beams tomorrow that you may finish in one day/ what will be the inviting house of my chief here." Thus he said and sat down. (20) Then all the Kwāg·uɬ tribes went out after this./

As soon as day came in the morning four young men of the/ Q!ō-moẏáᶜyē went out to call the three Kwāg·uɬ tribes to come/ to eat breakfast in the house of ʟ!āsotiwalis. When they had gone into all the/ houses of the three Kwāg·uɬ tribes, they came back and went (25) into the house of ʟ!āsotiwalis to go and help cooking the/ breakfast for the three Kwāg·uɬ tribes. Now the/ three Kwāg·uɬ tribes came in of their own accord, and they ate hurriedly./When they had finished they all went out of the house and/first they put up the four posts and then (30) all the men scattered, each going to work at his work, and after/the four posts had been put up, then they raised the two/ beams./

Wä, lä mōp!ɛnx̣waᵉsē ᵉnāläs ēaxɛlaqēxs laē g̣wāła g·ōkwē ᵉnāx̣wa ɭᵉᵉwis säla. Wä, g·îlᵉmisē g̣wāła laē Lālak·ots!a ăxk!ālaxa ᵉnāx̣wa bōbɛgwānɛm qa k!ŭsᵉāliłēs lāxa āłɛwɛx̣ᵘsɛmē g·ōkwa. Wä, g·îlᵉmisē ᵉwīᵉla k!ŭsᵉāliła laas Lālak·ots!a ăxk·!ālaxa hăᵉyāłᵉäsa Q!ōmoyâᵉyē qa lēs g̣ɛmxaxa p!ɛlxɛlasg̣ɛmē qa g·āxēs g̣ɛmxēɭas lāxa āłɛwɛx̣ᵘsɛmē g·ōkwa. Wä, lä ᵉwīᵉlēda hăᵉyāłᵉa hōqŭwɛls. Wä, k·!ēst!ē g̣äłaxs g·āxaē hōg̣wiɭa, ᵉnāx̣waɛm g̣ɛmsɛᵉyap!ɛlaxa p!ɛlxɛlasg̣ɛmēᵉ qaᵉs lē g̣ɛmxᵉaliłas lāxa ōgwiwaliłasa g·ōkwē qaxs hëē ɭ̣āwiłē Lālak·ots!a. Wä, g·îlᵉmisē g·āx ᵉwīlg·ălīła p!ɛlxɛlasg̣ɛmaxs laē Lālak·ots!a ăxk·!ālaxa hăᵉyāłᵉa qa hōsᵉaliłēsēx q!ɛɭ!ɛx·ᵉidaēła naɛnqaxsa p!ɛlxɛlasg̣ɛma. Wä, hëᵉmis mōx̣ᵉwidaēła sēsɛk·!axsaēł p!ɛlxɛlasg̣ɛma. Wä, g·îlᵉmisē g̣wāła hăᵉyāłᵉa hōsᵉalīłɛlaxa p!ɛlxɛlasg̣ɛmē laas yāq!ɛg·aᵉłē Lālak·ots!a. Wä, lä ᵉnēk·a: Qäɭ̣, qäɭ̣axs g̣wāłɛlaᵉmaōłēx wāłdɛmxɛns wiwōmpᵉwŭła qa g̣wayiᵉläᵉlats lāxwa lādzēxwa g·ōkwēläxa āłɛwɛx̣ᵉsɛm g·ōkwa. Wä, hëᵉmis la nānag̣ɛlᵉɛnēsōsg·în g·īg̣ămēk·, yîxg·a ɭ!āsotiwalisɛk· qa ᵉnāx̣wēsōx nēłᵉidxwa xŭltaᵉyēx qa g̣wayiᵉläᵉlatsa g·ōkwēla, xɛn ᵉnēᵉnak·iłē: Laᵉmɛn tɛlxts!ānɛntsg·ada nɛqaxsak· p!ɛlxɛlasg̣ɛm lâɭ, ᵉnēx· ɭ̣ēxᵉēdɛx ɭ̣ēg̣ɛmasa k·!îmk·!ɛmɭ!ēnoxwasa Gwētɛla, yîx Hăᵉmidē. Wä, lēda hēłᵉäsa Q!ōmoyâᵉyē g̣ɛmxɛlīłaxg·a nɛqaxsak· p!ɛlxɛlasg̣ɛm qaᵉs lē g̣ɛmxᵉalīłas lāx k!waēlasas Hăᵉmidē. Wä, lāxaē Lālak·ots!a ᵉnɛk·a: Laᵉmɛn tɛlxts!ānɛntsg·ada nɛqaxsak· p!ɛlxɛlasg̣ɛm lâɭ, Ts!ōx̣ᵘts!aēsag̣ămēᵉ, ᵉnēk·ē. Wä, laxaēda hëłᵉa g̣ɛmxɛlīłaxa nɛqaxsa p!ɛlxɛlasg̣ɛm qaᵉs lē g̣ɛmxᵉalīłas lāx k!waēlasas Ts!ōx̣ᵘts!aēsag̣ɛmä. Wä, laɛm ᵉwīᵉla la tɛlg̣ɛkwa Gwētɛla. Wä, la Lālak·ots!a ᵉnēk·a: Laᵉmɛn tɛlxts!ānɛntsg·ada nɛqaxsak· p!ɛlxɛlasg̣ɛm lâɭ, Wadzē, ᵉnēk·ē. Wä, laxaēda hëłᵉa g̣ɛmxɛlīłaxa nɛqaxsa p!ɛlxɛlasg̣ɛm qaᵉs lē g̣ɛmxᵉalīłas lāx k!waēlasas Wadzē. Wä, la Lālak·ots!a ᵉnēk·a: Laᵉmɛn tɛlxts!ānɛntsg·ada nɛqaxsak· p!ɛlxɛlasg̣ɛm lâɭ, G·āyusdäs, ᵉnēk·ē. Wä, laxaēda hëłᵉa g̣ɛmxɛlīłaxa nɛqaxsa p!ɛlxɛlasg̣ɛm qaᵉs lē g̣ɛmxᵉalīłas lāx k!waēlasas G·ayusdäs. Wä, lä ōgwaqa tɛlxts!ānɛntsa naɛn-

(1) For four days they worked and then the house was entirely finished,/also the roof. When they had finished, Lālak·ots!a asked/all the men to sit down in the new house./ And when they were all seated Lālak·ots!a asked all the young men (5) of the Q!ōmoyâ^{ɛ}yē to bring the blankets and come and put them/ in the new house. Then all the young men went out/ and it was not long before they came in all carrying blankets on their shoulders/ and they put them down in the rear of the house, for there/ Lālak·ots!a was standing. And when the blankets had been put down (10) Lālak·ots!a asked the young men to count six piles/ each of ten pairs of blankets, and also four piles each of five pairs of/blankets and when the young men had counted the blankets,/ Lālak·ots!a spoke and said, "Indeed/ it was rightly said by our forefathers what to do about this (15) great building of a new house, and this is the way it has been followed/ by my chief here, ɬ!āsotiwalis, for all this shows/ the way that has been marked down for the house building. I mean this,/ I give these ten pairs of blankets as a protection for your hands to you," said he as he called the name of the/ adzers of the Gwētɛla, Hā^{ɛ}mid. And then a young man of the (20) Q!ōmoyâ^{ɛ}yē took ten pairs of blankets and put them down/ at the place where Hā^{ɛ}mid was sitting, and then Lālak·ots!a said again, "Now/ I give these ten pairs of blankets as a protection for your hands to you, Ts!oxᵘts!aēsagɛmē^{ɛ},"/ said he. Then a young man took up ten pairs of blankets/ and put them down at the place where was sitting Ts!oxᵘts!aēsagɛmē^{ɛ}./ Now (25) all the Gwētɛla had been softened (i.e. given a protection for the hands). Then Lālak·ots!a said, "Now I give these ten pairs of blankets as a protection for your hands to you,Wādzē," said he/and again a young man carried the ten pairs of blankets and put them down/at the seat of Wādzē. Then Lālak·ots!a said, "Now/I give these ten pairs of blankets as a protection for your hands to you,G·āyusdäs," said he.(30)Then a young man took up again ten pairs of blankets and put them down/at the

qaxsa p!ɛlxɛlasgɛm lāxa k·!ɪmk·!ɛmɬ!ēnoxwasa Q!ōmk·!ūtɛgēxa ma-
ɛlōxᵘmaxat! bēbɛgwānɛma. Wä, lāxaē Lālak·ōts!a tɛlxts!ānɛntsa
sēsɛk·!axsa p!ɛlxɛlasgɛm lāxa q!ɛɬ!âkwē bēbɛgwānɛm ɛlēɛlapɛlg·ɪs-
xa ɬax·ɬadzasasa ɬēɬāmē.

Wä, g·ɪlɛmisē gwāɬa laē wūsēk·asa māmop!ɛnyag·aläsa maɛɬtsō-
kwē p!ɛlxɛlasgɛm lāxa yūduxᵘsɛɛmakwē Kwākūg·uɬa. Wä, laɛm ɬâɬex-
baɛya maɛlōkwē bēbɛgwānɛmxa ɛnɛmxsa p!ɛlxɛlasgɛma lāx gwēk·!ālasas
Lālak·ots!äxs laē wūsēk·axēs la ɛyāqwasōsa p!ɛlxɛlasgɛmē, yīxs ɛnē-
k·aaxs laē dzōxwaɬasa ɛnɛmxsa p!ɛlxɛlasgɛma: Laɛms wūsēg·atsē qai
Âwaxɛlag·ɪlisai ɬāɬexbēs ɬōɛ ɬ!āqwag·ila, ɛnēk·ē. Wä, hëx·säɛmisē
gwēk·!ālaxs ɛyāqwaē. Wä, g·ɪlɛmisē gwāla laēda ɛnāɬɛnɛmōkwē lāx
g·Ig·ɛgämaɛyasa Gwētɛla ɬɛɛwa ɛwālas Kwāg·uɬ ɬɛɛwa Q!ōmk·!ūt!ɛs
yāq!ɛg·aɛɬa ɛnāɬɛnɛmōk!ūmk·axa ɛnēk·axēs g·ōkūlōtē qa wäg·ēs sēx·-
ɛIdxa g·ōkwē qa hālabalēs gwāɬa qaxs lɛɛmaē ɛwIɛla ɬ!ɛlkwa k·ē-
k·atewaɛyē ɬɛɛwa k·!ēk·!ōk!waxɬaɛyē, wä, hëɛmē qa g·āxēs ēaxɛlas
saōkwa lāx ɬ!āsotiwalisē qa sälasēs g·ōkwē, ɛnēk·a g·Ig·ɛgämaɛya-
xēs g·ig·ōkūlōtē. Wä, g·ɪlɛmisē gwāɬa laē ɛwIɛla hōqŭwɛls lāxa
g·ōkwē.

Wä, g·ɪlɛmisē ɛnāx·ɛIdxa gaäläxs laē ɛwIɛla halamaxsta gaäxs-
talēda bēbɛgwānɛmē lāxēs g·ig·ōkwē. Wä, g·ɪlɛmisē gwāɬa laasa
ɛnāxwa bēbɛgwānɛm lāg·äs lāxēs g·ig·ōkwē qaɛs wIqwaxōdēxa âlä la
ăwâdzō saōkwa. Wä, laɛm ɛnāɬɛnɛmxsa saōkwē la wIg·ɛkᵘsa ɛnāɬɛnɛ-
mōkwē bēbɛgwānɛmxs laē lāxa g·ōkᵘlɛs ɬ!āsotiwalisē qaɛs lē pāxɛ-
ɛlsas lāq. Wä, hëx·ɛidaɛmisē la ēaxɛlēda ɬēlâkwē bēbɛgwānɛmxa
pēpŭxᵘbala qaɛs lē k·atɛmg·aaɬɛlōts lāxēs k·ēk·atɛlälɛlasɬē. Wä,
g·ɪlɛmisē gwāɬa laasa waōkwē bēbɛgwānɛm k·ādēg·ɛndalasa sēx·demala
lāxa pēpŭxᵘbala. Wä, g·ɪlɛmisē gwāɬa laēda waōkwē bēbɛgwānɛm wI-
qustōdxa saōkwē. Wä, laɛmē sēx·ɛidayuxs laaɬēda waōkwē bēbɛgwānɛm
q!wäɛstɛntsa q!wäɛsta saōkᵘsa g·ōkwē ɬɛɛwa q!wāgɛmaɛyas. Wä, g·ɪl-
ɛmisē ɛlāq dzāqwaxs laē gwāɬa g·ōkwē.

seat of G·āyusdäs. Then he also (1) gave ten pairs of blankets as a protection for the hands to the adzers of the Q!ōmk·!ūtɛs,/also two men, and Lālak·ots!a gave also / five pairs of blankets as a protection for the hands to the six men who had dug the/ holes for erecting the posts./

(5) As soon as this was finished he used as a belt the three hundred and twenty/ blankets for the three Kwāg·uł tribes, and now/ they made two men stand at the ends of each pair of blankets, according to the way in which/ Lālak·ots!a spoke when he gave the blankets out as a belt, and as he said/ when he was holding up one pair of blankets, "This you will have as a belt (10) Ā^{ɛ}waxalag·ilis. You stand at the ends with ɩ!āqwag·ila," said he, and he kept/ on saying this as he was giving them out. When he had finished, one/ chief each of the Gwētɛla, and ^{ɛ}wālas Kwāg·uł and Q!ōmk·!ūt!ɛs/ spoke, one at a time and said to his tribe to go out and put the roof on the/ house and to finish quickly, for now they had put on the beams (15) and the side timbers and also they all came and worked on the/ roof boards for the roof of ɩ!āsotiwalis' house. Thus said the chiefs/to their people, and when they had finished they all went out of the/house./

When day came in the morning the men had breakfast quickly (20) in their houses and when they had finished/all the men went up to the roof of the house to push down the really/broad planks. One roof board each carried each of the/ men and they went to the house of ɩ!āsotiwalis and put them down on the ground,/ and immediately strong men worked on (25) the rafters and put them on where they lie above./ And after they had finished, other men put the cross bars on which the roof boards lie/on the rafters. When this was done other men pushed up the/roof boards and now they put on the roof while other men/put around the boards of the house and the front boards, and when (30) it was nearly evening the house was finished./

Wä, laᵉmē ʟēlēʟē ʟ!āsotiwalisaxa ᵉnāx̣wa bēbɛgwānɛm qa lēs ʟ!ɛx̣wa lāx g·ōkwas. Wä, laᵉmē hamg·īlaqēxs g·āxaē ᵉwīᵉlaēʟa. Wä, g·īlᵉmisē g̣wāł haᵉmāpa laas ʟ̣axᵉwiliłē Awaxalag·īlisxa xāmag̣ɛmaᵉyē g·īg̣ămēsa ᵉnɛᵉmēmutasa Maămtag·ila qaᵉs yāq!ɛg·aᵉłē. Wä, lä ᵉnēk·a: Laᵉmō, g·īg̣ămēᵉ, ladzēᵉmō g̣wāłaxwa g·ōx̣ᵘʟɛxsa hamałɛläx lēlqwălaʟaᵉya. Laɛmk·, ladzēɛmk· g·āg·ēxsilag·īn g·ōkŭlōtɛk· lâʟ, g·īg̣ămēᵉ ʟ!āsotiwalis yīsōs łādɛkwēx qaᵉs ʟēłɛᵉlats!eyōs lāxwa hamałɛläx lēlqwălaʟaᵉya. ᵉnēᵉnak·iłē. Wäg·īłla q!ɛmdēłaʟɛx dzāqwaʟɛs łɛnsʟa qa lālag·iłtsēs ʟēłtsaᵉyoʟɛxa hamałɛla lēlqwălaʟaᵉya qa g·āxlag·iłtsē, ᵉnēk·ē. Wä, hëɛmxaāwis wāłdɛmsa waōkwē g·īg·ɛg̣ămaᵉya.

Wä, g·īlᵉmisē g̣wāłē wâłdɛmas laē ʟ̣āxᵉwăliłē Lālak·ots!a qaᵉs nānaxmaᵉyēx wāłdɛmasa g·īg·ɛg̣ămaᵉyē. Wä, lä ᵉnēk·a: Ala, g·īg·ɛg̣ămēᵉ, âlasēs wāłdɛmōs. Laɛms g·āg·ēxsilaxg·a ʟ!āsotiwalisɛk·xg·ada ëak·ostâ q!wāxa g·īg̣ămaᵉyaxg·ada laɛmk· dādoq!wālaxa g·īg·ɛg̣ămaᵉyaē Aᵉmāx̣ŭlała ʟ̣ɛᵉwa g·īg̣ɛmaᵉyaē ᵉnɛmōgwisaxa hāᵉnak!wala qa halabalēsōx g̣wāłɛlsa g·ōkwēx qaᵉs lɛᵉmaa ōdzɛq!āla qaᵉs g·āxlag·i qautēx·axg·īn g·īg̣ămēk· laxg·a ʟ!āsotiwalisɛk·. ᵉnēᵉnak·iłē g·īg·ɛg̣ămēᵉ. Laɛms lāʟɛx łɛnsʟa qaᵉs lālag·aōs ʟēłtsayōsg·īn g·īg̣ămēk·xg·a ʟ!āsotiwalisɛk· lāxwa hamałɛläx lēlqwălaʟaᵉya qa g·āxlag·isō lāxɛns q!ōmx·dɛᵉmēsēx, ᵉnēk·ē. Wä, laᵉmē ᵉnāx̣wa mōlēda g·īg·ɛg̣ămaᵉyas wāłdɛmas. Wä, laᵉmē ᵉwīᵉla hōqŭwɛlsa bēbɛgwānɛm lāxēq.

Wä, g·īlᵉmisē ᵉnāx·ᵉīdxa g̣aäläxs laē wīxstɛndēda Q!ōmoyâᵉyaxa ᵉwālasē qautēnɛlats!e ʟēłtsaᵉyoats!ēʟ̣ɛxa lēlqwălaʟaᵉyē x̣wāk!ŭna. Wä, lēda g·āyołē lāx g·īg·ɛg̣ămaᵉyasa Gwētɛla ʟ̣ɛᵉwa ᵉwālas Kwāg·uł ʟ̣ɛᵉwa Q!ōmk·!ūt!ɛs hōg̣ŭxsɛla lāxa x̣wāk!ŭna. Wä, hëᵉmisa·hăᵉyałᵉäsa Q!ōmoyâᵉyē ʟ̣ōᵉ Lālak·ots!a. Wä, laɛmxaāwisē ʟ!āsotiwalis ʟ̣ɛᵉwis g̣ɛnɛmē Q!ex·ʟālag̣a qaxs hëᵉmaē haᵉmēx·silɛlg·ītsa k!wēmasa ʟēłtsayo x̣wāk!ŭna. Wä, g·īlᵉmisē ᵉwīlg·aałɛxs lāxa x̣wāk!ŭna laas ʟ̣āxᵉwałɛxsē Lālak·ots!a qaᵉs yāq!ɛg·aᵉłē. Wä, lä ᵉnēk·a āʟɛg̣ɛmała lāxa g·ig·ōkwasa Kwākŭg·ułē. Laᵉmɛn lāł, g·īg·ɛg̣amēs Gwētɛl, ᵉwālas

(1) Now ɫ!āsoṯiwalis called all the men to/ eat in his house, and he gave them to eat when they had all come in./ After they had eaten Aᵉwaxalag·ɪlis arose, the head/chief of the numaym Maămtag·ila, and spoke and (5) said, "Indeed, chief, indeed, the great house is finished for all the different/ tribes. Now this my tribe has treated you as a chief,/ chief ɫ!āsotiwalis, with split boards for your feasting house for/all the different tribes. I mean this, go on and sing in the house/tomorrow evening, and let the inviting canoes go to all the different tribes (10) so that they may come," said he. This was also the speech of other/ chiefs./

When they had finished their speeches Lālak·ots!a arose to/reply to the speeches of the chiefs. He spoke and said, "Really, chiefs,/ true is your word, Now you have treated ɫ!āsotiwalis like a chief,(15) this chief who is well growing up. This one who expects to see the chiefs/Aᵉmāx̣ŭlaẋ and ᵉnɛmōgwis. Therefore he asked to/ have the house finished quickly in case they should come at once to/pay the marriage debt to my chief, ɫ!āsotiwalis. I mean this, chiefs,/ now you will go tomorrow as inviters of my chief,(20) ɫ!āsotiwalis, to all the different tribes that they may come/to our rich village site," said he. Then all the chiefs thanked him/for his speech and all the men went out after this./

As soon as day came in the morning the Q!ōmoyâᵉyē launched/ the great canoes for the payment of the marriage debt, those which were to be the inviting canoes for the tribes. (25), Then chiefs belonging to the Gwētɛla and ᵉwālas Kwāg·uẋ/ and Q!ōmk·!ūt!ɛs went aboard the canoes and also the young men/of the Q!ōmoyâᵉyē and Lālak·ots!a and also ɫ!āsotiwalis/ with his wife Q!ōx·ɫālaga, for she was to cook the food for the crew of the/ inviting canoes. As soon as they had all gone aboard the canoes (30) Lālak·ots!a arose in the canoe and spoke. He said, looking landward/at the houses of the Kwāg·uẋ, "Now I will go, chiefs of the Gwētɛla, ᵉwālas Kwāg·uẋ,(1) Q!ōmk·!ūtɛs.

Kwāg·uƛ, Q!ōmk·!ūt!ɛs. Laɛmɛn lāƛ sēxstōdɛƛg·a t!ɛx·ɬlēg·asɛn ɡaāɡɛmpaxg·ɬn ʟ!āsotiwalisēk·xa ʟɛlɛƛɛlaēnoxᵘɛwŭƛa g·ɬg·ɛɡămēxa hamaƛɛla lēlqwālaʟaɛya. Wä, laɛmxaāwisɛnʟaxg·ɬn ʟ!āsotiwalisɛk·qautēnɛlaƛxa g·ɬɡămaɛyasa ɛnɛmɡēs lāx ɛnɛmōgwisa ɻōɛ Ăɛmāx̣ŭlaƛa, ɛnēk·exs laē wäxaxēs k!wēmē qa daxtōdēsēxēs sēsɛwayu qa sēxɛwidēs.

Wä, laɛmē ɻɛxɛēda, k·!ēsɛmisē ɻâla qaɛs dzāqwēxs laē lāg·aa lāx ɛyɬlisē. Wä, g·ɬlɛmisē lāg·alis lāx ʟ!ɛmaisas nɛqɛtsɛmaɛyasa g·ōkŭla laas ɻāxɛwaƛɛxsē Lālak·ots!a lāxa x̣wāk!ŭna. Wä, lä yāq!ɛg·aɛƛa. Wä, lä ɛnēk·a ; G·āxɛmɛn g·āxɛaʟɛla ɛnɛmɡēs. Laɛmɛn nɛɡɛƛt̄ōdxwa t!ɛx·ɬlaɛyēx t!ɛx·ɬla qɛn sēxûƛtɛwēsɛɛwa yɬs ɡaāɡɛmpasg'ɬn g·ɬɡămēk· lāxg·a ʟ!āsotiwalisɛk·. Laɛms x·ɬts!ax·ɬlaʟōʟai ɛnɛmɡēsai lāx Q!ēx·ʟālagai xŭnōkwas ʟ!āsotiwalisai. Halaxsʟɛsai, ɛnēk·ē. Wä, hɛ̈x·ɛidaɛmisa bɛgwānɛm g·āyuƛ lāxa ɛnɛmɡēsē ɻâs lāx ʟ!āsanâyas g·ōkwas ʟ!āqoɻas, ɛnēk·a: Laɛmɛn ʟēlaloʟai winai qa Ōɛmag·ɬlisai xŭnōkwas ʟ!āqoɻasai. Laɛms g·āxʟ tɛƛts!aƛ. Laɛmk·lɛqwēlakwai, ɛnēk·ē. Wä, g·āxēda g·ayuƛē lāxa ɛnɛmɡēsē ɛmāɛmawalaxa ʟēƛtsaɛyo. Wä, laɛmē ɛwɬɛla hōxɛwŭƛtâwa bēbɛgwānɛm lāxa x̣wāk!ŭna qaɛs lē lāx g·ig·ōkwasēs ɻēɻɛɻâla. Wä, g·ɬlɛmisē ɡwāƛ ɛmōƛtâlaxēs ɛmɛmɛwāla g·āxaasa hăɛyāƛɛäsa ɛnɛmɡēsē ētsēɛsʟaxa ʟēƛtsaɛyō. Wä, laɛmē ʟ!āsotiwalisē hɛ̈ɛm g·aēʟɛlē g·ōkwas ɛnɛmōgwisē. Wä, laɛmē q!ēq!ɛyōdē Lālak·ots!a ɻōɛ ɛnɛmōgwis ɡwāɡwēx·sɛāla lāx ʟ!āsotiwalisaxs lɛɛmaē hɛ̈ɛm ʟēƛɛɛlayoxa lēlqwālaʟaɛyē qautēnɛmʟasēq. Wä, laɛm ɛnēg·ɛgwiƛē Lālak·ots!ăx ɛnɛmōgwisē qa q!āq!alaƛg·ɛyowēsēx wāƛdɛmʟɛs lāxa la ʟēɛlālaq yîxs wāx·ɛmaē Lālak·ots!a q!âʟɛlax ɛnɛmōgwisē ɻōɛ Aɛmāx̣ŭlaƛaxs lɛɛmaē ɛnɛmālaɛm la ɡwāƛaƛa qaɛs qautēx·ēx ʟ!āsotiwalisē. Wä, g·ɬlɛmisē ɡwāƛē wâƛdɛmas laē Lālak·ots!a lāxa ʟēɛlaläq. Wä, laɛmē ɛwɬɛla k!wamēƛa ɛnɛmɡēsē. Wä, g·ɬlɛmisē g·āx ɛwɬɛlaēʟa ʟēƛtsaɛyo Kwākŭg·uƛa ɻɛɛwa ɛnɛmɡēsaxs laē hɛ̈x·ɛidaɛm hämg·ɬlasōsa ts!ɛnkwē xamasa. Wä, g·ɬlɛmisē ɡwāƛ xɛmsxasxa xamasē laē hɛ̈lēg·ɬntsɛɛwa.

Now I will paddle along this road of/ my grandfathers, my ɬ!āsotiwalis who knew how to invite the chiefs of the/ different tribes. Now also my ɬ!āsotiwalis/ asks for the repayment of the marriage debt of the chiefs of the ᵋnɛmg̣is, ᵋnɛmōgwis and Aᵋmāx̣ūlaƛ." (5) Thus he said and told the crew to go ahead and to take hold of the ends of the paddles and to paddle./

Then they started and it was not yet nearly evening when they arrived/ in Alert Bay. As soon as they arrived at the beach in the middle of the/ village, Lālak·ots!a arose in the canoe and spoke/ and said, "I come. I arrive, ᵋnɛmg̣is. Now (10) I will follow the road made along which I was to paddle by the grandfathers of my/ chief here, ɬ!āsotiwalis. Now you will witness,/ᵋnɛmg̣is, Q!ōx·ɬālaga, the daughter of ɬ!āsotiwalis. You will quickly go aboard,"/ said he. Immediately a man belonging to the ᵋnɛmg̣is stood up/ outside of the house of ɬ!āqoɬas and said, "I invite you in, warriors, on account of (15) Ōᵋmag·ilis the child of ɬ!āqoɬas. Now you will come and warm yourselves. Now/ the fire has been made," said he. Then those who belonged to the ᵋnɛmg̣is carried up the cargo of the/ inviters. All the men went out of the canoes/ and went into the houses of their relatives. As soon as the load had been taken up,/ the young men of the ᵋnɛmg̣is came back to call again the inviters (20) and then ɬ!āsotiwalis stayed in the house of ᵋnɛmōgwis/ and Lālak·ots!a and ᵋnɛmōgwis were talking much about/ ɬ!āsotiwalis, that he was soon to invite the tribes for the payment of the marriage debt./ Now Lālak·ots!a told in advance ᵋnɛmōgwis that he might know before hand/ what he was going to say when he was inviting, although Lālak·ots!a knew that ᵋnɛmōgwis (25) and Aᵋmāx̣ūlaƛ both were ready to repay the marriage debt/ to ɬ!āsotiwalis. As soon as they had finished talking Lālak·ots!a went/ to invite them in. Now they all sat down with the ᵋnɛmg̣is and when/ all the inviting Kwāg·uƛ and the ᵋnɛmg̣is had come in,/ they were given blistered dried salmon, and when they had finished eating the dried salmon, (30) they were given a second course.

Wä, g·îlᵉmisē ɛlāq g̣wāł hăᵉmāpxa hëlēg·ano laas ḷāxᵉwaliłē Lālak·ots!a qaᵉs yāq!ɛg·aᵉłē g̣wēg̣ɛmāła lāxa Kwākŭg·ułē. Wä, lä ᵉnēk·a: Laᵉmɛn wäg·îł, nōs g·īg·ɛg̣ămēᵉ, nēłaxg·ada ᵉwālasɛk· lēlqwălaʟaᵉya yîsɛns ᵉnɛmx·ᵉidāłax g·āxēła, ᵉnēk·exs laē g̣wēg̣ɛmx·ᵉīd lāxa max·stâliłasa t!ɛx·îläsa g·ōkwē. Wä, lä ᵉnēk·a: G·āxᵉmɛn, g·āxᵉaʟɛla yînʟaxg·în ʟ!āsotiwalisɛk· qautēᵉnɛlōʟ, g·īg·ɛg̣ămēᵉ ᵉnɛmōgwis, sōdzēᵉmēs g·īg̣ămēᵉ Aᵉmāx̣ŭlał. Hëɛm ᵉwālē wāłdɛmas laē ᵉnɛmōgwisē yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Hëɛmax·i ᵉwālēs wāłdɛmōs, g·īg̣ămēᵉ Lālak·ots!a, yūʟaxs sɛmsaaqōs yîsa g·īg̣ɛmaᵉyaxōx ʟ!āsotiwalisax. ᵉmadzâsōsḷas g̣ɛyōłēg·în wāx· nɛnkōʟ qaᵉs g·āxaōs qautēᵉnɛla g·āxɛn. ᵉnēᵉnak·iłē, laᵉmōxᵘ g̣waaliłnux̣ᵘ qautēnayoʟēx lâʟ, g·īg̣ămēᵉ ʟ!āsotiwalis. Âlag·aɛmax·i ëak·ēs nâqaᵉyōs, g·īg̣ămēᵉ. Laᵉmɛnux̣ᵘ lāł qautēx·ɛʟɛlaʟōʟ ḷōgŭn g·ōkŭlōtɛk·, ᵉnēk·exs laē k!wāg·aliła.

Wä, lä Lālak·ots!a mōlas wāłdɛmas lāxēq. Wä, laᵉmē g̣wāłē wâłdɛmas. Wä, laᵉmē ᵉwīᵉla hōqŭwɛls lāxa g·ōkwē. Wä, laɛm hëwäxa dɛdābɛng·alē ʟ!āsotiwalisē lāxa ᵉnɛmg̣ēsē qaxs ᵉyāg·ɛʟɛlaxōdeʟasa daᵉlēg·a ḷɛᵉwa k·âᵉlēg·a k·!ōkwāla ḷɛᵉwa ᵉnāx̣wa ᵉyäk·!ɛlwasa.

Wä, lä lāxa Mamalēleqăla ʟēłɛlaq ḷɛᵉwa Łāwits!ēs lāxēs q!wał̣xoᵉmaē xaᵉmāla lāxa ᵉnɛmsg̣ɛᵉmakwē lēlqwălaʟaᵉya. Wä, g·āxē lāxa Dɛnax·daᵉxᵘ ḷɛᵉwa Madiłbēᵉ. Wä, lä laᵉwił lāx G̣wayasdɛms ʟēłɛlaxa Dzawadɛēnoxᵘ ḷɛᵉwa Qwēqᵘsōt!ēnoxᵘ ḷɛᵉwa Hăx̣wāmis ḷɛᵉwa Gwawaēnoxᵘ ḷɛᵉwa Aᵉwaiʟɛla. Wä, nɛqasg̣ɛᵉmakwē lēlqwălaʟaᵉyē ʟēłɛlakᵘʟas ʟ!āsotiwalisē. Wä, g·îlᵉmisē ᵉwilxtōdxa ᵉnāx̣wa lēlqwălaʟēxs g·āxaē näᵉnakᵘ lāxg·a Tsāxisɛk·. Wä, g·îlᵉmisē g·āxᵉaʟɛlaxs laē ʟālēᵉlalasōsa ămlēx̣wasa Gwētɛla, qa lēs ʟ!ɛx̣wa lāx g·ōkwas Ōdzēᵉstalisxa g·āyułē lāx ᵉnɛᵉmēmutasa Kŭkwāk!ŭmasa Gwētɛla. Wä, g·îlᵉmisē ᵉwīᵉlaēʟa ʟēłtxaᵉyox̣ᵘdē laasa ămlēx̣ᵘdē bēbɛgwānɛm ts!ɛk·!āłɛlaxa ʟēłtsaᵉyox̣ᵘdē qa wäg·is ts!ɛk·!āłɛlas wâłdɛmasa g·īg·ɛᵉg̣ămaᵉyasa lē-

(1) When they had nearly finished eating the second course arose/Lālak·ots!a and spoke, turning his face to the Kwāg·uɬ,and/ said, "Now I will go on, my chiefs, and tell this great/tribe about the kind of thing that brought us here," said he and turned his face (5) to those near the door of the house. He said, "I came./ I arrived for my ɫ!āsotiwalis to ask for the payment of the marriage debt, chiefs ᵋnɛmōgwis/and you, great chief Aᵋmāx̣ŭlaɬ." Then he stopped his speech and ᵋnɛmōgwis/spoke and said, "Now stop your great speech,/chief Lālak·ots!a, you who are the mouthpiece of chief ɫ!āsotiwalis.(10) What is it? Long ago we sent a message to you that you should come and ask me to pay the marriage debt./ I mean this, this repayment is ready for you,/chief ɫ!āsotiwalis. Now your heart may really be glad,chief./We are going to pay the marriage debt to you,with this my tribe," said he and/he sat down.

(15) Then Lālak·ots!a thanked him for his speech and now were finished/the speeches and they all went out of the house. Now/ ɫ!āsotiwalis never asked for the return of the loan from the ᵋnɛmgis, for he was going to give trifles[1],/ silver and gold bracelets and every kind of trifles./

Then they went to the Mamalēleqăla to invite them and to the Lāwits!ēs and (20) every time they stayed one night with each tribe. Then they went to the/Dɛnax·daᵋxᵘ and the Mādɨɫbēᵋ and they crossed over to Gwayasdɛms to invite the/Dzāwadɛēnoxᵘ and the Qwēqᵘ-sot!ēnoxᵘ and the Hăx̣wāmis and the Gwawaēnoxᵘ/and the Aᵋwaiɬɛla. Ten tribes were invited by ɫ!āsotiwalis./ And as soon as they had been to all the tribes they came (25) back to Fort Rupert. When they arrived they were invited/by the Gwētɛla,who had stayed at home,to eat in the house of Ōdzēᵋstalis/who belongs to the numaym Kŭkwākŭm of the Gwētɛla. And as soon as they had all gone in,/the inviters,then the men who had stayed at home asked the inviters/to report to them and to tell them what the chiefs of the tribes had

---

1.) Literally, "bad things," any property not blankets.

ɛlqwălaʟaᵉyē. Wä, lä Lālak·ots!a ts!ɛk·!āłɛlas ᵉnɛmōgwisē ʟ̣ōᵉ Aᵉmāx̣ŭlałaxs lɛᵉmaē ᵉnɛmāla ts!āsała qaᵉs qautēx·ē lax ʟ!āsotiwalisē. Wä, hëᵉmisa nɛqasg̣ɛᵉmakwē lēlqwălaʟaᵉyaxs ᵉnēk·aē mōp!ɛnx̣waᵉdzɛxʟäᵉyēʟaxa ʟēłtsaᵉyo,ᵉnēk·ē. Wä, laɛm ᵉnēkĕ Ōdzēᵉstalis qaᵉs g̣ɛyōłē ts!ɛk·!āłɛlasōxs k··!ēsᵉmaē hămx·ᵉīdēda ʟēłtsaᵉyox̣ᵘdäxa lēlqwălaʟaᵉyē. Wä, g·īlᵉmisē g̣wāł ts!ɛk·!āłɛlē Lālak·ots!a laas hămx·ᵉida. Wä, lä maᵉłp!ɛnēła hămg·īlasɛᵉwa. Wä, g·īlᵉmisē g̣wāła laas yāq!ɛg·aᵉłē Ōdzēᵉstalisē. Wä, lä ᵉnēk·a: Wa, g̣ēlag·a,wa g̣ēlag·a g·īg·ɛg̣ămēᵉ laɛmx·dɛs ʟēłtsaᵉyosa ᵉwālasʟēx ᵉyāg·īʟɛlaxōdɛʟɛns, g·īg̣ămaᵉyōx ʟ!āsotiwalisēx lāxg·ada hamałɛlag·a lēlqwălaʟaᵉya. ᵉnēᵉnak·iłē, g·īg·ɛg̣ămēs Kwākŭg·uł. Wäg·ax·īns ᵉnāx̣waɛm hashēnaqaxɛns g·ig·ōkwēx qaēda q!ēnɛma lēlqwălaʟaᵉya qa kwēkwalats qo g·āxʟō, ᵉnēk·ē. Wä, g̣ēlak·asᵉlax·ilɛs wɛlx̣ᵘlaēx g·āxa g·īg·ɛg̣ămēᵉ ᵉnēk·ē. Wä, g·īlᵉmisē g̣wāła laē ᵉwīᵉla hōqŭwɛls lāxa g·ōkwē qaᵉs lē ēkwaxa g·ig·aēlasē qa kwālats ʟ̣ēʟ̣ɛʟ̣âläs qō g·āxʟō. Wä, g·īlᵉmisē g̣wāłaxs laē âɛm la nak·!āła qa g·āxēs nēłᵉidēda hëᵉmɛnāłaɛm g·ālabaᵉya Mamalēleqălasa ᵉnāx̣wa lēlqwălaʟaᵉyaxs ʟēłɛᵉlakwaē. Wä, la māk·īlēda ᵉnɛmg̣ēsaq. Wä, lä māk·īlēda Łāwits!ēsaxa ᵉnɛmg̣ēsē. Wä, lä ɛlxʟ̣aᵉyēda Mādiłbē lāxɛn la ʟ̣ēʟ̣ɛqɛlasɛᵉwa mōsg̣ɛᵉmakwē lēlqwălaʟē qō g·axʟō.

Wä, g·īlᵉmisē mōp!ɛnx̣waᵉsē ᵉnāläsa ʟēłtsaᵉyo g·āx näᵉnakwaxs g·āxaēda Mamalēleqăla nēłᵉida. Wä, g·īlᵉmisē ᵉwīᵉlōłtâ lāxēs yaēyats!ē x̣wāx̣wak!ŭnaxs g·āxaē nēłᵉidēda ᵉnɛmg̣ēsē. Wä, g·īlᵉmisē ᵉwiᵉlołtâ lāxēs yaēyats!e x̣wāx̣wak!ŭnaxs g·āxaē nēłᵉidēda Łāwits!ēsē. Wä, g·īlᵉmisē ᵉwīᵉlołtâ lāxēs yaēyats!ē x̣wāx̣wak!ŭnaxs g·āxaē nēłᵉidēda Madiłbaᵉyē laqēxs q!wāłxoᵉmaē ʟāliᵉlālasōxs g·ālaē g·āxᵉalisa yīs Lālak·ots!a qa ʟ!āsotiwalisē. Wä, laᵉmē hëx·ᵉidaɛm ētsēᵉstasɛᵉwa mōsg̣ɛᵉmakwē lēlqwălaʟaᵉya qa ʟ!āsotiwalisē, wä laᵉmē k!wēła. Wä g·īlᵉmisē g̣wāła laē ᵉwīᵉla hōqŭwɛls lāxa g·ōkwē qaᵉs lē lāxēs g·īg·aēʟɛlasēs ʟ̣ēʟ̣ɛʟ̣âla.

Wä, g·īlᵉmisē ᵉnāx·ᵉidxa g̣aāla laas ʟēᵉlalē Nɛqāp!ɛnk·ɛmaxa mōsg̣ɛᵉmakwē lēlqwălaʟaᵉya qa lēs g̣aāxstala lax g·ōkwas. Wä, laɛm

said.(1) Then Lālak·ots!a reported about ᵋnɛmōgwis and/Aᵋmaxŭlaɬ, that they had resolved to pay the marriage debt to ʟ!āsotiwalis/and also about the ten tribes that said that they would follow the inviters after four days,/ said he. Then Ōdzēᵋstalis said they should (5) report early, before eating, to the tribes./ And after Lālak·ots!a had reported they ate./ Then they were given two courses to eat. When they had finished/Ōdzēᵋstalis spoke and said, "Now come, now come,/ chiefs, you who want to invite for the great giving away of trifles (10) by our chief ʟ!āsotiwalis, to all the different tribes./ I mean this, chiefs of the Kwag·uɬ. Let us now prepare our/houses for the many tribes as their sleeping places when they come,"/ said he. "Now thank you, for they will come soon, chiefs," said he./ As soon as he finished they all went out of the house and they cleared (15) their houses for sleeping places for their relatives when they should come. As soon as they had finished/they just waited that those should come in sight who always come first/ among all the tribes invited, the Mamalēlaqăla. Next after them/ (come) the ᵋnɛmgis and next the Lāwits!ēs after the ᵋnɛmgis'and/ last the Mādiɬbēᵋ among the four different tribes whom I have mentioned (20) who were coming./

Four days after the inviters had come home/ the Mamalēlaqăla came in sight and as soon as they were all out of the/ canoes the ᵋnɛmgis came in sight and when/ they were all out of the canoes the Lāwits!ēs came in sight (25) and when they were all out of the canoes/the Mādiɬbēᵋ came in sight, and every time one of them arrived they were invited first/ by Lālak·ots!a on behalf of ʟ!āsotiwalis and immediately/ the four tribes were called again on behalf of ʟ!āsotiwalis. Now/they were given a feast After they finished they all went out of the house to the (30) places where they stayed with their relatives./

As soon as daylight came in the morning Nɛqāp!ɛnk·ɛm called the/ four tribes to eat breakfast in his house. Then (1)

ᵉnāᶜnᴇmōłᵉidēda mōsg̥ᴇᵉmakwē Kwākŭg·uł lāxēq, yîxs g·āyułaē Nᴇqāp!ᴇnk·ᴇm lāx ᵉnᴇᵉmēmutasa Kŭkwāk!ŭmasa Gwētᴇla. Wä, hëᵉmis lāg·iła hëᴇm ʟēᵉlalᴇlg·îsa ᵉnāx̣wa hăᵉyāłᵉa Kwākŭg·ułxa mōsg̥ᴇᵉmakwē lēlqwălaʟaᵉya. Wä, g·îlᵉmisē g·āx ᵉwīᵉlaēʟa laē hëx·ᵉidaᴇm hămg·īlasᴇᵉwa. Wä, g·îlᵉmisē g̥wāł hăᵉmāpa k!wēłē laas ʟ̣axᵉwăliłē ᵉnᴇmōgwisxa g·īg̥ămaᵉyasa ᵉnᴇmg̥ēs. Wä, laᵉmē mōlas g̥wēx·ᵉidaasas Nᴇqāp!ᴇnk·ᴇm qaxs ʟēᵉlālaaxa mōsg̥ᴇᵉmakwē lēlqwălaʟaᵉya qa lēs k!wēł lāx g·ōkwas. Wä, lä ʟēqwaliłē wāłdᴇmas. Wä, laᵉmē g̥wīg̥ŭg̥ŭᵉnaxa k·!ēsᵉᴇm g̥ŭnaxēs dēdēdānᴇm lāq ʟ̣ōᵉ Aᵉmāx̣ŭlałē qaēxs ᵉnᴇmalēʟē qautēx·ałtsa ᵉyäk·!ᴇlwasē lāx ʟ!āsotiwalisēxa ʟēłᴇläxg·anuᵉx̣ᵘ lēlqwălaʟaᵉyēk·, ᵉnēk·ē. Wä, laᵉmē ᵉnāx̣wa ʟ̣āsʟ̣awālēda bēbᴇgwānᴇm qaᵉs hālabalē g̥ŭnaq. Wä, g·îlᵉmisē g̥wāłē wāłdᴇmas laē ᵉwīᵉla hōqŭwᴇlsa bēbᴇgwānᴇm qaᵉs lē k!ŭsᵉᴇls lāxa ăᵉwāg̥wasē lāx ʟ!āsanâᵉyas g·ōkwas ʟ!āsotiwalisē. Wä, laᵉmē g̥ŭg̥ŭnap!ēda g̥ŭnaʟax ᵉnᴇmōgwisē ʟ̣ōᵉ Aᵉmāx̣ŭlałaxēs g·ig·äła qaᵉs g̥ŭnāᵉyaxa sēsak·ᴇlisē ʟ̣ᴇᵉwa x̣wāx̣wak!ŭna ʟ̣ᴇᵉwa hănxasiwāla ʟ̣ᴇᵉwa yîxwīwaᵉyē ʟ̣ᴇᵉwa ëx·ts!ᴇmē ʟ̣ᴇᵉwa mᴇsēᵉnē ʟ̣ᴇᵉwa dᴇnxts!ᴇwakᵘ ʟ̣ᴇᵉwa q!ᴇng·axtâla ʟ̣ᴇᵉwa dāᵉlēg·a k·!ōkŭla ʟ̣ᴇᵉwa kwâᵉlēg·a k·!ōkŭla ʟ̣ᴇᵉwa kŭskwâᵉla, wä, hëᵉmisa lâᵉx̣ᵘsᴇm. Wä, hëᵉstaᴇm g̥wēg̥ŭg̥ŭnasōᵉ lāxa ᵉnāx̣wa bēbᴇgwānᴇma. Wä, lä ᵉnāłᵉnᴇmp!ᴇna maᵉłp!ᴇnx̣waᵉsē ᵉnālas g̥wēg̥ŭg̥ŭᵉnaxs laē ᵉwīᵉla g̥ŭnēda bēbᴇgwānᴇmaxēs dēdānᴇmx·dē.

Wä, g·îlᵉmisē ᵉwīᵉla g̥ŭnaxs laē hëx·ᵉidaᵉmē ᵉnᴇmōgwisē ʟ̣ōᵉ Aᵉmāx̣ŭlałē xwānałᵉid qaᵉs wäg·ił qautēx·ał qo ëx·ʟa ᵉnālax łᴇnsas g̥ŭnaxdᴇmaq. Wä, g·îlᵉmisē ᵉnāx·ᵉidxa g̥aālaxs laēda hăᵉyāłᵉäsa ᵉnāx̣wa lēlqwălaʟēᵉ ᵉmōwᴇlsᴇlaxa ᵉnāłᵉnᴇmx·ᵉidała qaᵉs lē q!ap!ēgaᴇlsᴇlaxa hănxasiwala. Wä, g·îlᵉmisē ᵉwīᵉlawᴇlsa laē ᵉmōwᴇlsaxa g·îlg·îldas qa lēs q!ap!ēsa. Wä, lä hësᵉstaᴇm g̥wēg·ilaxa wāokwē. Wä, lāxaē hëᴇm g̥wēg·ilaxa qautēnayuʟᴇs Aᵉmāx̣ŭlałē. Wä, g·ilᵉmisē ᵉwīᵉla la ăxᴇsa laasa hăᵉyāłᵉäsa mōsg̥ᴇᵉmakwē lēlqwălaʟēᵉ qāsaxa mōsg̥ᴇᵉmakwē Kwākŭg·uł qa g·āxlag·is k!ŭsᵉᴇlsa. Wä, laᵉmē ᵉnᴇmp!ᴇna-

the four Kwāg·uƛ tribes became one, for Nɛqāp!ɛnk·ɛm belonged/ to the numaym Kūkwāk!ūm of the Gwētɛla./ Therefore his inviters were all the young men of the four Kwāg·uƛ/ tribes. As soon as they had all come into the house they were given (5) to eat and after the guests had eaten arose/ ᵉnɛmōgwis, the chief of the ᵉnɛmgis, and thanked/ Nɛqāp!ɛnk·ɛm for what he had done and he invited the four tribes to a feast/ in his house. Then he changed his speech and he asked/ those who had not paid their debts which were loaned to them to repay him and Aᵉmāx̣ūlaƛ, for both of them together were going to pay the marriage debt (10) with trifles to ʟ!āsotiwalis, "who invited us, tribes,"/ said he. Then all the men were willing to/ pay quickly their debts to him. As soon as he had finished his speech all the men went out of the house/and sat down on the summer seat outside the house of/ʟ!āsotiwalis. Then they asked one another to pay their debts to ᵉnɛmōgwis and Aᵉmāx̣ūlaƛ (15) and to pay boats and canoes/ and dressers with looking-glasses and forehead masks and abalone shells and sewing machines/and phonographs and button blankets and silver bracelets/and gold bracelets and gold ear ornaments and shawls,/all this was asked by him to be paid by all the men. Sometimes (20) it takes four days for the payment of these debts. Then all the/men finished paying what had been loaned to them./

When all the debts had been paid then ᵉnɛmōgwis and/ Aᵉmāx̣ūlaƛ were ready to pay the marriage debt if the next day were fine, the day after/ the debts had been paid to them. As soon as daylight came in the morning the young men (25) of all the tribes carried out everything and they put together the/ dressers with looking-glasses, and when these were all out they carried out the/boxes and put them together,and with all the others they did the same way,/and they did this in the same manner with all that was used as a payment of the marriage debt to Aᵉmāx̣ūlaƛ. As soon as/this was done the young men of the four tribes were asked to call the four (30) Kwag·uƛ tribes.

ᵉma hăᵉyāɬᵉa la qāsaxa Kwākŭg·uɬaxs laē k!ŭsᵉɛlsa. Wä, lä dɛnxᵉi-
dēda mōsgɛᵉmakwē lēlqwălalɛēᵉsēs g·Ig·ĭldzɛᵉyala qēqautɛᵉnāla q!ɛm-
q!ɛmdɛma. Wä, g·āxēda mōsgɛᵉmakwē Kwākŭg·uɬ k!ŭsᵉɛls lāxa qwēsāɬɛ
lāx nɛqɛmāᵉyasa qautēx·a. Wä, laxaēda Kwākŭg·uɬ dɛnxᵉĭtsēs g·ig·ĭl-
dzɛᵉyāla qēqautēᵉnāla q!ɛmq!ɛmdɛmē laqēxs naqâlaaxē dɛnxɛlaē.

Wä, g·ĭlᵉmisē gwāɬ dēdɛnxɛla laēda ᵉnɛmōkwē lāx nēnâgadäsa
ᵉnɛmgēsē ᵉnēk·a: Hŭ ŭ ŭ. Wä, la ᵉnāxwa ᵉnɛmādzaqwēda ᵉnēk·a hŭ ŭ.
Wä, la mōp!ɛndzaqwa hĕ gwēk·!ɛg·aᵉɬē k·!ōlēsa gwɛᵉyĭma. Wä, lä
ɬāxᵉwɛlsa yāyaq!ɛntēmsas ᵉnɛmōgwisē ɬōᵉ Aᵉmāxŭlaɬē qaᵉs yāq!ɛg·aᵉɬē
gwēgɛmaɬa lāxēs la q!ap!ēx·ᵉidōta mōsgɛᵉmakwē lēlqwālalaᵉya. Wä,
lä ᵉnēk·a: Qäɬalɛns qäɬalɛns yŭl g·Ig·ɛgămēs lēlqwălalɛēᵉ lāxwa
k·!ēsēx lāxwa k·!ēsēx q!ŭnāla nēɬᵉidamatsōsa wāx·ᵉɛm wŭlgɛmē g·Ĭ-
gămaᵉyaxwa ᵉwālasēx qautēx·a qaēs k·!ēdēɬē. ᵉnēᵉnak·ĭɬē, ᵉnēk·exs
laē gwēgɛmx·ᵉĭd lāx k!wāɬaasasa mōsgɛᵉmakwē Kwākŭg·uɬa. Wä, lä
ᵉnēk·a: G·āxᵉmɛn, g·āxdzēᵉmɛn g·āxᵉalɛlaxg·ĭn ᵉnɛmōgwisēk·xg·ĭn
Aᵉmāxŭlaɬēk· g·āx qautēx·ălē lâl, g·Ĭgămēᵉ ɬ!āsotiwalis. G·āxᵉɛm-
g·ĭn g·Ĭgămēk· qāstōdxwa t!ɛx·Ĭlaᵉyasēs gagɛmpᵉwŭɬa qa nɛgɛɬtɛᵉwē-
sōsɛk·. G·āxᵉmɛn qautēx·alɛla lāxwa k·!ēsēx ăɬɛm ăxēᵉ qens gwayi-
ᵉlălasaxwa ăxaᵉyēx qaens g·ĭlg·alisaxg·ĭns hamaɬɛlēk· lēlqwălalaᵉya.
Wä, g·āxᵉmēsɛn qāstɛwēxg·a t!ɛx·Ĭlēg·asɛn gagɛmpēda ɬēgadᵉwŭɬa nɛnō-
lē g·Ĭgămaᵉyē Wāxɛwĭdᵉwŭɬa, ĕg·ɛlwatᵉwŭɬa lāx qautēx·a. Wä, hĕᵉmisē
t!ɛx·Ĭlaᵉyasɛn ōmpē Aᵉmawayōsᵉwŭɬa. Wä, hĕᵉmis la t!ɛx·ɛɬtɛᵉwēsōs-
g·ada g·Ĭgămēk·, yĭxa ᵉnɛmōgwisɛk·xg·ada ᵉwālasɛk· gwɛᵉyĭmaxg·ĭn
ᵉwālasēk· gwɛᵉyĭma, ᵉnēkᵘē.

Wä, la ɬāxᵉŭlsē Lālak·ots!a yĭx yāq!ɛndēɬas ɬ!āsotiwalisē. Wä,
lä yāq!ɛg·aᵉɬ gwēsgɛmāɬa lāxa mōsgɛᵉmakwē Kwākŭg·uɬa. Wä, lä ᵉnēk·a:
ᵉya nōs g·Ig·ɛgămēᵉ âdzâᵉmaɛn lēsɬɛgwatōx wāɬdɛmasa g·Igămaᵉyē yĭxs
ᵉnēk·aē qautēx·alɛx ɬ!āsotiwalisa yĭxa g·Ig·ɛgămaᵉyaē ᵉnɛmōgwisa ɬōᵉ
Aᵉmāxŭlaɬa. ᵉnēᵉnak·ĭɬxg·ĭn laᵉmēk· wŭlălɛx g·āg·axᵉäsōx ᵉnēk·ēxs
laē gwēgɛmx·ᵉĭt lāxa k!ŭts!ɛdzāsasa mōsgɛᵉmakwē lēɬqwălalaᵉya. Wä,

to come and sit down. Then (1) the young men went once to call the Kwāg·uɬ tribes to sit down./ Then the four tribes sang the songs of their ancestors for the repayment of the marriage debt./ Then the four Kwāg·uɬ tribes sat down some distance/ in front of the place where the repayment of the marriage debt was going on. Then the Kwāg·uɬ tribes sang the (5) songs of their ancestors for the repayment of the marriage debt, singing all at the same time./

When they had finished singing one of the song leaders of the/ ᵋnɛmgis said, "Hū ū ū!" and all said at the same time, "Hū ū!"/ Four times they shouted in this way like a whale. Then/arose the speaker of the ᵋnɛmōgwis and Aᵋmāx̣ŭlaɬ and spoke (10) turning his face to the four assembled tribes./ Then he said, "Now we are going to do this. Now we are going to do this, chiefs of the tribes, this/that is not, this that is not often shown, even by a high chief,/this great payment of the marriage debt for his princess. I mean this," he said/ and he turned his face to where were seated the four Kwāg·uɬ tribes and (15) he said, "I came, I really came. He arrived, my ᵋnɛmōgwis, and my/Aᵋmāx̣ŭlaɬ. We came to pay the marraige debt to you, chief ʟ!āsotiwalis./ My chief here has come and walks the road made by his grandfather for him to follow./ I came to pay the marriage debt in this way, which is not new which/we were made to go by by our ancestors, all the tribes.(20) Now I come, and we go the road made by my grandfather,the one who had the name,the extravagant/chief, Wāxɛwīd, who was an expert at paying marriage debts. This is the/road made by my father, Aᵋmawayōs, and this is the road which/this chief, ᵋnɛmōgwis walks, and this great chief,/this great whale," said he./

(25) Then arose Lālak·ots!a, the speaker of the house of ʟ!āsotiwalis/and he spoke turning his face to the four Kwāg·uɬ tribes and said,/"Oh my chiefs,do I misunderstand the words of this chief,that he said he would pay the marriage debt to ʟ!āsotiwalis, these chiefs ᵋnɛmōgwis and/Aᵋmāx̣ŭlaɬ? I mean this,I want to ask them if they came for this," said he (30) and turned his face to the four tribes who

lä ᵉnēk·a hāsɛla łāwits!ɛxsdāła: Wŭʟaʟɛnʟōʟ g·īg·ɛg̣ămēs lēlqwălaʟēᵉ, ăngwadzēs qautēx·asōʟaōs qaɛn wŭʟɛlēxa ᵉnēk·!ālä qautēx·aʟ, ᵉnēk·ē.

Wä, lä ᵉnāᵉnaxmaᵉya yāq!ɛndēłas ᵉnɛmōgwis ʟ̣ōᵉ Aᵉmāx̣ŭlałē. Wä, lä ᵉnēk·a ¦ G·āxg·īn g·īg·ɛg̣ămēk· yīxg·a ᵉnɛmōgwisk· ʟ̣ōgwa Aᵉmāx̣ŭlałk· qautēx·axwa g·īg̣ămaᵉyax ʟ!āsotiwalisax, ᵉnēk·ē.

Wä, hĕx·ᵉidaᵉmisē Lālak·ots!a hāsɛla ᵉlāqŭla, ᵉnēk·a g̣wēsg̣ɛmāła lāx g·ōkwas ʟ!āsotiwalisē. Wä, lä ᵉnēk·a: G̣wāłlas hĕ g̣waēłē g·īg̣ămaᵉyaa. G̣ēlag·a dōxᵉwidɛxg·ada ᵉwālasɛk· g̣wɛᵉyīmxg·ada g·īg·ɛg̣ămēk· ᵉnɛmōgwisɛk· ʟ̣ōgwa Aᵉmāx̣ŭlałk·. Sōɛmᵉɛl qautēx·asōłtsɛk·, ᵉnēk·ē. Wä, g·īlᵉmisē q!ŭlbē wāłdɛmas laasa ᵉnēk·a lāx g·ōkwas ʟ!āsotiwalisē: Waaahai, Wä, hĕx·ᵉidaᵉmisa ᵉnāx̣wa Kwākŭg·uł ʟēxɛdzōdxēs k!wādzɛwēsɛᵉwē wâkᵘ saōkwē. Wä, g·āxē g·āxᵉwɛlsa g̣ɛlpstâyaxa łɛk!wisēxa ʟ̣ēg̣adäs Qwax·ila, hĕ g̣wēx·s āläxēs g̣wɛᵉyâ qaᵉs hănłᵉītsɛᵉwa. Hĕɛm g·ayuł lāx ᵉnɛᵉmēmutasa Hāănaʟ̣ɛnâ. Wä, g·āxē māk·īlēda bɛgwānɛmxa ʟ̣ēg̣adäs Nōlis dālaxa sōbayu. Wä, laɛm nâłas qaᵉs sōp!ēdēłxēs āläsɛᵉwa. Wä, laɛm g·ayuł lāx ᵉnɛᵉmēmutasa Kŭkwāk!ŭmasa Q!ōmoyâᵉyē. Wä, g·āxē ɛlxʟ̣aᵉyē ʟ!āsotiwalis q!wālɛnkwa. Wä, lä dɛx̣ᵘsēᵉsāłaxs g·āxaē g·āxᵉaʟɛla lāx k!ŭts!ɛdzāsasa mōsg̣ɛᵉmakwē Kwākŭg·uła. Wä, lāʟ̣a hĕᵉnākŭlaᵉmē Qwāx·ila ʟ̣ōᵉ Nōlis lāx mɛxēdzasasa x̣wāx̣wak!ŭna. Wä, g·īlᵉmisē lāg·aa lāx haᵉnēdzasasa x̣wāk!ŭna laē ᵉnēk·ē Lālak·ots!a: Wai, hĕłamōst!ɛqalaaixs tsōgŭnsaēx lāxwa ᵉwālasē hawānaqaᵉya, ᵉnēk·ē.

Wä, hĕᵉmis la sōp!ēdaats Nōlisaxa x̣wāk!ŭma. Wä, g·īlᵉmisē g̣wāł tsōkwa Nōlisaxa ᵉnɛmts!aqē x̣wāk!ŭna laē yāq!ɛg·aᵉła. Wä, lä ᵉnēk·a: Laᵉmē lāx·sᵉɛʟaᵉya ᵉwālasa hawānaqaᵉya, lēlqwălaʟē. Hăyīnsɛlaᵉmē g·īg·ɛg̣ămēᵉ, ᵉnēk·ēxs g·āxaē qaᵉs g·āxē g·āxɛqaxa k!ŭsāłaasasa Kwākŭg·uł. Wä, lä ēdzaqwa yāq!ɛg·aᵉłē Lālak·ots!a. Wä, lä ᵉnēk·a: Laᵉmē g·īg·ɛg̣ămēᵉ lɛnsa. (Hĕɛm ʟ̣ēg̣adɛs tsōgŭnsa xa qautēx·a.) Qäʟ̣ āłᵉmɛwēsō ăxāᵉya k·!ēsaaxs āłɛm ăxāᵉyaxɛns ᵉnāx̣wax g̣wayiᵉlälasaxwa xŭltaᵉyē qaɛns wiwōmpᵉwŭła qa g̣wāyiᵉlälats. Wä,

who were seated there. Then he (1) spoke loud with an angry voice. "I want to ask you, chiefs of the tribes,/ to whom will the marriage debt be paid, for I hear the words 'paying the marriage debt," said he./

Then the speaker of the house of ᵋnɛmōgwis and Aᵋmāx̣ŭlaɬ answered/and said, "My chiefs here, ᵋnɛmōgwis and Aᵋmāx̣ŭlaɬ, have come (5) to pay the marriage debt to chief ʟ!āsotiwalis," he said.

Immediately Lālak·ots!a called out loud turning his face/ to the house of ʟ!āsotiwalis and said, "Do not stay in the house,/ chief. Come and look at this great whale,/ the chiefs ᵋnɛmōgwis and Aᵋmāx̣ŭlaɬ! They want to pay the marriage debt to you,"(10) said he. As soon as his words were finished, then they said in/the house of ʟ!āsotiwalis, "Waaahai!" and immediately all the Kwāg·uɬ tribes/ beat fast time on the thick boards where they were sitting. Then came out of the house/ with spanned bow one whose name is Qwax·ila, as though he was looking/ for something to be shot by him. He belonged to the numaym Haănaʟino. (15) And next came a man whose name was Nōlis, carrying an axe and/he came with it to search for something to chop. He belonged to the numaym/ Kŭkwāk!ŭm of the Q!ōmoyâᵋyē. And last came ʟ!āsotiwalis dressed up./ They came jumping to the place where were seated the four/ Kwāg·uɬ tribes and Qwax·ila and Nōlis went right to the place where the (20) canoes were hauled up and when they came to the place where a canoe was lying/ then Lālak·ots!a said, "Wai, strike whatever you like and break up these big canoes that are tied together," said he./

Then the canoe was chopped by Nōlis and when/ Nōlis had broken one canoe he spoke and (25) said, "Now are broken the great canoes that are tied together,tribes !/ This chief has been sunk," said he as he came back among the/Kwāg·uɬ who were sitting down. Then Lālak·ots!a spoke again/and said, "Now the chief has been sunk!" (This has the name, breaking and sinking the payment of the marriage debt.)/ "Yes, this is not a new way which we are doing, all this (30) marked

yuᵉmēsens âem la nᴇgᴇɬtᴇᵉwēsᴇᵉwōx t!ᴇx·ĭlaᵉyēx qaens. ᵉnēᵉnak·iɬ, wäg·iɬla g·ĭg·ᴇgämēᵉ ᵉnᴇmōgwis ɫōᵉs Aᵉmāx̣ŭlaɬ lāxs ᵉwālasʟᴇx wāɬ- demʟōsaxg·ĭn g·ĭgämēk· lāxg·a ʟ!āsotiwalisᴇk·, ᵉnēk·ē.

Wä, hĕx·ᵉidaᵉmisē xwānaɬᵉidēda hăᵉyāɬᵉa qaᵉs lē ɫāxŭmg·aᴇlas lāx ᵉmōdzasasa q!ᴇng·äxtâla qaᵉs g·āxē ts!âs lāxa hōsᴇlg·ĭs. Wä, lä ᵉnēk·a: Laᴇm ᵉnᴇx̣ᵉŭnēsēs ɠᴇnᴇmōs, yūdux̣ᵘp!ᴇnyag·i q!ᴇng·ăxtâla. Laᴇm lâx̣ᵘsᴇmk·!ᴇnēsēs ɠᴇnᴇmōs, sᴇk·!ax·sōkᵘ lâx̣ᵘsᴇma. Laᴇm kŭskwâ-ᵉlasēs ɠᴇnᴇmōs, maᵉɬtsᴇmg·ustâk!wēma kŭskwâᵉla. Laᴇm kwēkwâᵉlēg·a k·!ōkŭlasēs ɠᴇnᴇmōs, maᵉɬtsᴇmg·ustâ kwēkwâᵉlēg·a. Laᴇm dāsdalaasēs ɠᴇnᴇmōs, sᴇk·!aɠâlok!wēma dāsdalaa. Laᴇm dāᵉlēg·a k·!ōkŭlasēs ɠᴇnᴇmōs, sᴇk·!āsɠᴇmg·ustâ dāᵉlēg·a k·!ōkŭla. Laᴇm ēsᴇlasēs ɠᴇnᴇmōs, sᴇk·!āsɠᴇmg·ustâk!wēma ĕx·ts!ᴇma. Laᴇm sᴇlk·!ᴇxawēsēs ɠᴇnᴇmōs sᴇk·!āx·sōgŭxsa sᴇlk· lalax̣wiwaᵉya. Laᴇm dᴇnxts!ᴇwax̣ᵘsēs ɠᴇnᴇmōs nᴇqasɠᴇm dᴇnxts!ᴇwakwa. Laᴇm mᴇsĭnsēs ɠᴇnᴇmōs, mamōsɠᴇmg·ustâlasa sᴇk·!asɠᴇm mᴇsĭna. Laᴇm g·ĭldatsēs ɠᴇnᴇmōs, sᴇk·!ax·sōk·âla g·ĭlg·ĭldasa. Laᴇm hănxasiwālasēs ɠᴇnᴇmōs, mōsɠᴇmg·ustâ hănxasiwāla. Laᴇm yĭxwĭwēsēs ɠᴇnᴇmōs, sᴇk·!āsɠᴇmɠâla yĭxwĭwaᵉya. Laᴇm yĭxŭxs-dēg·ēsēs ɠᴇnᴇmōs, sᴇk·!āxsaɠâla yĭxŭxsdēg·aᵉya. Laᴇm k!waxsaᵉlats!e-sēs ɠᴇnᴇmōs, sᴇk·!ats!ąqâla x̣wāx̣wak!ŭna. Laᴇm k!waxsaᵉlats!esēs ɠe-nᴇmōs, sᴇk·!āts!aɠᴇg·ᴇya sēsak·ĭlisa. Wä, laᵉmē ᴇlxɫaᵉya k·!ōsᵉowa-ts!e g·ĭldasa.

Wä, laᵉmē ɫōᵉlālasᴇᵉwē ʟ!āsotiwalisē qa lēs xamāx·ᵉid ăxᵉōdᴇq. Wä, laᵉmisē qāsᵉidē ʟ!āsotiwalisē ăxᵉōdxa k·!ōsᵉowats!e g·ĭldas qaᵉs lē laᴇʟas lāxēs g·ōkwē. Wä, lä hăng·aliɬas lāxa ōgwiᵉwaliɬasēs g·ō-kwaxs g·āxaē x̣wēlaqᴇwᴇlsa. Wä, laᵉmē dᴇnxᵉēdēda mōsgᴇᵉmakwē Kwākŭ-g·uɬtsa molx·ᵉĭdᴇk·!āla q!ᴇmdᴇma. Wä, g·ĭlᵉmisē q!ŭlbaxs laē xā-ʟ!ᴇx·ᵉĭd yāq!ᴇg·aᵉɬē Lālak·ots!a mōlasa qautēnayo. Wä, lē nēɬaxa ᵉnāx̣wa g·ĭg·ᴇgämēsa lēlqwālalaᵉyaxs laᵉmē ᵉyāqomalᴇsa ᵉnāx̣wa ᵉyă-k·!ᴇlᵉwasax gāalala, ᵉnēk·ē. Wä, laᴇm ɠwāɬ lāxēq.

down by our forefathers to go by. Now (1) we are just following the road made for us. I mean this,/ go ahead, chiefs, ᵉnɛmōgwis and Ǎᵉmāx̣ŭlał, according to your great speech/addressed to my chief here, ʟ!āsotiwalis," said he./

At once the young men made themselves ready and stood at the sides of the (5) pile of button blankets and they came and gave them to the counter and/ said, "This is the blankets of your wife, three hundred button blankets./ These are the shawls of your wife, fifty shawls. These are the gold ear ornaments/of your wife, twenty pairs of gold ear ornaments. These are the gold/ bracelets of your wife, twenty gold bracelets. These are the silver ear ornaments of your (10) wife, twenty-five silver ear ornaments. These are the silver bracelets of your wife/ twenty-five silver bracelets. These are the abalone shells of your wife,/ fifty pairs of abalone shells. These are ths silk kerchiefs of your wife,/ fifty pairs of silk kerchiefs. These are the phonographs of your wife/ ten phonographs. These are the sewing machines of your wife thirty-five (15) sewing machines. These are the boxes of your wife, two hundred and fifty/ boxes. These are the dressers of your wife, forty dressers./ These are the dancing masks of your wife, fifty dancing masks. These are the dancing/ aprons of your wife, two hundred and fifty dancing aprons. These are the canoe seats/ of your wife, twenty five canoes./ These are the boat seats of your wife (20) fifteen boats. And now last the crest/box."/

Now ʟ!āsotiwalis was called to go himself and take it/ and ʟ!āsotiwalis went and took the crest box, and/ he went into his house and put it down in the rear of his house. (25) Then he came out again. Now the four Kwāg·uł tribes sang/ thanksgiving songs, and when they were at an end/ Lālak·ots!a spoke a few words thanking for the payment of the marriage debt and he told/ all the chiefs of the tribes that he was going to distribute all of the/ trifles in the morning. Then this was finished./

Wä, laᵉmē ᵉmɛᵉwēʟɛlaᵉyâ ᵉnāx̣wa qaᵉs g̣wēx·sdɛmxa g̣wɛᵉyō ᵉyäk·!ɛlᵉwas lāx g·ōkwas ʟ!āsotiwalis. Wä, laᵉmē ᵉnāx̣waɛm la q!apq!ap!aēɫa ᵉnāɫᵉnɛmx·ᵉidaɫa laxēs g̣wēg̣wax·sdɛm lax aᵉwīstāliɫasa g·ōkwē. Wä, g·ilᵉmisē ᵉnāx·ᵉīdxa g̣aāläxs laē ʟ!āsotiwalis ʟēᵉlāla ᵉwīᵉlaxa ᵉnāɫᵉnɛmōkwē q!āq!astōsa nɛqasg̣ɛᵉmakwē lēlqwālaʟaᵉya. Wä, laᵉmē k!ŭsᵉāliɫa nɛqâkwē bēbɛg̣wānɛm q!āq!astowa. Wä, lä hālamaxsta hămx·ᵉīda. Wä, g·īlᵉmisē g̣wāɫ haᵉmāpaxs laē ʟ!āsotiwalisē ʟēᵉlāḷaxa ᵉnāx̣wa Kwākŭg·uɫ qa g·āxēs ᵉyäqumasa ᵉyäk·!ɛlᵉwasē lāxa ᵉnāx̣wa lēlqwālaʟaᵉya. Wä, laᵉmē hë g·īl ᵉyäqumasōsēda Mamalēleqāla. Wä, laᵉmē q!āq!astōsa Māmalēleqāla ʟ̣ēg̣ēg·ēx ʟ̣ēʟ̣ɛg̣ɛmasa Mamalēleqāla lāxēs k!wēk!waᵉyē. Wä, lanax̣wēda hăᵉyāɫᵉa ăxᵉēdxa ᵉyaq!wēmaʟē qaᵉs lē ăxᵉāliɫas. Wä, lä dɛnwiɫē ᵉyaq!wēmäsa kwēkwekwē. Wä, lä mākīlēda ᵉnɛᵉmēmutasa Tɛmɫtɛmɫtɛls. Wä, lä māk·īlēda ᵉnɛᵉmēmutasa Wīwomasg̣ɛm. Wä, lēda ᵉnɛᵉmēmutasa ᵉwālas, wä la ɛlxʟ̣aᵉyē ᵉnɛᵉmēmutasa Mamalēleq!ăm, hë g̣wēᵉnākŭlē ᵉyäqŭmaē. Wä, hëɛmxaāwisē g̣waēɫē ᵉyäqŭmaᵉyē qaēda ᵉnɛmg̣ēsē ʟ̣ɛᵉwa Ɫawits!ēsē ʟ̣ɛᵉwa Mādiɫbaᵉyē. Wä, lä ᵉnāɫᵉnɛmp!ɛna maᵉɫp!ɛnxwasē ᵉnāläs ᵉyäqŭmasa ᵉyäk·!ɛlᵉwasē qaxs hëᵉmaē ʟ̣ēg̣ɛmsē. Wä, g·īlᵉmisē g̣wāɫxa la dzāqwaxs laē ᵉwīᵉla hōqŭwɛlsa bēbɛg̣wānɛmē lāxa g·ōkwas ʟ!āsotiwalis qaᵉs lē ᵉwīᵉla näᵉnakᵘ lāxēs g·ig·ōkwē.

Wä, g·īlᵉmisē ᵉnāxᵉidxa g̣aālaxs laē ʟ!āsotiwalisē ᵉyālaqasa hăᵉyāɫᵉa qa lēs qāsaxa Gwētɛla ʟ̣ɛᵉwa ᵉwālas Kwāg·uɫ ʟ̣ɛᵉwa Q!ōmk·!ūt!ɛsē qa g·āxēs lāx g·ōkwas. Wä, lä hëx·ᵉidaɛm ᵉwīᵉla g·āxa yūdux̣ᵉsɛᵉmakwē Kwākŭg·uɫa. Wä, g·īlᵉmisē g·ə̄x ᵉwīᵉlaēʟɛxs laē hëx·ᵉidaɛm hēyasɛlax·ᵉida. Wä, g·īlᵉmisē g̣wāɫa laē ᵉwīᵉla q!wālax·ᵉida. Wä, lēda waōkwē g̣ŭmṣᵉida. Wä, g·īlᵉmisē g̣wāɫa laē ᵉyālag̣ɛma maᵉlōkwē q!ŭlsq!ŭlᵉyakᵘ bēbɛg̣wānɛm qa lēs q!wāg·aɛls lax ʟ!āsanâᵉyasa ᵉyāg·īʟɛlaxōdaats!ə g·ōkwa. Wä, lax·daᵉxwē nōqŭwɛls lāxa g·ōkwē qaᵉs q!wāg·aɛlsē. Wä, lēda ᵉnɛmōkᵘ ᵉnēk·a hāsɛla: Laɛms x·īts!ax·īlaʟōʟai Mamalēleqālai laxg·ada ᵉyāg·ɛʟɛlaxōtg·ai lāxg·a ʟāʟeliʟ!ag·ai xunōkwas ʟ!āsotiwalisai. Wä, hëx·säᵉmisē g̣wēk·!āla laxtōdalaxa nɛqasgɛᵉmakwē lēlqwālaʟaᵉya. Wä, lä ᵉnēx·nax̣wēda ᵉnɛmōkwē q!ŭlᵉyakᵘa. Halaxsʟɛsai,

(1) Now they took all the different kinds of trifles referred to into the house of ʟ!āsotiwalis and they gathered up/each kind by itself all around the house./ As soon as day came in the morning ʟ!āsotiwalis called all the (5) tally keepers of the ten tribes and the/ ten tally keepers sat down. They ate breakfast quickly and after/ they had eaten ʟ!āsotiwalis called all the Kwāg·uł tribes/ to come and distribute the trifles among all the tribes./ They were first given to the Mamalēleqăla. Then the tally keeper of the (10) Mamaḷeleqăla gave out the names of the Mamalelēqăla according to their seats,/ and the young men went and took what was given to each and put it down, and now/ what was given to the eagles was standing in a row. Next the numaym Tɛmłtɛmłɛls/ and next the numaym Wīwomasg̣ɛm and then the numaym/ ᵉwālas and last the numaym of the Mamalēleq!ăm. In this way they (15) distributed them and that is also the way in which they were distributed among the ᵉnɛmg̣is,/ Łāwits!ēs, and Mādiłbēᵉ. Sometimes it takes two/days to distribute the trifles, for that is the way they are called. When/they finish in the evening then all the men went out of the house/ of ʟ!āsotiwalis and they went home to their houses./

(20) When day came in the morning ʟ!āsotiwalis sent the young men/ to go to invite the Gwētɛla and ᵉwālas Kwāg·uł and Q!ōmk·!ūt!ɛs/ to come into his house, and immediately the three/ Kwāg·uł tribes came in and when they were all inside/ they ate before starting their work. After they had done so they all dressed and (25) others painted themselves with ochre and when this was done two/ old men then were sent to stand in front of the house in which the trifles were being given away./ They went out of the house and stood outside./ Then one of them said aloud, "Now you will witness,/Mamalēleqăla, this giving away of trifles for ʟāʟēłiʟ!a, the child of (30) ʟ!āsotiwalis," and he continued saying this going through the ten/ tribes, and then the other old man said, "Come quickly," (1)

ᵉnēk·ē. Wä, g·îlᵉmisē ᵉwîlxtōdxa nᴇqasgᴇᵉmakwē lēlqwālaʟaᵉya g·āxdaᵉxwaē hōgwiʟa lāxa g·ōkwē qàᵉs nēɬēxa ᵉnāẋwa g·îg·ᴇgämēxs lᴇᵉmaē ᵉwîᵉla ᵉlāqūlaxa lēlqwālaʟaᵉyē. Wä, hëx·ᵉidaᵉmisē nonâgadē dᴇnxᵉitsa g·îldzᴇᵉyāla q!ᴇmq!ᴇmdᴇmsa g·älä ᵉnᴇᵉmēmutsa Yaēx·agᴇmaᵉyasa Q!ōmoyâᵉyē. Wä, g·āxᵉmē ᵉwîᵉla hōgwiʟᴇlēda ᵉnāẋwa lēlqwālaʟaᵉya. Wä, g·îlᵉmisē g·äx ᵉwîᵉlaēʟa laasē ʟāxᵉwälîɬē Lālak·ots!a qaᵉs yāq!ᴇg·aᵉɬē. Wä, lä ᵉnēk·as Ǧēlag·a lēlqwālaʟē, ǧēlag·a hēɬᵉälîɬ lāxwa g·ōkwaxsg·în g·îgämēk· lāxg·a ʟ!āsotiwaliseᴋ·. Laᵉmō hēɬiᵉlälakwa qaᵉs g·îg·ᴇgämēs hamaɬᴇl lēlqwālaʟēᵉ, ᵉnēk·ēxs laē wäxaxa nenâgadē qa gagasōdēs dᴇnxᵉîda.

Wä, laᵉmēda nâgadē dᴇnxᵉitsa g·îldzᴇᵉyāla q!ᴇmdᴇmsa g·älä ᵉyāg·îʟᴇlaxōtsa ᵉnᴇᵉmēmotasa Yaēx·agᴇmaᵉyē. Wä, g·āxᵉmē wūq!wäs ʟ!āsotiwalisē yîx ʟāʟeliʟ!a yîxwa. Wä, g·îlᵉmisē gwäɬa laas ᵉyāxᵉwidayowa ᵉyäk·!ᴇîwas lāxa ᵉnāẋwa lēlqwālaʟaᵉya. Wä, g·îlᵉmisē ᵉwîᵉla ᵉyāxᵉwidayoxs laē ᵉwîᵉla hōqūwᴇlsa bēbᴇgwānᴇm lāxa g·ōkwas ʟ!āsotiwalisē. Wä, laᴇm gwäɬ lāxēq. Wä, hëᴇm ʟēgadᴇs lēxōla ᵉyāg·îʟᴇlaxōdē. Wä, laᵉmē ᵉwîᵉla näᵉnakwa lēlqwālaʟaᵉyē lāxēs g·āyîmōlasē.

Wä, läxᴇntē mōxᵉūnxē ts!ᴇᵉwūnxas laē ʟ!āsotiwalisē ᵉnēx· qaᵉs qautēx·ēxēs q!ūlēsē ᵉwālasxa g·ayoɬē lāx ᵉnᴇmēmotasa Haänaʟēᵉnâ. Wä, laᵉmēs qautēx·aq yîsa hëᵉmaxat! waxē qautēx·ᵉidayâs ᵉnᴇmōgwisaq ʟōᵉ ʎᵉmāẋūlaɬē.

Wä, laᵉmē ʟ!āsotiwalisē ʟēgadᴇs ᵉwîᵉlōɬᵉalis g·îgämēᵉ lāx q!wāq!waxiɬasa g·ēxsēᵉstala g·îgämaᵉya. Wä, hëᵉmis ᵉnᴇm ʟēgᴇmsē ts!ᴇndᴇg·ᴇm ᵉwîᵉlōɬᵉalis g·îgämaᵉya. Wä, laᴇm lāba lāxēq.

said he. As soon as they had called the ten tribes, they came/ into the house and they told all the chiefs/ that they had called all the tribes and immediately the song leaders sang the/ ancestral songs of the first numaym Yaēx·agɛmē^{ɛ} of the (5) Q!ōmoyâ^{ɛ}yē, and all the tribes came in./ As soon as they had all come in Lālak·ots!a arose and spoke/ and said, "Now come, tribes, come tribes, come and take a good seat/ in this house of my chief ɬ!āsotiwalis here. Now/ it is well prepared for you, chiefs of all the different tribes," said he, and he told the (10) song leaders to go ahead and sing the grandfathers' song./

Then the song leaders sang the ancestral song of the first/ giving away of trifles of the numaym Yaēx·agɛmē^{ɛ}. Then came the sister of/ ɬ!āsotiwalis,ɬāɬelīɬ!a, and danced, and after she had finished they gave away the/ trifles to all the tribes and when all (15) had been given away, the men went out of the house of ɬ!āsotiwalis./ Now it was finished after this, and this is called the "big (round) giving away of trifles." Then all the tribes went home to the places to which they belong./

I think it was four years that ɬ!āsotiwalis wished to/ pay the marriage debt to his brother-in-law ^{ɛ}wālas, who belonged to the numaym Haānaɬeno. (20) Then he paid his marriage debt to him with the same amount that was paid by ^{ɛ}nɛmōgwis/ and A^{ɛ}māxūlaẋ./

Now ɬ!āsotiwalis had the name "chief who obtained everything" after/ he had grown up to be a chief in every way. There is another name, "feared,"/for the chief who has obtained everything. Now this is the end.